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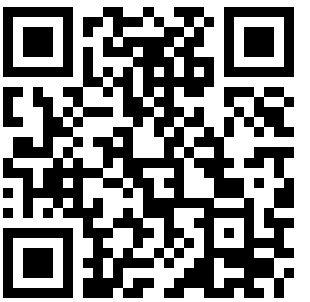

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EDITORIAL.

To expect neither too much nor too little is what we would ask of our readers. Not too much, for amongst the many claims of busy Cambridge life the editing of this journal will be a serious and difficult task; not too little, for it rests with our readers themselves to make the *Review* what it should be—a fair representative of the life and thought of the University.

It may perhaps seem at first sight that our efforts are on too wide a scale to be successful; that in trying to please all parties we are likely to satisfy none. It may be pointed out that there meet in Cambridge men interested in religion and in philosophy, in literature and in art, in politics and in social science, in out-door sports and evening entertainments. In no particular department can we compete with those papers which are entirely devoted to that subject; our space and our resources are both too limited for any such attempt. But it is to general, not to special interests that we appeal; and it is in the full persuasion that the forming and strengthening of such interests are among the most important objects of University training that we wish to introduce an additional force to assist in developing and sustaining them.

We have already put before many of our readers the general plan which we shall endeavour to follow in the arrangement of the paper. In compliance with a general wish we have determined to print in full the University sermon of each week, and some part of the space which will usually be devoted to news will, in this number, be occupied by particulars of the names and addresses of those who are about to enter our Society, and whose welcome chiefly occupies us in the first weeks of the Michaelmas term.

But whilst we make it easy for each of our readers to turn first to that part of the paper in which he is more particularly interested, we hope that no one will stop there, or award his praise or blame after a survey of part only of our work. We ask that none will throw aside what they find here as uninteresting till they have read it, or as flippant till they have thought over it. We mean not to attack authority, nor to mock at youth; we will not slander private character, but neither will we leave untouched public evils. If, however, we judge wrongly, we are open to correction; and if in some matters we are without opinions, through ignorance or from any other reason, let those who have more wisdom or are subject to fewer restraints wage war without fear of our misguided bias.

We ask all then to join with us in this labour heartily and loyally; to let us hear of the last scheme of University reform, and the next men who shall represent us on the waters of Father Thames; of scientific researches and antiquarian explorations; of College debates and Utopias pictured by solitary fire-sides; of the quips of the breakfast table, and, if needs be, of the grumbling at the hall dinner. And if in these and other ways we may continue to rely on support being as generously accorded to us as hitherto it has been, we are confident that we shall have every reason to be content with the success of our venture, and our readers with its usefulness.

SUMMARY OF NEWS.

We have to record the deaths of George Long, of Trinity, the well-known scholar; of Baron Cleasby, of Trinity; and of the Hon. and Rev. Grantham Munton Yorke, D.D., Dean of Worcester, of Queens'.

Building operations have been actively carried on during the Long at the New Divinity Schools, St. John's, Trinity Hall, Pembroke, Christ's, and Newnham Hall. The memorial stone of Ridley College is to be laid this week, and Selwyn College will probably not be far behind.

The rowing members of the University were not entirely idle during the Vacation. G. W. Powers, of Downing, won the Senior Sculls at Bedford, Agecroft, Reading and Bath; D. A. Thomas, of Caius, won the Junior Sculls at Burton-on-Trent and Worcester; R. L. Knaggs, of Caius, the Senior Sculls at Burton; and together the Caius men won the Senior Pairs at Burton. R. Jones, of Jesus won the Junior Sculls at Bedford, and A. F. Green, of L.M.B.C. the Junior Sculls at St. Neots, where the Senior Fours were carried off by the P.Q.B.C. with the following crew:—Bow, A. A. Somerville; 2, C. G. Calliphronas; 3, C. H. Coates; stroke, R. L. Knaggs. At Shrewsbury, J. A. Bratton and E. D. Withers, of Caius, won the Pairs.

October 30 and 31 are the days provisionally fixed for the fours. Six boats are practising for these races, from Jesus, Lady Margaret, Caius, First and Third Trinity, and Trinity Hall respectively.

At Trinity, Michell, Parker Smith, Frazer and Spring-Rice: at Corpus, Wallis (Trin.), and Sing (Christ's), have been elected to Fellowships.

Services, under the auspices of the London Presbytery, and conducted by eminent Presbyterian ministers, were commenced last Sunday in the Guildhall. Among those who have promised to assist are the Rev. W. Chalmers, D.D., the Rev. J. Oswald Dykes, D.D., of London; the Rev. R. Flint, D.D., of Edinburgh; and the Rev. W. Robertson, D.D., of Irvine.

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THE FURNISHING OF COLLEGE ROOMS.

Amid the copious new experiences which University life affords, there is one sufficiently serious in its dimensions and important in its issues to deserve some notice. The difficulties it presents are practical, not theoretical. They confront some at the outset of their career; for others they lie in wait awhile; but sooner or later take all, or almost all, unprepared for the encounter. Yet upon the way in which these difficulties are met, depends not only pecuniary loss or gain at the outset, but a quite incommensurable amount of comfort or discomfort in the sequel. The furnishing of rooms is the problem of which we speak. It may be said that at Cambridge at least, whatever be the case elsewhere, the difficulty evaporates; that here, so to speak, 'sums have the answer written on the sum'; that college-furnishing is as facile a task as college-housekeeping, for that the same unselfish zeal and initiative which characterise the college bedmaker in the one department, are displayed by the college upholsterer in the other. What the taste or means of a predecessor have left unsupplied, will be provided for the asking, nay, may be without the asking, by the vigilance of the room-furnisher. Wants are not satisfied only, but anticipated. Now for the novice, or for the wholly indifferent individual, it may be sound wisdom enough to accept docilely the guidance of Messrs. Bulstrode, Swan, or Leach. It certainly saves trouble; it will in all likelihood cost less than any attempt at originality; and it will produce a result after the upholsterer's own heart, of the most approved conventionality. But herein, alas! lies after all a fatal flaw. For a first principle of right furnishing would appear to be *that it should faithfully reflect the personality of the occupant.* If colleges were barracks fitted up for the use of a given number of unreasoning mortals, devoid of particular tastes, predilections, or pursuits, then doubtless Mr. Upholsterer ought to have first and last voice in the matter, and be merely instructed to fit up x, y, z rooms at cost a, b, c respectively, the whole business becoming an easy form of applied mathematics, involving no variable beyond the spending capacity or desire of the incomer. But such a plan would deny the existence of an *art* of furnishing. The heartbreaking monotony induced might be a useful adjunct to the punitive discipline of a prison, but would be a wrong even to the tenants of a lunatic asylum. In England at any rate home-life and enlightenment of taste have advanced so far as practically to recognise the main principle, viz., that in every room the fittings should be adapted to the use assigned. There are houses on the Continent where the naked stove, the meagre patch of carpet on the boarded floor, the scantly-clothed table devoid of book or ornament, and the unpictured walls, leave one at a loss to determine the character of the room, or the sex or age of the intended occupant. But in England a defined character attaches to each apartment. It is recognised that the dining-room should be warm, with an air of sombre comfort; the drawing-room bright, diversified and not too crowded for easy locomotion; the boudoir tasty and light, not without store of dainty knick-knacks; the study of severer type; and so throughout the range of nurseries, bedchambers, smoking-rooms, and the rest. Colours and materials gravitate naturally towards their proper sphere. Who, for example, would apportion red nap papers to the drawing-room, or interchange the stained oak or chestnut of the study with the birch or maple of the boudoir? If we desire to realise the amount of comfort and satisfaction produced by right furnishing, let us turn for one instant to the sea-side lodging-house. There everything is designed with a view to neutrality; so far as possible, no idiosyncracy must be openly outraged. The result is an oppressive sterility of idea, a purposed unsuggestiveness that militates against all possibility of comfort. The looking-glass above the fire place is as unmeaning as the paper festoons that deck the gas-chandelier; there is no solace in the creature or group in coloured china that occupies the mantel-shelf. Were it necessary to select a typical sample of lodging-house furniture, a fit illustration might be furnished by—what is, we believe, unknown to college rooms—the black horse-hair sofa. Its structure, like its texture, is a compromise, designed to delude the enervated with phantasies of comfort, yet not rouse the anger of the ascetic. It is negative and impersonal, and therefore as furniture unsatisfying and bad.

First then and chiefly, let the furniture of college rooms bear, if possible, something of an individual stamp; let it speak, not in vulgarly loud, yet at least in articulate tones. Concessions must be doubtless made to the divergent tastes of friends; that is but to recognise the social aspect of University life, one of the most important of all. For S. Jerome's cell the crucifix, the skull, and the Vulgate are furniture enough, and additions would naturally and necessarily displease; but University life is and should be essentially cœnobitic, and the furniture of rooms should express that truth among others. The most avowed contemner of easy chairs must not wholly deny his less rigorous friend that luxury, any more than the teetotaller may decline to furnish guests with alcoholic drinks. But at the same time, spite of this general reservation, let the personal idiosyncracy find definite expression in the daily surroundings; be study, or religion, or music, or athletics the prime interest in life, let the taste, whatever it be, so that it bears public confession, be confessed. This is morally, no less than æsthetically, good. And more than this. Let the real centre of life's interest be also, if possible, the centre of attraction in the room. If, for instance, the student's life be the ideal, let expense be concentrated on the appurtenances of the student; let the books be housed as royally as means permit, at the cost of sparing elsewhere; let the writing table be solid and spacious, worthy to be a life-long friend. Similarly, the pianoforte for the musician, the sofa and armchair for the voluptuary, will have foremost claims on the thoughts and the purse.

Now if our first principle be true, that right furnishing must primarily reflect individuality, it is obvious that in a mixed fraternity of University students—*quot homines tot sententiae*—representing every variety of taste and most distant grades of society, it would be sheer self-stultification to attempt to lay down in detail rules for furnishing. Still a few suggestions, to be taken at what they are worth, may perhaps pass. There is one broad characteristic of college life: the society is wholly male. If females do now and again look in, it is but to divert themselves with the surroundings of male celibate life in its unassisted developments. College rooms, then, must not be drawing-rooms; they will not be tenanted by beings clad in airy muslins or resplendent silks, but by sober greys or browns alone. Carpets must not be too delicate for unwiped feet and rough soles to tread upon; *μηδεὶς ἀσμηκτοπέδιλος εἰσίτω* cannot be written over the portal of the Cambridge student. Papers and curtains and chair-coverings must to some extent follow suit to the carpets; and it may be borne in mind, first that damp-laden Cambridge air is unique for smut-conveying properties, and further that (to put it modestly) not all bedmakers have served apprenticeship as parlour-maids. As for wall-paper, Hobson's choice is the lot of most, who perforce take what they find; if new must be

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supplied, it will be well to avoid all varieties of white and gold, which even for a drawing-room are at best hard and bare; to choose some gentle tint, not too absorptive of light, for college rooms are ofttimes dark; to scout harsh lines and strong geometrical patterns, which harass and discompose the eye; and—if only in consideration for successors—to avoid too pronounced flower patterns or vagaries. A dado seems now the most advanced fancy, and rightly adjusted may do much to elevate a low-browed room. It will no doubt involve additional expense, but of all the items of room-furnishing the wall-paper costs the least in proportion to the effect produced. If the dado be adopted, the colours must be solid and quiet, and the pattern subdued, even if a uniform monochromatic tint be not preferred for the lower portion of the wall-covering.

As regards the permanent fittings of wood or stone, the general principles are not far to seek. Nature is better than her imitators and defacers. If kindly fortune has assigned an oak-panelled room, let the beauty of the grain have free play, and count paint a profanation. If some meaner wood, for harmony of colour or preservation of fibre's sake, requires to be painted, then let it be honestly done with the needed tint, not dishonestly, to ape with a clumsy shallowness maple or oak or veined marble. There is no need to emulate in our private rooms the oak-painted deal of our Senate House window frames. Similarly, if a good slab of marble or solid stone form the mantel-shelf, it is surely as comely as the superposition of an effeminately curving board, tricked out with a glory of scarlet baize and headed nails. But we must not dwell too long upon these details. The furniture proper of a Cambridge room does not admit of very great variety in plan. The table in its normal state must be so small as not to crowd the room, yet must be elastic enough to seat eight with comfort, and on emergency ten. For writing purposes nothing can surpass in solid worth and true usefulness the ordinary library table with drawers at either side and free underspace in the centre. Chairs fall into two obvious divisions, to wit, easy chairs and table chairs. The former have a philosophy of their own, which would require sheets fully to expound and analyse; but the rudimentary axiom thereof is that no beauty can atone for superseded comfort. As for the latter their number should be kept within the narrowest limits allowed by practical convenience, they are rarely sightly except where they become a vehicle for indulging a penchant for good old carving; but such chairs are both difficult to obtain and costly. They have, too, one serious disadvantage. In most rooms they will have on occasion to do double duty, to be diverted from the table to the fire-side; and the cane seat and straight back which serves well at the repast breaks down on more prolonged and intimate acquaintance. For this reason the stuffed seat will probably be found to prevail in usefulness. And the firm well-cut oak-back—for oak bears off the palm from mahogany in college rooms—with decision yet not ungracefulness in its lines, will better stand life's wear and tear, and repay a fairer percentage of its first cost, than any of the flimsier contrivances in birch. It is much, too, to have chairs that invite respect, and do not lend themselves to baser missile or polemical uses. But one word of praise is the just meed of the Cambridge reading-chair; it is not met with elsewhere; a *genius loci* hangs about it, unknown to any other article of furniture—unless, indeed, it be that strangely tasteless object, the pedestal bookcase—; it has been ere now the one treasure preserved, when the brief three years were flown, and all else passed to the hands of the valuer; it is an honest outcome or development of real needs, the one genuine contribution of Cambridge life to the upholsterer's inventory, and to be reverenced as such; cheap yet durable, plain not shabby, it combines, in its proper sphere, a semblance of austerity with a reality of comfort, that renders it invaluable and assures it immortality.

We have grown too lengthy and tedious already to dilate on smaller elegancies of furniture. But silence may serve to point a moral. For them it may be well to wait. Short-lived as Cambridge tenancies for the most part are, it will yet be sound wisdom to purchase, whatever must be purchased, *good*. If this rule be observed, the initial strain upon the purse will be perhaps heavy enough. But even with blank cheques to fill, it may be wise to wait and watch, to learn the true capacities of a room for additional elegancies, which experience alone can teach. And it is seldom that the right thing can be found intuitively or off-hand. It is even pleasant withal to have spare corners left, allowing room to stow such new objects of desire as may fascinate the eye and compel appropriation. And of decorations pure and simple, be it borne in mind that they above all else should be in consonance with the owner's self; that illuminated scrolls in some rooms are as barbarous servility as a brush or fox-head in others; that representations of sacred art can be as indecently incongruous as sporting scraps or portraits of fashionable belles; that for five men out of six a pipe-rack is a more reasonable and delightful ornament than a bit of china, and that while much may be said for a pendant oar there is no defence possible for buffalo-horns.

G. H. R.

THE CAMBRIDGE DIVINITY SCHOOLS PAST AND PRESENT.

With the beginning of a new term a new University building is entering on its career of usefulness. Everyone in Cambridge must have remarked, or if they be new comers soon will remark, a fair building of red and white hue rising opposite the older foundation of Lady Margaret. The Selwyn Divinity School has at last been completed, and Professors and Students will in a few days find there the seat of their studies. The title the 'New Divinity School' rather suggests the question 'where was the old'? This question it is proposed now to answer in a few words.

Theological science has had a home in Cambridge from very early days, though but lately she has been obliged to hide her head in the rooms appropriated to Law and Art, and has sometimes even to have recourse to the Hall of the triple foundation of bluff King Henry. Everyone knows the pile of building which adjoins King's College Chapel, but all do not know that but a small part of that quadrangle, which now is hardly sufficient to contain the multitudes of books, was sufficient in old times to contain the library of our less—some would say more—happy fathers. There is an old print of Loggan's (temp. 1688) which represents this old quadrangle, but the title appended thereto is not 'University Library' but 'Schools Quadrangle' (*area Schol. Cantab.*); and there reigned, each in her proper domain, Law and Logic, Theology and Rhetoric, while only one floor of one side of the building was devoted to books. It was on the north side in the lower room that the old school of theology was, now obscured from view on the outside by the great hall of the library, the home of the precious Codex. This building was the oldest of the whole pile, its date being 1400. The remainder of the 'schools' were all completed before three quarters of a century had elapsed. Above the theological room on the next floor was the *Nova Capella Universitatis*, the Senate House of our fathers. It seems they feared not that their discussions would suffer from the near

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contact with the '*odium theologicum*' doubtless bred below.

Such were the schools in old time. Gradually it would appear that the library extended its grasp in every direction, and swallowed up school after school. This was finally the fate of Theology herself. Unhappily the exact history of the event is hidden in mystery. This much we can know. In the year 1754 the old structure underwent a great and sweeping change. Then it was that Essex's façade, as now existing, was erected. In this building the observer will remark there is a lecture hall, a room lying to the right of the main entrance to the library. Now this chamber was used as a place for theological lectures and disputations, so that when a grace is discovered bearing date 11 Feb., 1773, couched in most amusing Latin as follows:

'Quo disputationes vestrae Theologicae hyemali tempore commodius celebrentur:

Placeat vobis ut ad sublevandam hyemalem frigoris acerbitatem machina quaedam nuper inventa, Buzagliana dicta, in Schol. Theolog. constituatur, eique operi perficiendo triginta circiter aureorum summa impendatur.'

it is hard to determine whether the theological lecture-room referred to is the new building, or the old Schola Theologica of Loggan's print. In consequence we cannot determine at what time and under what circumstances the old school fell into disuse. The history of the actual appropriation of the building for the purposes of storing books is however, fortunately for our purpose, easy to get at. In 1856, (Oct. 27,) a report of a library syndicate was presented to the Senate, in which it was represented that the library was in sore need of space for the safe keeping of MSS. and other matter: also, that the position of the Music and Novel rooms in close proximity to the Divinity School necessitated extra keys. The report went on to say that if the Divinity School were appropriated for the purposes of the library, the first grievance would be remedied, while if an extra staircase were let down into it from the catalogue room above, there would so be provided a means of entrance to it, and the other rooms which are in communication with it, without the necessity of different keys. This was done at a cost of £180. Thus it was that theology had to give place to music and novels! But while we feel pity for the poor ejected muse of Theology, we must remember that it was owing to her then ejectment that this new and splendid house has been provided for her. It will now remain to give some account of the scheme of Dr. Selwyn, and its accomplishment as now before our eyes.

F. B. WESTCOTT.

THE UNIVERSITY PULPIT.

October 5, 1879.

The preacher, the Rev. J. BARTON, Christ's College, Vicar of Trinity Church, Cambridge, took for his text Eph. iv, 3., "The unity of the spirit in the bond of peace."

I would gladly take this word from the day's Epistle as a motto for a fresh academical year. May it describe more and more fully not only the life which binds us together as learners and teachers in a great university, but also that larger and wider corporate life which unites us all together as a Church and nation. St. Paul, even whilst revealing the sublimest mysteries of God's truth, is always most intensely practical in applying them to the business of every day life. So God's eternal purpose in gathering together in one all things in Christ, and breaking down the middle wall of partition between Jew and Gentile, and the indissoluble union of the Three Persons of the Holy Trinity, leads him to point the moral of Christian union. And here two questions arise:

i. IN WHAT DOES THIS CHRISTIAN UNITY CONSIST? ii. HOW CAN IT BEST BE ATTAINED?

i. It will assist us to use the Apostle's own illustration, the union subsisting between different members of one body. This admits

a. Of great variety of outward form. Sects may be sadly regarded as rents in Christ's seamless robe. But God brings good out of evil. St. Paul could rejoice that even out of strife and envy Christ was preached. Shall we regret that from different churches fifty men have gone forth to labour in new fields in Africa and Japan, instead of the six our own Church alone might have spared? There may be unity without outward uniformity.

b. Of great independence combined with interdependence of action. Absolute unanimity there cannot be. The only limitations to a man's right to his own opinions and mode of worship in religion are a consideration for others and respect for authority. Let the honour of God and the good of our fellow men be ever placed *first*, and no one can ever go far wrong. It is human pride and human obstinacy which have made sectarianism the bitter hateful thing that it too often is now.

c. Each member must duly fulfil its own appointed function. How a recognition of this principle would strike at class differences! If every one wants to be doing some one else's work rather than his own, how can it be but that the whole body suffers?

d. The whole must be permeated by one Spirit. Church order, Church discipline, creeds, liturgies, sacraments, articles—valuable though they are in their respective places—will not secure unity without the indwelling presence of the Holy Spirit of God.

ii. THEN HOW MAY UNITY BE ATTAINED? (*a.*) *By lowliness and meekness.* A spirit of self-assertion is not of any avail. Let truth be held indeed firmly, and spoken boldly but yet with meekness, and it will win its way to many a heart which is proof to all direct assaults. (*b.*) *By long-suffering and mutual forbearance.* We must not shut ourselves up in our isolation and avoid all intercourse with those who differ from us; had Christ so acted he would have left our guilty world to its fate. My reverend brethren, I speak as to wise men, judge ye what I say. Have you not found in pastoral work that to return good for evil was a never failing weapon, while to stand upon your dignity was to shut yourself safe enough in your citadel of self-esteem, but to leave you barren of influence upon others? (*c.*) Then above all there must be *a close personal abiding in the Lord Jesus Christ Himself.* Like the spokes of a wheel, the nearer we are to the centre the closer we are to each other. And to assist us in this we want (1) greater union in prayer and worship and (2) greater union in work. We have learnt the value of coöperation in scientific research, and so in spiritual things, "ceasing to give we cease to have—such is the law of Love." Work for God is a chief law of our spiritual being, and how great and blessed is the sense of unity springing from coöperation therein. Would to God we had more; thank God for that which we have! Church congresses and diocesan conferences have done us some good, and the more directly our union is for common work, such as the arrest of intemperance at home, or the spread of Christ's kingdom abroad, the greater will be the good. In India twice I was present at conferences attended by almost every denomination of Protestants in England and America, and there there was no jarring note, and yet no compromise of principle, for all felt in the presence of a common foe that the points of agreement were infinitely more important than the points of difference.

Two points of warning in conclusion. (i.) *It is useless to seek unity through the channel of outward uniformity.* The Romanist may jeer at our sects. But can he point to such a Christian laity as ours? Thank God the heart of England is sound! (ii.) *It is dangerous to undervalue doctrine.* Dogmas are not mere human inventions, and if we would value them aright we must make our own the beautiful prayer of the Apostle at the close of the preceding chapter, Eph. iii. 14—21.

On Oct. 12, Mr. BARTON preached from Eph. ii. 20-22. "Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone," &c.

On Sunday last we considered Christian unity under the figure of a body, to-day I would speak of the same subject under a different figure—that of a building. It is a common illustration with S. Paul and other New Testament writers. Rightly so, for what could be more significant? That beautiful Temple on Mount Zion with its massive foundations dove-tailed and morticed into the solid rock; its scarcely less massive walls, of which, in spite of 17 sieges and four levellings with the ground, there are still sufficient traces to shew what they once must have been; to crown all, those magnificent superstructures, which like the great triple cloister which Herod the Great had erected a few years before, must have glistened with dazzling splendour in that clear atmosphere;—all these must have seemed the very embodiment of all that was beautiful and grand and abiding. To the devout Israelite they bore a deeper significance. They enshrined the dwelling-place of the Most High, the ever-abiding centre of national and religious unity to the now scattered tribes. To the Christian how fit an emblem they seemed of that spiritual

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Building whose foundation stone had just been laid on that very hill, where the stone cut out without hands, but which the builders in their folly had rejected, was laid in the place designed for it long before, and in spite of all that priests and rulers could do to hinder it, course after course had been added to that stone. Truly, then, it was no wild enthusiasm, but the sure confidence of one who had visible proof of that which he believed, which prompted those calm words of St. Peter before the Jewish hierarchy, "This is the stone which was set at nought of you builders, which is become the head of the corner." Nor did this illustration concern only Jews. It concerned and concerns Gentiles also. In Christ the middle wall of partition is broken down. Through him we have access by one Spirit unto the Father. In Him we are all *builded together* for an habitation of God in the Spirit. This building is growing still. Day by day the Master Builder has his eye upon it, day by day fresh stones which He has cut and polished are being fitted into their fore-ordained place. Not from England only, but from Africa and India, and even far-off China and Japan, these stones are being gathered out, and angelic beings gaze wonderingly as thus through the Church (but another name for this temple) they have presented to their view fresh manifestations of the Divine wisdom. 'Have I yet a place in this temple?' Such is the most important of questions for one who is called by the holy name of Christian. Is my life so inseparably linked with His, who is at once the Designer, Foundation, Corner-stone, Altar, Sacrifice and Priest of this temple, that when the building is complete and the last stone shall be brought forth with shoutings, I shall have a place in it and be made one with Him for ever?

Let us consider first the foundations and secondly the superstructure, for both are of the greatest importance.

i. As to the foundation. Other foundation can no man lay but that that is laid, Jesus Christ. Observe it is 'can,' not 'may.' No other is possible, because *that* is there already. Neither we, nor Apostles nor Prophets nor Patriarchs have any part in the laying thereof. This was done by God Himself in the far-off ages of eternity. 'Behold I lay in Sion a chief corner-stone.' Men may try to build on other foundations, as the Persians of old, and the Hindus still, making a god of the powers of Nature: others bowing down to some great man, Mahomet or Confucius, but down will come the building burying them in its ruins. Even Christians make such attempts. One builds a foundation of good nature, and thinks that so long as his morals are pure, his feelings amiable, and his life free from gross selfishness, he has an enduring foundation. Another strips Christ of His Divinity, brings Him down to his own level and places Him as an idol in the ideal temple of 'perfect humanity.' Others mistake things which are the outcome of Christian life for the foundation of it. One man builds on 'religious emotions.' He has been as it were 'caught up to the third heaven'; very happy he was, but now the glory has paled, 'his soul is cast down within him, his heart within him is desolate.' Yet is Christ's love to him less than before? Are not God's power and love still able to bless and cheer? Of course they are. His feelings have changed, not Christ. Our feelings must and will change, and therefore it is they can be no foundation. Again, the mere subjective exercise of Faith is not sufficient to rest on. Unless a man rests his hope on an objective Truth or Person, he will find the ground slip under his feet. Others make the Eternal Visible Church their foundation. To them the voice of the Church is the Voice of God, and their private judgment must ever give way to it. Yet churches have erred. Churches whose founders were martyrs and confessors have erred. Not only the Church of apostate Rome, drunk with the blood of martyrs, but the Church of Jerusalem, the home of the first disciples, where they gathered round the table of their Lord, the Church of Antioch, birthplace of Christian missions, where men were first called Christians, and the Churches of Africa, presided over by a Mark and an Augustine. If these, as we assert, have erred not only in ritual but also in matters of faith, who shall dare to say but that the best of modern churches may err? And, indeed, what is the Church now but a tumult of distracting voices? Thank God the foundation is laid, Jesus Christ, the Rock of Ages, the same yesterday, to-day, and for ever, Jesus the God-Man, Je-hoshua, the Divine Saviour; and not Jesus merely, but Jesus Christ the Anointed One, the Divinely-appointed Priest and King.

Next let us note where this stone is laid. "Behold I lay *in Zion* for a foundation a stone," is God's message by Isaiah (xxviii. 16). Why '*in Zion*,' except to teach us that what the temple once was to the Jews, with altar, sacrifices, priesthood, holy of holies and mercy-seat, that Christ Jesus is henceforth to be to us? Not in Bethlehem, but in Jerusalem. It is not around the manger at Bethlehem, nor the early home at Nazareth, nor even the later home at Capernaum that the main interest gathers, but around the supper table at Jerusalem, the garden of Gethsemane, the cross-crowned hill of Calvary. If, as some able thinkers and writers have lately affirmed, the Incarnation rather than the Atonement, the Nativity rather than the Cross is the central truth of Christianity, surely we must have put our temple in the wrong place and unwittingly substituted Zion for Bethlehem. But no; it is written plain so that all may read, "Behold I have laid in *Zion* for a foundation a stone . . . a sure foundation." But the Apostle speaks of other foundations also. "Built upon the foundation of the Apostles and Prophets, Jesus Christ being the chief corner-stone." Here we are carried upwards from what rests on the solid rock to what appears above ground, and especially the massive corner-stones which bound the wall together. Where, as at Jerusalem, the ground was very unequal, some of the corner-stones must be of more than ordinary strength, as having to bear a greater share of weight than the others. Hence we hear of *one* principal corner-stone in whom and on whom the building rested. By apostles and prophets, then, it seems to me, we are not so much to understand the *ministers* of the ordinances of the Church as the *messengers* of the Word of God. In other words, the Foundation is Christ and the Scriptures the 'living personal Word' and 'the written Word' of which He Himself testified that it spake of Him. Throughout the New Testament both the first communication and after maintenance of spiritual life are attributed to the Word. So St. Peter says '*Being born again* by the word of God.' St. James urges Christians to receive the engrafted word which is able to *save our souls*, and St. Peter to 'desire the sincere milk of the word that ye may *grow thereby*.'

The connection between the Living and Written Word is important. Where the foundations of truth are assailed, its defenders sometimes seem inclined to adopt the tactics of abandoning outworks. Such tactics may answer so long as outworks are really such, but we must take care that the points we yield be not the key to the position. This would be a fatal mistake. Yet is it not one which has been made by some Christian apologists of late in their desire to meet the attacks against Christian revelation. To regard the Bible as mainly indeed the word of God, yet requiring the exercise of the critical faculty to divide the gold of truth contained therein from the alloy of human opinion; or to disparage the doctrinal teaching of the New Testament as of small moment compared with living faith in a personal Christ—this is to forget that all we know of the Living Word is what the Written word testifies. The two stand and fall together. An historic Christ apart from the truths He came to enforce is, as an object of worship, 'a mere ideal picture,' instead of the still living King who claims our homage and obedience.

ii. The superstructure. Here we pass from unity to variety. The form and shape and the very materials of the parts of the superstructure differ widely. Yet the greatest variety of detail is consistent with perfect unity of plan. A rigid uniformity which tries to trample down individual preferences instead of promoting serves rather to hinder true unity. But are not our opinions worth fighting for? Granted they are of less importance than the great verities of the faith, yet do they not involve principles for which we should strive earnestly and perseveringly? The true answer is found in the passage 1. Cor. iii., where S. Paul after mentioning the one foundation speaks of the superstructure thus 'Let every man take heed how he build thereon. Every man's work shall be made manifest, and the fire shall try every man's work of what sort it is!' This is the test. Which is most durable? which can best stand the fierce trial of affliction and persecution? What truths supported the holy men of the past? What was the faith by which out of weakness they were made strong, but a faith in the promises of God revealed in the word? A speculative Philosophy may inculcate passive endurance, but it cannot like Christianity show its martyrs or confessors, or win its way in the face of determined opposition. Some grains of gold there are doubtless in all philosophical systems, but the fire will reveal how large a proportion is dross. Who were the men that first brought the truth of Christ to our shores? Who were the men who three centuries ago delivered us from the yoke of spiritual and ecclesiastical bondage? Who were the men that succeeded in purging England from the traffic in human flesh? Who were the first pioneers and founders in our modern missionary enterprises? Were not all influenced by one spirit—a hearty and living faith in the person and work of the Lord Jesus Christ, and a consequent desire to extend His kingdom. This is to build not only on the true foundation, but also to raise thereon a fabric of gold and silver and precious stones that will last to all eternity.

Two words in conclusion to my younger hearers, specially those who are here for the first time.

i. Let me earnestly lay it upon you, as a charge from God, in all your life and in all your plans to build on the one Foundation of all that is happy, beautiful, true or enduring.

ii. To build of materials worthy of such a foundation.

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In 1 Tim. vi. 1, good works are spoken of as a foundation. How is this possible when Christ is the *one* Foundation? The illustration itself will explain, the whole building rests on the solid rock, each stone has its own setting—and so though good works cannot supply the place of the solid rock, yet they give the Christian's life substance and reality, as well as beauty and symmetry. They save it from the reproach of being a mere shadowy ideal or empty day-dream. Let then the very best that you have be wrought into the fabric. Be industrious and be thorough, so shall God's glory be promoted by you, and your work shall endure to the end

[The Editors regret that the pressure on their space prevents them from inserting more than a lengthy summary of the sermon on Sunday last. In future they propose to print the sermon in full either in a supplement or otherwise.]

LIST OF FRESHMEN, OCTOBER TERM, 1879.

[The Editors have found it impossible to insert a complete list of Freshmen in this week's issue. In some Colleges they have not yet come up; in others the number is not complete. For the same reason they have been compelled to deviate somewhat from the chronological order of the Colleges. Though every care has been taken in the compilation of the list it is improbable but that errors have crept in. If any such, or omissions, are notified to them not later than Saturday next they will be inserted in the next issue.]

CLARE—36.

Bagnall, G. F. O.	16, Green street
Baker, W. W. C.	College
Banks, S. J. S.	2, St. Edward's passage
Biddell, W. C.	8, Benet street
Blakestone, L. H.	6, Botolph lane
Browning, E.	College, middle staircase
Campbell, A. N.	14, New square
Colvill, R. F. S.	76, Regent street
Elder, H. R.	54, Sidney street
Emerson, P. H.	2, Clement's passage
Engledue, L. R. M.	10, Peas hill
Ford, H. J.	Barrable's, King's parade
Froom, E. C.	10, Jesus terrace
Fulford, F. J.	13, Park side
Gardner, R. A.	11, Tennis court road
Glover, H. E. T.	5, Market passage
Graham, T. L.	3, Park street
Heathcote, H. S.	2, Trinity lane
Hunt, H. de Vere	17, Rose crescent
Ibbetson, W. J.	26, Bateman street
Jerwood, J. B.	1, Park street
King, G. L.	38, Green street
McConnell, J. C.	33, Bridge street
Macdonnell, F. T.	7, Sussex street
Madden, B. H.	32, Green street
Marshall, A. L.	33, Bridge street
Noble, H. H.	15, Green street
Read, C. E. M.	19, Silver street
Riley, J. H.	9, Earl street
Riley, T. F.	9, Earl street
Sharp, C. J.	5, Tennis court road
Sheddon, G. E.	1, Mill lane
Stericker, F. W.	10, Wheeler street
Sutthery, W. T.	12, St. Clement's passage
Tatham, E. J.	11, Tennis court road
Wayte, A.	4, Silver street
Winter, C. H.	2, Parson's court

PEMBROKE—41.

Ashwin, E. G.	25, Pembroke street
Barrell, F. R.	25, Little St. Mary's lane
Beevor. J. H.	11, Fitzwilliam street
Brinkley, W. F. B.	College
Browne, E. G.	9, Little St. Mary's lane
Bullock, C. A. H.	7, Downing place
Charters, J.	16, Fitzwilliam street
Cradock, H. C.	3, Little St. Mary's terrace
Eddy, S.	15, Trumpington street
Falle, B. G.	7, Tennis court road
Fox, W. S.	1, Fitzwilliam street
Fraser, W. E.	54, Trumpington street
Gibson, A. A.	65, Regent street
Godwin, J. C. C.	8, Downing street
Grindrod, J. T.	10, Tennis court road
Haggard, E. A.	3, Mill lane
Hales, S. E.	5, St. Andrew's hill
Hinnell, J. S.	65, Regent street
Hitchcock, W. L.	18, Fitzwilliam street
Hughes, H J. C.	65, Regent street
Hughes, T. F. S.	1, Little St. Mary's terrace
Jackson, G. R.	12, Fitzwilliam street
Miles, H. G.	35, Trumpington street
Mills, H. H.	6, Fitzwilliam street
Morgan, G. J.	15, Trumpington street
Morton, C. J. F.	7, Downing street
Pitt, K. M.	22, Pembroke street
Poyser, E. J.	17, Fitzwilliam street
Richardson, R. W. E.	2, Little St. Mary's terrace
Simpson, J.	12, Fitzwilliam street
Skarratt, T. C.	10, Mill lane
Stuckey, F. A.	1, Little St. Mary's terrace
Torkington, C. R.	3, Little St. Mary's terrace
Warry, H. C.	35, Trumpington street
Westcott, A.	College
Whelpton, H. U.	7, Tennis court road
White, W. Eben.	College
Whyllie, F. S.	3, Fitzwilliam street
Whyte, R. A.	8, Downing street
Wilson, R. A.	8, Downing street
Wilson, A. S.	3, Little St. Mary's terrace

CAIUS—49.

Anderson, A. R. S.	12, Market passage
Barton, F. A.	G Gonville court
Bazalgette, E.	21, Market place
Brown, W. H.	Q Tree court
Clarke, E. M.	R Tree court
Clarkson, J. F.	N Tree court
Chancellor, B. W.	45, Panton street
Cobbold, M.	
Collier, W. A.	40, Clarendon street
Coombe, R.	27, Hills road.
Corry, T. H.	S Tree court
Cotes, C. E. H.	11, Parker street
Cummins, J. P.	R Tree court
Davy, W. C.	B Gonville court
Dewing, A. M.	F Gonville court
Dill, R. C. G.	5, Short street
Duncan, H.	4, St. Andrew's hill
England, J. F. A.	10, Bridge street
Evelyn, W. A.	V Tree court
Fitzgerald, G. C.	4, Sidney street
Francis, G.	22, Fitzwilliam street
Francis, W. B. K.	3, Earl street
Galsworthy, E. H.	R Tree court
Hall, E. J.	10, Clarendon street
Hodges, W. O.	10, Mill lane
Inglis, A. H.	66, Regent street
Ives, F. D.	16, King's parade
Jones, E. Madoc	5, Earl street
Kinnear, E. A.	O Tree court
Limbery, R. B.	10, Mill lane
Lownds, J. R.	27, Hills road
Luff, J. M. G. A.	27, Hills road
Lynch, G. W. A.	9, Emmanuel street
Nichol, F. E.	34, Trumpington street
Ross, A. G.	Bicycle Club, St. Andrew's street
Saunders, H.	8, Regent street
Schrader, G. J.	76, Trumpington street
Sidebotham, E. J.	11, Parker street
Single, F.	66, Regent street
Skelding, H.	51, King street
Smart, W. H.	6, Regent terrace
Smith, F. Wyatt	4, Peas hill
Smith, G. Barton	3, Regent terrace
Smith, W.	66, Regent street
Sympson, E. M.	C Gonville court
Wallis, H. W.	P Tree court
Weston, G. H.	51, Regent street
Wilcockson, W. H.	11, Wheeler street
Williams, M. J. M.	26, Market place

TRINITY HALL—43.

Anderson, R. D.	24, St. Andrew's street
Ascroft, J. H.	58a, Sidney street
Bagnall, C. H.	2, Union street
Barratt, F.	3, Rose crescent
Beevor, W. A.	College, B
Bridgwater, J. H.	College, G
Brown, H. C.	44, Sidney street
Cairnes, A. T.	College
Cobbett, W. F.	5, Jordan's yard, Bridge street
Coghill, E. A.	2, Green street
Dance, G. W.	College E,
Dennes, A.	7, Market street
Drinkwater-Law, J.	37, Market hill
Duff, R. F.	3, Trinity street
Dundas, Hon. W.	35, Market hill
Gray, H. G.	10, Bridge street
Greene, J. E.	29, St. Andrew's street
Greenwood, H. P.	24, St. Andrew's street
Hone, N. T.	35, Trumpington street
Invararity, R.	4, Little St. Mary's terrace
King, G. G.	3, Silver street
Learmouth, S. R. L.	10, Bridge street
Lewis, W. L.	14, Green street
Marriott, C.	5, St. Edward's passage
Martineau, E.	8, Union street
Pattullo, A.	25, St. Andrew's street
Penny, A. O. V.	College B,
Preston, M. F.	35, Market hill
Prior, C. M.	38, Green street
Ramus, H. M.	28, Green street
Sandars, J. D.	2, Green street
Shillitoe	3, Silver street
Simpson, E.	45, Sidney street
Simpson, T. S.	College, A
Sorby, A. E.	15, Malcolm street
Temple, H. L.	6, St. Andrew's hill
Thompson, H. C. S.	25, Green street
Thursby, C.	4, Trinity street
Thornton, A.	3, Silver street
Tompkinson	4, Little St. Mary's terr.
Tripp, C. H.	2, Green street
Wilde, A. D.	58a, Sidney street
Wright, A.	2, Union street

JESUS—67.

Anderson, A.	22, Causeway
Arkwright, H. R.	20, Maids causeway
Arnold, C. L.	40, Jesus lane
Assheton, A.	47, Jesus lane
Bailey, D. J. S.	39, Jesus lane
Boileys, H. H.	5, Brunswick walk
Boden, W. F.	22, Jesus lane
Drew,	24, Jesus lane
Bowen, T. E.	24, Jesus lane

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JESUS—*continued.*

Bowles, J. T.	62, Jesus lane
Bradshaw, J. G.	14, Manor street
Bromhead, F. H.	3, Brunswick walk
Buckland, H.	3, New road
Chalmers, C. M. S.	16, Emmanuel road
Cole, G. F. W.	14, Manor street
Copland, E.	9, Brunswick walk
Cox, T. G.	53, Rhadegund buildings
Daintree, A.	53, Rhadegund buildings
Davies, G. H. D.	59, Rhadegund buildings
Davis, R. B.	7, Jesus terrace
deParavigini, H. F.	10, Malcolm street
Douglas, D. F.	16, Maids causeway
Duff, H.	7, Brunswick place
Easson, H. T.	59, Rhadegund buildings
Egerton, G.	44, Jesus lane
Evans, A. C.	12, Manor street
Evors, C. A.	13, Manor street
Fenwick, C. G.	9, Emmanuel road
Fielden, J. A.	16, Maids causeway
Formby, M.	1, Malcolm place
Foster, A. L.	3, Brunswick walk
Gill, C. H.	30, Earl street
Gilchrist, E. W.	25, Jesus lane
Green, W.	2, Brunswick walk
Harrison, G. R.	2, Clarendon street
Hilliard, F. W.	39, Jesus lane
Hockly, E. J.	242, Newmarket road
Holland, C. A.	16, Maids causeway
Hutchinson, A.	9, Emmanuel road
Hutchinson, A. M.	22, Maids causeway
Jackson, F. J.	27, Malcolm street
Lennard, A.	25, Clarendon street
Lyons, G. L.	
Macdonald, G. A.	29, Malcolm street
Maynard, A. C. H.	28, Malcolm street
Morgan, L. J. R.	4, Brunswick place
Nichols, J. C.	3, Newmarket road
Orford, W.	1, Fair street
Owen, H.	College.
Phelps, P. P.	40, Jesus lane
Polhill-Turner, C. H.	1, Brunswick walk
Randolph, W. A.	23, Earl street
Satow, F. A.	11, Maids causeway
Sclater, J. F. E.	27, Earl street
Shackle, J. B.	1, Malcolm place
Stirling, N. W.	47, New square
Stockdale, H. M.	11, Malcolm street
Sykes, H.	3, Manor street
Temple, W. R. H.	
Wailes, W. F.	25, Jesus lane
Walker, O. F.	25, Clarendon street
Waller, J.	29, Earl street
Ware. C. H.	2, Malcolm place
Welsh, W.	4, Manor street
Whibley, C.	22, Maids causeway
Wilson C.	6, Malcolm street
Wilson, H. C.	16, Malcolm street

ST. PETER'S—19.

Bingham,	College, I
Bird, G.	College, B
Brettingham, F. A.	College, B
Burge, C. E.	Hardwick's, Trumpington street
Dingwall, W. F.	College, F
Dumbleton, C. E.	College, L
Eustace, H. R.	College, L
Goodhart, H. W.	College, E
Hudson, J.	College, H
Knowles,	
Lamb, S. H.	College, H
Lupton,	College, A
Luxton, C. H.	College, G
Mayo, C. H. P.	College, H
Pilkington, A. H.	College, H
Sample, W. C.	College, A
Sidley	College, G
Henman, H.	College, C
Tebb, W.	College, E

KING'S COLLEGE—26.

Binney, M. F. B.	17, Clarendon street
Blythe, T. T.	5, Panton street
Chitty, C. W.	King's lane
Chree, C.	4, Silver street
Coleridge, R. A.	King's lane
Constable, W. J.	8, Botolph lane
Diacle, A, H.	4, Panton street
Dimsdale, M. S.	King's lane
Evans, W.	12, King's parade
Gwatkin, W. G.	4, Tennis Court terrace
Harvey, W.	6, Earl street
Impey, E.	King's lane.
Inge, W. R.	College, A
Langham, J. J.	26, Clarendon street
Morley, F.	College, A
Neugent-Bankes, G.	8, Clarendon street
Palmer,	26, Regent street
Powell, J. C.	8, Benet street
Rennie, J. G. M.	12, King's parade
Searle, G. W. von V.	New building
Shirres, L. P.	4 Panton street
Shore-Smith, S.	9, Clarendon street
Stuart, H. A.	12, King's parade
Walker, W. A.	Botolph house
Welch, E. A.	4, Tennis-court terrace
Whitley, W. T.	76, Russell street

QUEENS'—14.

Butler, G.	College, C
Dummelow, J. R.	9, Tennis-court road
Fowke	College, C
Harper, A. M.	College, K
Higham, A.	8, St. Andrew's hill
Hodgson, A. T.	Botolph lane
Holding, J.	24, Hills road
Longbottom, J.	College, K
Manley, A. M.	College, B
Priestly, L.	College, C
Sanderson, A. D.	College, A
Strickland	6, Tennis-court road
Wood	College
Wright, D. E.	8, St Andrew's hill

CHRIST'S—33.

Asplet	13, Victoria street
Brown, L. C.	6, New square
Cockett, A. T.	2, New square
Cooper, H. S.	10, Parker street
Cousens, R. W.	9, Victoria street
Cummins, R. H.	13, Clarendon street
Dixon, H. N.	70, Norwich street
Earl, A. G.	7, Parker street
Eyres, T. G.	13, Clarendon street
Faulkner, A. D. G.	13, Clarendon street
Hamer, W. H.	5, Parker street
Holman, H.	5, St. Andrew's hill
Jones, E. S.	7, Parker street
Kershaw	
Leader, R.	Sidney street
Le Blocq, W. P. G.	5, Parker street
Ledlie	
MacFarland, R. A.	2, New square
Mathews, F.	23, Earl street
Moore, C. W.	St. Andrew's street
Parkyn, J. T.	
Pearson, A. C.	1, New square
Polwhele, A. B.	College, E.
Pope, A. T.	6, New square
Remfry, I.	1, New square
Shields, F. W.	3, New square
Sing, E. J.	47, New square
Shilcock, S. J. W.	15, Malcolm street
Thomas, F.	
Trees, C. C.	12, Victoria street
Wilson, C. M.	5, St. Andrew's hill
Wooding, B.	4, Victoria street
Young, H. A. L.	Chesterton

MAGDALENE—18.

Bavid, G. A.	A, first court
Dashwood, A.	E, first court
Dyer, T. S.	A, first court
Emmet, A.	Hall's opposite college
Field, A. K.	E, first court
Graham, R. B.	D, first court
Haig, G. O.	D, first court
Hartopp, A. W.	Right hand cloister
Hillyer, C. E.	F, first court
Johnson, N. B.	C, first court
Mayne, W.	A, first court
Roe, W. A.	D, first court
Sheriffe, R. T. O.	Left hand court
St. Leger, J. W.	32, Bridge street
Talbot, W. J.	34, Bridge street
Waller, T. W.	32, Magdalene street
Waller, J. A.	32, Magdalene street
Wilson, H. T.	F, first court

EMMANUEL—29.

Atkinson, H. G.	14, Downing street
Barton, J. F.	College
Bate, E.	College
Brownrigg, F. W.	6, St. Andrew's hill
Carter, W. L.	14, Downing street
Chataway, H. M.	College
Clarke, C. W. A.	6, Jesus terrace
Clayton, F. W.	Park side
Cox, H. M.	College
Crawford, R. W.	College
Emery, H.	College
Ginn, E. F.	College
Harris, E. A.	College
Hewetson, A.	37, Regent street
Holt, S.	14, Downing street
Jones, B. H.	71, Regent street
Jukes, H.	7a, Parker street
Machin, W. V.	College
Moore, H.	28, St. Andrew's street
Oldham, R. D.	
Pattison, R. M.	College
Pierce, J.	6, Downing place
Price, F. E.	7, Sidney street
Shields, F. G.	College
Smith, A. B.	College
Thomas, D. M.	15, Willow walk
Thornton, W.	College
Tudball, A. W.	College
Woodhouse, J. C.	7, Downing street

SIDNEY SUSSEX—10.

Benson, E.	11, Melbourne place
Evans, E.	17, New square
Ferrall, H. J.	College, B
Mackray, R.	College, G
Mallinson, G. H.	College, D
Piggott, R. H.	College, F
Pope, K. A.	College, B
Reynolds, R.	College, F
Talland, A. G.	College, H
Wilton, T. G.	College, C

DOWNING—15.

Barclay, W. G,	College, M.
Brinton, R. D.	11, Regent street
Broadwood, C. J.	College, I
Brown, M. T.	College, O.
Cox, I. S.	College, A.
Gatty, W. H. C.	Regent House, Regent street
Harris, D. L.	College, M.
Hickson, S. J.	College, I.
Jones, H.	57, Regent street
Logan, W. H.	Victoria house, Chesterton road
Milner, J.	59, Hills road
Perkins, A. H.	College, K.
Squires, H. C.	9, Downing terrace
Whitehead, F.C.M.	Caius house, Hills road
Yetts, R. M.	57, Regent street

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TO CORRESPONDENTS &c.

All letters must be written clearly, on one side of the paper, and sent to "The Editors, *Cambridge Review* Office, Trinity College," not later than Saturday in each week. Letters will not usually be published unless accompanied by the name of the writer.

Letters containing news should be sent in as early as possible, but will be received up to 6 p.m. on Monday, and late news up to 9.30 p.m. on Tuesday.

The College and Union Messengers and the Publisher will receive letters for the *Review*.

Subscriptions (3s. 6d. for the term, or with postage 3s. 9d.) should be sent with full address to the Publisher, Mr. ELIJAH JOHNSON, Trinity-street; to Mr. CLIFFORD POULTER, Middle Temple-lane, London; or to Messrs. SLATTER and ROSE, High-street, Oxford.

Advertisements will be received from University and College societies on special terms which may be learnt from the Publisher.

UNIVERSITY INTELLIGENCE.

Sir R. K. Wilson, reader in the Laws of India, will deliver two courses of lectures on Indian Law, adapted to the candidates selected for the Indian Civil Service. Mr. Kempson will lecture on Indian History to Candidates selected for the Indian Civil Service.

Mr. Sedley Taylor will deliver a course of elementary experimental lectures on the Acoustics of Music at the Cavendish Laboratory, on Tuesdays and Thursdays at 1.15 p.m., beginning on Thursday, Oct. 16.

Mr. Henry Sidgwick and Mr. James Ward intend to give a year's course of lectures on Philosophy to graduates.

Mr. Rendall (Trinity), the Birkbeck Lecturer in Ecclesiastical History, will take as his subject the Council of Florence.

Rev. R. H. Quick, M.A., Trinity College, will lecture on the History of Education, Wednesdays and Saturdays.

The Regius Professor of Modern History will lecture in the Arts Schools at 12.15 on Wednesdays, beginning October 15, on Political Philosophy, with reference to Guizot's History of Civilization and Bryce's Holy Roman Empire.

The following have satisfied the Examiners in both parts of the Examination in Sanitary Science: J. W. Burman, M.D.; W. Collingridge, B.A., M.B.; C. C. Gibbes, M.D.; C. M. R. Bruce-Low, M.D.; H. M. Page, M.R.C.S.

The Proctors elected for the year are Mr. G. F. Browne, of St. Catharine's, and Mr. J. P. Taylor, of Clare, and the pro-proctors, Mr. E. H. Morgan, of Jesus, and Mr. E. Temperley, of Queens'. To-morrow, W. F. Smith, M.A., St. John's, and F. G. Howard, M.A., Trinity, will be appointed Additional Pro-proctors.

At Christmas, a Headmaster, who must be a graduate of Oxford or Cambridge, and in priest's orders, will be required for King Edward the Sixth's School at Norwich.

COLLEGE CORRESPONDENCE.

ST. PETER'S.—The vacancy in the chair of pure mathematics at Glasgow University has been filled up by the appointment of Mr. W. Jack, late Fellow of Peterhouse, who was formerly Professor at Owens College, Manchester, and afterwards one of H.M. Inspectors of Schools. The four mathematical chairs in the Universities of Edinburgh and Glasgow are now all occupied by Peterhouse men, Professors Sir Wm. Thomson, Tait, Chrystal, and Jack. Three of these were fellows here, while the fourth, Professor Chrystal, held a fellowship at Corpus.

The College clubs, with the officers for the present term, are:—*Boat Club*: Captain, J. M. Dodds; secretary, J. Eccles; treasurer, W. O. Parish. *Cricket Club*: Captain, C. Planck; treasurer, E. S. Arkle. *Lawn Tennis Club*: President, A. J. C. Allen; secretary, J. Eccles; treasurer, H. A. Watson. *Sexcentenary Club*: President, W. New; secretary, H. A. Watson; treasurer, J. M. Dodds.

CLARE.—Mr. E. C. D'Auquier (B.A. 1879), of this college, has been appointed to the Head Mastership of Ramsgate School.

The Officers of the Boat Club for the Michaelmas Term are: *President*, Rev. W. Raynes; *1st Captain*, H. Roberson; *2nd Captain*, W. Keess; *3rd Captain*, W. Morley; *Committee*, W. M. Cann, A. E. Campbell and F. Marshall. *Secretary and Treasurer*, J. T. Lilburne.

At the annual meeting of the Football Club, held on Saturday, Oct. 11th, the following officers were elected for the season:—J. B. Maul, *Captain*; J. A. Sidgwick, *Secretary*; E. E. Baker, A. H. Kingsley, and H. Roberson, *Committee*.

We understand that "Tom," the noted Clare cat, has recently honoured Messrs. Hills and Saunders with a sitting.

PEMBROKE.—It is proposed to enlarge the chapel by adding on an apse. Building operations will possibly be commenced in a month or two. The architect is Mr. G. Scott.

It is also in contemplation to demolish the tennis court and the small houses in Pembroke Street adjoining the Master's Lodge, and to erect a new court on the site.

We intend to enter again this year for the University Fours. Our crew will probably be U. Burnside, A. Collison, E. Lambert, R. M. Ainslie (stroke).

A fellowship is at present vacant, owing to the marriage of the Rev. H. T. Orpen.

CAIUS.—We regret to have to announce that the Master still continues seriously ill.

At the last College meeting the Rev. T. Galliers was elected a senior Fellow.

W. Fowler, B.A., has been elected to an open Scholarship at Guy's Hospital of the value of 125 guineas.

Caius will again be represented in the Fours, and the boat will probably be made up as follows:—Bow, J. S. Sanders; 2, P. A. Roden; 3, E. F. Weldon; stroke, R. L. Knaggs. The officers of the Boat Club for the ensuing year are: *1st Captain*, E. D. Withers; *Secretary*, W. H. Caldwell; *2nd Captain*, E. F. Weldon; *3rd Captain*, J. A. Bratton; *4th Captain*, G. Niven.—In the Athletic Club, E. W. R. Clarke has been elected President, and J. F. Gibbons, Secretary. The late President, W. W. Bolton, who has distinguished himself by twice representing the University at Lillie Bridge and winning the Amateur half-mile Championship, has been elected to the office of President of the C.U.A.C.—The two Football Captains are J. F. G. Dill (Assn.) and W. W. Bolton (Rugby Union). The Secretary, W. R. Wortley, is ready to arrange College matches.

The Debating Society is under the presidency of W. Ridgeway, and commences on the 15th.—The president of the Musical Society is J. Mackern; it will again give two chamber concerts during the term.—Mr. Pattison Muir was re-elected president of the Scientific society.—W. H. Caldwell presides at the meetings of the Science and Art society.—The Rev. F. Wallis is again president of the Shakspeare Society.—The Once-a-Week has not yet elected its officers. The last four named societies will hold weekly meetings as before; the Scientific on Monday, the Science and Art on Thursday, and the other two on Saturday evenings.

TRINITY HALL.—A four has been out regularly during the past week in a heavy boat, coached by L. G. Reed. The crew at present is as follows: Bow, C. E. Freeling; 2, H. Heap; 3, C. Brandon; str., E. C. Brooksbank. Mr. Foster has just built a capital new boat-house for the accommodation of the T.H.B.C., situate on his ground between 'Foster's boat-house' and that of the 1st Trinity B.C. The internal arrangements are complete in every particular, and excellent storage room for boats is furnished below.—A house intended for a married tutor is to be erected on the ground between Trinity Hall and Bishop's Hostel Lane. Work on it has already begun.—W. G. Bell, 8th wrangler 1879, and A. W. W. Dale, 8th classic 1879, have been elected to mathematical and classical lectureships. Sir H. J. S. Maine, the Master of the College, will reside during the October term.

CORPUS CHRISTI.—An election to two fellowships was held yesterday (Tuesday). Mr. A. J. Wallis, Scholar of Trinity College, bracketed 4th Wrangler and also for Smith's Prizes, 1879; and Rev. G. H. Sing, Scholar of Christ's, 4th Classic 1879, were elected.

KING'S.—The boat club officers for the present term are:—Captain, W. E. Willink; Secretary, H. A. Brooke.

QUEENS'.—The trial football match between the Captain's team and the Secretary's will be played on Parker's Piece on Friday, Oct. 17.—Q.B.C.: W. M. Warlow, 1st capt; J. B. Wildman, 2nd capt; H. Thomson, hon. sec.—Q.F.C.: Capt., F. J. Ashmell; sec., W. H. Bolton.

ST. CATHARINE'S.—T. W. Stevenson, B.A., has been appointed to a Minor Canonry at Chester. Mr. P. Turnbull, M.A., late Fellow of Trinity, and at present one of Her Majesty's Inspectors of Schools has been elected a Fellow. He took his degree in 1864 as second Wrangler, so if he comes into residence he ought to be a valuable addition to our Mathematical Staff.—The newly elected officers of the Boat Club are the following:—1st boat captain, H. W. Armstrong; 2nd boat captain, J. Woolcott; Secretary, J. C. Stewart; Committee, C. G. Coulton, E. W. Elliott, J. P. Hubbersty, C. R. Haines.

JESUS.—During the Long the Tower above the porter's lodge has been thoroughly restored, and the square sash windows which disfigured it have been replaced by windows of the original type. It is hoped that next Long the whole of the exterior will be similarly treated. There seem to be a larger number of freshmen than usual; some of whom have great football, cricket, running and rowing reputations to maintain. The officers of the Boat Club for the term are Ll. R. Jones, 1st captain; C. N. Armytage, 2nd, P. W. Atkin, 3rd, H. S. Whalley-Tooker, 4th, H. J. Carter,

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Secretary. On Monday last a boat consisting of A. Hutchinson (bow), Ll. R. Jones (2), C. N. Armytage (3), W. W. Baillie (stroke), began practising for the University fours. It will be seen that only 3 of the Henley crew are at present rowing: on Wednesday, Hutchinson, a freshman from Durham, was superseded by F. H. Stokes, who rowed in the 2nd boat in the May races. Jones has been undertaking the coaching until the arrival of the President of the U.B.C., who will coach probably rather than row.

CHRIST'S.—Mr. T. H. Baines has been appointed Master at Trent College. Mr. Greaves has been appointed mathematical and Mr. Keeping geological lecturer. J. E. Stevenson has been made Captain, and H. W. Pigeon Secretary of the Boat Club. R. Morris has been made Captain, and H. S. Morris Secretary of the Football Club. The hall is at length finished and open for use. The design is by George Gilbert Scott, from a picture of the College at the end of the 17th century in Loggan's views. The carving is very fine, especially that under the gallery, which contains the initials of Lady Margaret Beaufort, Countess of Richmond and Derby, the Foundress of the College; and the seal of God's house which was the original foundation.

ST. JOHN'S.—The Rev. James Campbell, B.A. (1878), has been appointed Clerical Organizing Secretary of the C. E. T. S. for the dioceses of Winchester and Salisbury. The following elections to Exhibitions and Sizarships were made on Wednesday last. School Exhibitions:—*Mr. Baker's:* H. A. Ransome (Durham School); *Dr. Dowman's:* H. W. Stephen; *Lupton's:* W. Gimson and F. W. Heppenstall (Sedbergh School); *Archdeacon Johnson's:* C. A. Scott (Uppingham School) and Y. S. V. Simkins (Oakham's School); *Munsteren's:* H. A. M. Brooksbank (Peterborough School); *Duchess of Somerset's:* for Hereford, A. V. Browne (£40, 4 years), C. E. Hopton (£50, 3 years), E. J. Rapson (£40, 4 years); for Manchester, J. B. Stopford (£50, 3 years) (Manchester School); *Mr. Vidal's:* A. E. Leckenby; *Shrewsbury School:* C. W. M. Hilton. Sizars: E. Ackroyd, W. E. Clearer, R. M. Eicke, W. J. Greenstreet, F. W. Heppenstall, E. Hinchcliff, F. S. Hughes, A. K. Johnson, E. Knowles, A. Knight, A. E. Leckenby, E. F. J. Love, M. H. Mason, A. Newham, L. W. Posseth, E. J. Rapson, T. B. Rayson, T. B. Stopford, M. C. D. Shuldham, G. F. Stout. Probably 100 freshmen will matriculate as against 89 last November. The examination for vacant fellowships begins in the Combination room on the 20th instant. The officers of the L.M.B.C. will be elected on the 14th. The same four will row as last year, viz., J. J. Lister, H. Sandford, A. F. Green and A. H. Prior. The amalgamation of the various lawn-tennis clubs during the May Term and Long Vacation having worked successfully, the idea of establishing a cinder-court has been mooted by some members, and will, it is hoped, meet with general approbation. We have to regret the unhappy loss to the college of its second best candidate for the mathematical tripos, being the second loss of the kind in less than three years.

TRINITY.—The Rev. J. F. Fenn, M.A., vicar of Christ Church, Cheltenham, has been appointed Hon. Canon of Gloucester. The annual elections to fellowships took place on October 9, when the following bachelors were elected:—Walter Gordon Michell, bracketed fourth classic 1877, master at Rugby; James Parker Smith, 4th wrangler and bracketed as second Smith's prizeman 1877; James George Frazer, second classic, and highly distinguished in the examination for the Chancellor's classical medals 1878; Stephen Edward Spring-Rice, 18th wrangler, and bracketed 13th classic 1878. There were nine candidates. The officers of the Boat Club are:—A. Nimmo, president and 1st captain; J. H. L. White, secretary and 2nd captain; B. S. Biram, 3rd; M. Miles, 4th; G. P. Trevelyan, 5th; and R. D. Guinness, 6th. The four consists of Wakefield (str.), Davis (3), Somerville (2), Wills (bow). The officers of the 3rd Trinity Boat Club are:—Captain, O. J. Ellison; sec., E. V. V. Wheeler; committee, J. H. Williams, E. M. S. Pilkington, S. Whitbread, C. F. Reeks. The 3rd Trinity four is at present occupied by Pilkington (str.), Gridley, Wheeler, Ellison (bow). Gridley rowed 6 in the Eton eight this year. There are nearly 40 new members. The Eton eight contributes but one oar, the Westminster eight none. The Trinity Association Club will have games on Tuesday, Thursday and Saturday afternoons in the cricket ground.

EMMANUEL.—The following changes have occurred in the College Staff: Rev. A. T. Chapman has been appointed Dean and Mr. W. N. Shaw Prælector. The officers of the Boat Club for the term are President, W. N. Shaw; 1st Captain, R. P. Oakes; 2nd, Ed. Hopkinson; Committee, E. S. Whelpton, M. E. Hoets, A. Durrant The officers of the Debating Society are President, W. N. Shaw; Vice-presidents, M. E. Hoets; Secretary, Ed. Hopkinson.

MAGDALENE.—Mr. W. A. Gill, Fellow, has been elected classical lecturer at King's College, London, in the place of Mr. Warr (Trinity College, Ca bridge), who has been elected classical professor of the same college.—During the Long Vacation the Pepysian Library has received a fire-proof coating of cement, under process invented by Mr. Brannon, C.E., and applied to the dome of St. Paul's and other buildings in London.—*Football:* The officers are A. T. Holmes, captain; C. J. R. Scudamore, secretary. A match will be played with King's, Tuesday, Oct. 21.—*Boating:* President, H. P. Hodson; captain, C. J. R. Scudamore; secretary, R. Hunt.—*Open Scholarships:* Hillyer £60, Roe £40.

DOWNING.—*College Boat Club:* President, J. Perkins; captain, W. H. Beaumont; 2nd captain, W. E. Beaumont. At the general meeting, Oct. 12th, N. C. Hardcastle, the secretary, and W. P. Schremer and J. E. Viney, extra committee men, were re-elected, and C. Alison and T. Robson were elected auditors.

C. U. B. C.

A meeting was held on Tuesday, May 27th. The auditor's report was read. An amendment, proposed by Mr. Stewart (Trinity Hall) to section ii., rule 6, was rejected. The Fours were provisionally fixed for October 30th, 31st, and Nov. 1st. A motion was carried enabling the first boat of any college in the Third Division to row a time race with the last boat of the Second Division in the May Races, and if winning this race to take its place at the bottom of the Second Division. The secretary announced a poll tax of 4s. 6d. for full subscribing members, and 3s. 6d. for part subscribing members. The following officers and committee were elected for the October term:—E. H. Prest (Jesus) president; J. A. Watson-Taylor (Magdalene), hon. sec.; committee, A. Swift (Caius), H. Prior (L.M.B.C.), auditors, R. D. Davis (Trin).

C. U. A. C.

The following are the committee:—W. W. Bolton, Caius, president; E. Storey, Trinity, hon. sec.; Rev. E. H. Morgan, Jesus, treasurer; C. Hoffmeister, Caius; C. J. Johnstone, Jesus; W. G. Eliot, Trinity; R. H. Cooke, Trinity; H. Macaulay, King's.

ASSOCIATION FOOTBALL.

The general meeting of the University club will be held this week for election of officers &c. Last season out of 16 matches arranged the University won 10, and only lost two, viz. those with the old Etonians on Parker's Piece, and the Clapham Rovers on the Oval, whilst four were abandoned on account of the weather. Five of the old team have gone down, but though such players as L. K. Jarvis, and W. G. Hargreaves will be missed, there is sufficient good material to fill up the vacancies. The general games on Parker's Piece begin to-day, October 15th, and will continue every Monday, Wednesday, and Friday, at present commencing at 2.45.

C. U. BICYCLE CLUB.

Fixtures have been arranged as follows:—Thursday, October 16. 25 mile handicap for 'Monthly Challenge Club,' at 3.30 p.m.—Monday, October 20. Road Race from Huntingdon, about 12.30 p.m., *via* Alconbury Hill, Sandy, Biggleswade, and Orwell Hill to the 'Backs,' finishing probably about 4. Terminal Races next week.

Several members of the above club started on Tuesday afternoon for a paper-chase, but unfortunately, on reaching the junction of the roads to Madingley and St. Neots, the hares and the hounds went in different directions, and did not meet before their return home. The experiment is shortly to be repeated.

CALENDAR FOR THE WEEK.

WEDNESDAY, October 15th. Bicycle Club 25 mile handicap at 3.30 p.m. Rugby Union Football; general meeting at the Hoop at 8 p.m. King's College Chapel; anthem, "O taste and see" (Goss).

THURSDAY, 16th. Meeting of the Philological Society in St. John's College at 8.30 p.m. King's College Chapel; anthem, "I will magnify Thee" (Handel).

FRIDAY, 17th. The memorial stone of Ridley Hall (near Newnham College) will be laid at 2 p.m. by Bishop Perry.

SATURDAY, 18th. *St. Luke.* University preacher, Rev. T. H. Harbord, M.A., St. John's. St. John's Chapel; anthem, "He that shall endure" (Mendelssohn).

SUNDAY, 19th. King's College Chapel; morn. and aft. services, Smart in F.; anthem, "O where shall wisdom" (Boyce); St. John's Chapel; morn. service, Monk in A, Stainer in E flat; hymn 44; even. service, Dykes in F; anthem, "Rejoice in the Lord" (Hopkins). Trinity Chapel: Morn. service, Garrett in F; hymn 138; even. service, Garrett in E flat; anthem, "O sing unto the Lord" (Purcell). University preacher, Rev. Alfred Barry, D.D., Trinity.

MONDAY, 20th. Bicycle Club road race.

TUESDAY, 21st. Football: Magdalene v. King's. First debate at Union Society.

[The Editors will be glad to receive notices for this calendar.]

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HENLEY REGATTA, 1879.

The result of Henley Regatta was to re-establish the supremacy of the Universities in the rowing world. Since the custom of sending University crews to compete for the Grand Challenge Cup was dropped, the metropolitan clubs have seldom found their match among college crews; and, with the exception of the combination called 'The Oxford Etonians,' have been almost without rivals for the last sixteen years. That this is but a natural state of affairs will be evident from the following considerations. The material which a college captain has at his disposal is heterogeneous in character, and limited in extent; and only in rare instances can he avail himself of oarsmen of long experience on whose aid so much depends. Oxford and Cambridge are said to be the nurseries of rowing; and it may be admitted that a three-year's childhood passed in such places is sufficient to make a proficient oarsman. But unfortunately a man's college gains but little advantage from this proficiency, for no sooner has he mastered, as far as may be, the art of rowing, and begun to lay by stores of experience in that difficult acquisition, watermanship, than he goes down from his University to swell the ranks of the London, Leander, Kingston, or some provincial club. On the other hand we find in the L.R.C. crews men of mature age and long experience, who have also (and herein is their great advantage) rowed together for years. During the period 1868-1878 the total number of men who represented the London R.C. in their eleven crews which competed for the Grand Challenge Cup at Henley was only thirty eight.

In the case of the Jesus crew of this year we find exceptions to the rule laid down in the preceding remarks, and notice that the crew was composed of men who combined experience with strength, and who had rowed together on many occasions. With a single exception their crew of this year was composed of the same men who represented their College last year, and four of whom had rowed at Henley in 1877. Moreover for the last three years the three stern men have rowed in the same places in numerous races. We may also notice that only two men in this crew were strictly speaking Cambridge-taught oarsmen; for, while Radley initiated Hockin, and Shrewsbury Phillips, Durham provided Prest and Jones, and Geelong (Australia) sent Fairbairn and Armytage; consequently Baillie and last, though far indeed from least, Gurdon, owe their knowledge to Cambridge alone. Thus, though the coaching they all received from the college captains developed their style and made it uniform, yet the experience gained in many a race and in many a training stood them in good stead in their subsequent rowing career. Starting then with experienced oarsmen to compose the crew, with a definite college style to row to, with a coach in whom every confidence was reposed, the prospect of gaining the "Grand" seemed a fair one. After the May races there were not wanting critics who impressed on any who cared to listen the decadence of Jesus rowing, and prophesied a crushing defeat for them by the Lady Margaret men if they were to meet at Henley. It was clear however that the addition of Messrs. Phillips and Gurdon to the crews was a great gain, and it was no less certain that the training of the men would be more thorough than the preparation gone through for the May races, when over-confidence had neglected several precautions which should have carried the Jesus men through the six nights racing with greater ease. At any rate the rival clubs determined to send representatives to Henley to fight out the battle there. How this intention was frustrated will be explained later. Though the floods which prevailed in June were rather an advantage at Cambridge, yet when the crews appeared at Henley the towing path was found to be submerged, and was impassable till within a few days of the Regatta. Consequently coaching could only be carried on from a steam launch, and even in that way only to a limited extent. The Jesus men were fortunately able to secure Mr. H. E. Rhodes' launch, or, in default of that vessel, Mr. C. Jubber's, and thus received the necessary advice, which soon showed abundant result. Unfortunately the L.M.B.C. representatives were deprived of the advantage of a coach owing to the difficulty of the situation, and to this in a great measure is due the fact that they showed little or no improvement on their form as exhibited during the May races. The force of the stream, though it fell greatly for a day or two previous to the regatta, yet caused the times of crews rowing over the course to be about a minute longer than in preceding years; and when the violent wind which prevailed on the Regatta days is taken into consideration, it will be seen that any comparison of times accomplished in this year's practice with those in other years would be very fallacious. Had the two days of the Regatta passed over without the wind which blew in heavy gusts down Henley Reach, the inside station would have reaped more than its usual advantage, owing to the strong stream that swept down the centre of the channel. On the first day, however, the wind, which at the beginning of the Regatta was a 'dead noser,' continued to veer to the westward throughout the afternoon, thereby compensating those who drew No. 2 or No. 3 station by raising quite a formidable surf for their opponents to face, while the bushes on the Bucks shore offered comparatively calm water under their lee. Under these circumstances it is extremely doubtful whether any material advantage was gained by the possession of any particular station after the first few races. A glance at the results on this day shows that while seven races were won from the Berks six were won from the Bucks station. On the second day the wind was from the same quarter, but stronger, and consequently the shelter afforded by the bushes was more valuable than ever, as the crew on the Bucks shore, by closely skirting the bank for the first half mile or so of the course, were to a great extent protected from the heavy blasts that seemed at times likely to bring the fragile racing craft to a standstill. When it became necessary for those who had been hitherto free from these impediments to cross over the river and round Poplar Point, the critical part of the race began. If the battered and buffetted ones had still enough left in them to prevent their antagonists from taking their water their chance was still hopeful; for was not the short cut to the winning post close round the Point in their favour? We find that on this day those who started from the Bucks station were successful in six races, while the Berks station returned the winners in the remaining four. There was a very decided difference in opinion among prominent authorities at Henley as to the comparative value of the stations this year, as the wind and stream upset the ordinary calculations, and the chief argument adduced to prove which was the best side consisted in the remarks made by the losers in one race that "no one could win from *that* side," while in the very next race the losers, starting from the other station, allege the same reason for defeat. Whilst such opposite conclusions are arrived at, it may be naturally thought that the stations after all were this year fairly equal, and this may be taken as generally correct; except that on the second day a preference might be accorded to the Bucks station. It is satisfactory to note that the greatest living authority connected with Cambridge rowing remarks that "on both days the best crews won on their merits." The fact that the stewards

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at last listened to remonstrances from competitors, and endeavoured to equalize the courses by buoying out a bay, may be taken as an earnest of future attempts to secure that much to be desired result, an equal chance for equal crews.

The Grand Challenge Cup secured four entries, as last year, Kingston, London, Thames, and Jesus College. When these crews met last year it was generally admitted that the three latter crews were very evenly matched; and so the result showed, as Thames won the Final, thanks to the station, pretty easily. This year, however, it was plain to any unprejudiced person that the prospect was very different, and the Jesus men were soon installed favourites. No doubt the fact that the Metropolitan crews had adopted long slides and swivel rowlocks, and evidently were far from at home with these innovations, conduced to this; and the sagacity of those who predicted the failure of these novel appliances for rowing purposes was proved by the issue of the races. Whatever the cause, whether it may have been want of practice, or any inherent defect in the appliances themselves, it is a fact that in every race in which slides of a medium length and fixed rowlocks came against the abnormally long slides, the former were successful; and indeed only in the races for the Wyfold and Thames Cup did the latter succeed at all.

In the preliminary heats Jesus met London, and with the advantage in side literally left their opponents lengths in the rear, and paddled leisurely in, without stopping, to the boat house. The London representatives were very much inferior to their crew of last year, and did not extend the Jesus crew at any time of the race. Time 8.12. Kingston, contrary to the general expectation, proved more than a match for Thames, leading all the way from Fawley Court on the inside, and won by two lengths and a half. Time 8.21.

In the final heat the Jesus men, having drawn No. 2 station, exercised the discretion (allowed by the stewards for the first time this year) of starting from No. 3, and thereby gained the shelter of the bushes very soon. Though this was not such a great advantage as it was later in the day, still they were able to hold the Kingston men though rowing several strokes a minute slower; and when they made their premeditated effort at Fawley Court they began to come away fast, so that after making the shoot across very abruptly, they led the Kingston crew round the point with a length or more of daylight, and then easing up they paddled in winners, by about one length and a half. Time 8.39.

The Stewards' Cup, so often won by the L.R.C. that it seemed almost presumption to challenge that powerful club for its possession, was contested for by London, Thames, Kingston, Bath, and three crews from Cambridge, Jesus, Lady Margaret, and First Trinity. The latter crew extinguished their chance by erratic steering, and threw away an excellent opportunity of winning their heat against London and Thames. Lady Margaret made short work of Kingston, winning by many lengths in 9.42. When Bath Avon and Jesus went down the gale was at its height, and it was some time before the boats could be placed in readiness for the start. The Bath men, rowing wonderfully fast against the head wind, at once went in front; but the weight in the centre of the Jesus boat told its tale, even before Remenham was passed; and the heavier crew won, as was but natural under such circumstances, easily in 9.44. Recent regattas have shown what a sterling crew the Bath men really were; and without doubt in better weather they would have given much more trouble to their victors. The final heat for this Cup was especially interesting, as the Lady Margaret men had won the Fours at Cambridge in the 'fastest on record' in 1878, while in 1876 and 1877 the Jesus men had been returned winners of the fours; and it was their record of 10.49 that the Johnians 'wiped out' last year by doing the course in 10.47½. The Lady Margaret men had been extended to the full in their race against Eton, and had won the Visitors' Cup easily in the earlier part of the day, while the Jesus men had defeated Kingston, but retired from the contest for the Ladies Plate, partly with a view to save their energies for this race. It must be remembered that this gain was nearly equalled by the fact that the Jesus bow-man, suddenly summoned to do duty for his college and loyally responding to the call, had only been out with the rest of the men for four days before the Regatta, and was consequently well nigh untrained. The Thames men in the final heat were soon put out of the race by fouling a house boat and tug, but they never possessed a semblance of a chance against the two Cambridge crews. Lady Margaret at once led out, and taking Thames' water passed under the bushes, and making the most of this opportunity soon showed with a lead of a couple of lengths; but as soon as they attempted to come over and take their antagonists' water, the Jesus men, with a brilliant spurt, put the issue of the race beyond a doubt by rushing up level, and in a few more strokes passing the Johnians, who were quite rowed out. From the Point unto the end the race was a procession, Jesus winning by one length and a half. Time 9.37.

In the races for the Visitors' Cup and Ladies Plate great interest was evinced, as, for a wonder, Oxford crews competed in both. As eights and fours from the Isis for the last few years have neither been conspicuous nor successful, it was with much interest that the advent of the Magdalen and Hertford crews was expected; either of which we were boastingly told by the Oxford correspondent to *Land and Water* "should be good enough to bring back these cups to Oxford." How they succumbed, respectively, in their heats to Lady Margaret and Eton was no doubt a surprise to some, yet neither crew in practice showed form above the average of an ordinary college crew. The race between Magdalen and Lady Margaret was also noteworthy, as each crew stands second on their own river, and during the summer races had pushed the head of the river very hard. Lady Margaret forged ahead under the bushes, and only just gained sufficient to carry them clear of the Magdalen boat round the Point, whence they went rapidly to the front and won easily. Time 8.25. Eton, who with Lady Margaret certainly dispute the second place at Henley this year, made an example of Hertford in their heat, winning by many lengths in 8.27. In the trial heat Eton made the pace and continued to go ahead till they began to cross: then Lady Margaret with a well-timed spurt forced them out of their water, and coming up inside, notwithstanding the admirable way in which West kept his crew going, won by a length. This was by far the best race of the Regatta, and the Eton boys once again showed what wonders efficient coaching can perform. They rowed with all their traditional dash, and deserved to win for their plucky spurt after the Point, but met defeat at the hands of a crew who were second to none but the winners of the Grand. Jesus won their preliminary heat with ease but withdrew from the final, assuredly not with any view of shirking the race against two such crack crews, but, being content with their victory, they did not care to appear grasping "pot-hunters" by rowing for a race which they have won five times in the last seven years. Added to this was a feeling that it would be no real satisfaction to the Johnians to meet them, as the crew was not the same as had rowed in the May races, while the crew as recruited, though strictly and legally qualified to row for the Ladies' Plate, was partly composed, as has been

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explained in the previous part of this article, of men whose ordinary career at a University had closed. No doubt also the fact that another race was to be won strengthened the wise decision arrived at. To complete the victory of the Universities which sent the two best eights and the two best fours at the Regatta, Lowndes won the Diamond Sculls.

Names and weights of the Cambridge crews were as below:—

Jesus Eight.

	st.	lb.
Bow. Ll. R. Jones	11	0
2. W. W. Baillie	11	2
3. C. N. Armytage	12	3
4. C. Fairbairn	12	8
5. E. A. Phillips	11	6
6. C. Gurdon	13	4
7. T. E. Hockin	12	1
E. H. Prest (str.)	11	3
R. Williams (cox.)	8	8

Lady Margaret Eight.

	st.	lb.
Bow. A. H. Prior	9	6
2. G. M. Kingston	10	10
3. B. E. Waud	10	7
4. T. E. Forster	11	0
5. A. F. Green	11	8
6. H. Sandford	11	1
7. W. Barton	11	1
J. J. Lister (str.)	10	2
B. S. Clarke (cox.)	7	2

Jesus Four.

	st.	lb.
Bow. G. M. Edmonds	10	9
2. C. Gurdon	13	4
3. T. E. Hockin*	12	1
E. H. Prest (str.)	11	3

Lady Margaret Four.

	st.	lb.
Bow. A. H. Prior	9	6
2. H. Sandford	11	1
3. A. F. Green	11	8
J. J. Lister (str.)	10	2

* Steerer.

First Trinity Four.

	st.	lb.
Bow. R. C. Lehmann	10	12
2. A. Nimmo	13	10
3. A. H. S. Bird	12	1
R. D. Davis (str.)	12	10

E. H. PREST.

CORRESPONDENCE.

COLLEGE TUITION IN MATHEMATICS.

To the Editor of the Cambridge Review.

SIR,—It is well known that within the last few years College tuition in Classics has so far improved as to render a Private Tutor almost a superfluity, as well for the highest as for the lowest men. In contrast with this is the fact that tuition for the Mathematical Tripos is still a very expensive luxury. Here and there a College may have boldly dissuaded its Mathematical students from "coaching," but I believe not with very successful results. To any suggestion of remedy the answer is invariably made, that no change is possible in face of the keen competition for place in an order-of-merit list—that perhaps with an alphabetical First Class the case might be different. But, Sir, granting that it is at present hopeless to expect a possible Senior Wrangler to rely wholly or mainly on college tuition, why should not the colleges begin their reform from the opposite end of the Tripos. There are many good and worthy students, say, from the middle of the Senior Optimes downwards, who can hardly be said to "compete" in the same sense as those who do come nearer the upper end of the Tripos list. A better organization for the superintendence and individual instruction of these lower men would inevitably make its influence felt, and spread upwards. Of course such a result cannot be brought about without some sacrifice of time and perhaps—especially in the case of the younger lecturers who may happen to take private pupils—of emolument. To any objection based on this necessity I must simply reply by pointing to the success with which the efforts of classical lecturers have been rewarded. If the same principle were carried out, as I am confident it must be sooner or later, in all other branches of study, it would probably necessitate an increase in the regular fees for College tuition; and such increase would I trust be accompanied by an acknowledgment on the part of each college of an obligation to secure for its students (by better organization, not necessarily by an increased staff of lecturers, or by a multiplication of the *subjects* taught in any one college) adequate instruction in the several departments of study recognised by the University. Then possibly some slight notice might be taken of the candidates for the special examinations—doubtless an insignificant class of men (at least so it would seem from the scant attention bestowed on their wants) but a class which feels its grievance to be a very substantial one. Candidates for Theology, I admit, are more or less well looked after; but I question whether there is a single college where anything like satisfactory instruction or supervision is provided for candidates in Moral Science, Political Economy, Law, History, Chemistry, Botany, Geology, Zoology, Applied Science, Music.

Some of my statements may invite contradiction. I hope at any rate that they will excite discussion. For obvious reasons I suppress my name and content myself with standing before your bar as a self-condemned

COLLEGE TUTOR.

A BRIEF COGITATION ON BIAS.

To the Editors of the Cambridge Review.

"This journal will be free from all social, political and religious bias, avoiding all violence and personality."

DEAR SIRS,—Are you really as unbiassed as you profess? I feel for you the greatest respect. I feel sure that you are free from all violence and all personality. I admit that you are the most large-hearted and charitable and tolerant of mankind; but to be free from all bias appears to me to be a superhuman—shall I say virtue or defect? If your journal should happen to fall into the hands of His Royal Highness Cetywayo, would he think your remarks on the war free from bias? Have you no social preference for Englishmen over Yankees, for Cambridge men over Manchester shop boys? Are you impartial admirers of Mormonites and Carmelites; have you no lurking preference for Beaconsfield over Gladstone, or Gladstone over Beaconsfield? If so, I look upon you with a kind of vague awe and wonder, but I feel you are creatures of another sphere, and I dare not obtrude my pig-headed prejudices upon the glassy surface of your sublime indifference. Allow me the satisfaction of supposing that you are as biassed as other people, only more largely tolerant, that you do hold very strong opinions of your own, that it vexes and irritates and sometimes almost puts you into a passion to hear other people run counter to your own pet theories and tread on the toes of what you firmly believe to be truth. Allow me to think that there is some real self-denial in your tolerance, otherwise it is not worthy the name. I do like a man with a good firm under-jaw who knows what he thinks and says it, and yet respects other people, is willing to hear them speak, to express his dissent courteously, to suggest rather than to lecture, and to believe them as honest as he is himself. But given two men, one shiny and polished, good-mannered, well-bred, with wide universal sympathies, who will slip his arm one moment into a Carmelite's the next into a Mormonites, and be equally pleasant to both, with whom you can live for two months without finding out what religion he holds and to what party he belongs; the other coarse, vulgar and rabid, whose angles inconvenience all whom he meets, some street preacher or honest political pamphleteer who has got one set of ideas firmly fixed in his head and gets in a rage and passion whenever he argues about them—if I can find any particle of truth in the ideas that he holds I prefer that man to the other. Charles Lamb was certainly right when he included amongst his popular fallacies the saying that "the man who gets in a passion is always sure to be wrong."

The art surely is not to be without prejudice, but to learn to tolerate and put up with the prejudices of others. Nay, bias appears to me to be like that slight decession in the Lucretian atoms which alone gave to them their creative power and kept them from the provokingly perpetual parallelism of ceaselessly falling rain-drops:

> Quod nisi declinare solerent omnia deorsum
> Imbris uti guttæ caderent per inane profundum
> Nec foret offensus natus, nec plaga creata
> Principiis: ita nil unquam natura creasset.

Or, to vary the metaphor, it appears to fulfil the function of cogs in a system of machinery. We enter a room where to the unpractised eye all seems in a state of absolute chaos. Here a huge leathern strap rushes swaying along, there a bright steel rod rolls rapidly round or slowly vibrates to and fro, everywhere appear wheels interlaced with the utmost confusion, and some are large, others small, some move very fast, others scarcely perceptibly, yet almost all of them are furnished with those jagged ugly edges called cogs. Now were some good person to say "What a waste of energy here! how much heat is there engendered! what needless friction and jarring, aye and how often human fingers are mangled and torn! Would it not be far better to do away with the cogs?" We answer "Well, sir, it sounds reasonable, but just look at the results: that great fly-wheel would roll round gloriously, but most of the others would stop, and all that noble work which is constantly going on in the rooms up above would come to an utter stand-still as soon as this jarring ceased." So it is with the great intelligent social machine. The cogs answer to the whims,

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fancies, creeds, crotchets and conflicting hobbies of mankind. Our business therein is to make the machine so far as lies in our power do its work properly. But how? By no doctrine of indifference, or in other words, general denudation of cogs. That, as we have seen, would bring affairs to a stand-still. Nor again by any doctrine of despair: "Clash on ye wheels constantly, and reck not what hearts are crushed in your turning, yet know for a certainty that all is to no purpose." No, it is by belief in a common guiding Intelligence and a common work to be done, which alone can produce harmony amid the apparent confusion.

One God, one law, one element,
And one far-off divine event
To which the whole creation moves.

Believing that such is in truth the spirit of your undertaking,

I remain, dear sirs, yours faithfully,

H. A. B.

THE "PEDANTRY" OF GEORGE ELIOT.

"The finest language," says George Eliot in *Adam Bede*, "is chiefly made up of unimposing words such as 'light,' 'sound', 'stars', 'music'—words really not worth looking at or hearing in themselves, any more than 'chips' or 'sawdust'; it is only that they happen to be the signs of something unspeakably great and beautiful." The writer of these words has, for some time past, been severely criticised as forgetful of the truth which they so strikingly express. To those who regard George Eliot as perhaps the greatest moral teacher of our day it is a momentous fact, implying the diminution of an invaluable influence, that the language of her more recent productions is widely condemned as pedantic, her heroes and heroines as priggish and unreal, and her moralising as laboured, monotonous and diffuse. There has occurred, in short, a change of style, the general nature of which is sufficiently indicated by this description. Of this change it is obvious that no critic unacquainted with the facts of George Eliot's intellectual history can give any explanation worth hearing. We shall here venture no further than to consider its bearing on a rational estimate of her genius, and its probable effect on her future influence.

It is at least safe to describe as the most wretched pretence of such an explanation that which represents the change as due to the guidance of any philosophic master, exercised in the direction of scientific pedantry. This account of the matter is invariably (and necessarily) unaccompanied by the most distant suggestion as to the general habits of thought or the specific opinions of which the new mode of expression is the supposed result. The implication evidently is that no such cause exists, or, to put it differently, that the causes are mere affectation and display of learning. The thinker who has worked so hard to impress on our dull minds the worthlessness of all our forms and symbols when not associated with right ideas and generous actions, is viewed as busying herself with pedantic phrases in order to increase the reputation which thought has won. Such a mockery of criticism is chiefly important as showing how lamentably rare writers of George Eliot's type still are. If they were more common their nature could hardly be so generally misconceived. If objectors of this kind had any idea of what style means with a great thinker, and what are the circumstances which are continually developing it, they would see that the really curious thing is not a change of style but the absence of such a change. The question whether a given style is good or bad can only be discussed with reference to many other questions, such as: What is the subject matter? What is the class addressed? What is the author trying to tell them? It is not considered that style is something more than a mere choice of words, in which there occurs no more abstruse question than whether a qualification shall be relegated to a parenthesis or embodied in a separate proposition. It is in principle essentially the same as execution in music. In neither case can efficiency be attained without an appreciation of the ideas and feelings conveyed which can only be secured by proper intellectual and emotional cultivation. Both alike demand familiarity with the most perfect specimens of the language which conveys them. While, therefore, a marked change in the style of a great author is partly due to the natural development of an advancing mind, it is also in part the result of deliberate study. The now almost extinct nonsense talked about the direct imitation of literary "models" has provoked a reaction, in which the importance of reading is frequently ignored. Thus we find Mr. John Morley, in his admirable "Notes on George Eliot," remarking that "style comes of brooding over ideas, not over words," a statement almost as untrue as the opposite notion that style comes of brooding over words alone. A good style means the precise correspondence between ideas and their symbols; and the relations of two things are clearly not to be ascertained by the study of only one of them.

These considerations bring us to the question of the scientific phraseology which we occasionally encounter in *Middlemarch* and *Daniel Deronda*. Let it be remembered that George Eliot stands almost alone among novelists in possessing a mind trained in the process of science. Moreover, she treats of human nature and human actions on principles essentially the same as those familiar to the scientific enquirer. While she assumes for each event and for each condition of mind assignable causes, her explanation of them contains no superhuman and transcendental elements; it consists, like all scientific explanation, in tracing them to simpler phenomena. The doctrine which she has most carefully illustrated, and which is implied to a greater or less extent in all her writings, is what Mr. Mill has called "the doctrine of circumstances"—of "the formation of all human character by circumstances, through the universal principle of association." This doctrine, which rests on an indisputably scientific basis, is explicitly stated in the concluding sentences of *Middlemarch*, where we are told that "there is no creature whose inward being is so strong that it is not greatly determined by what lies outside it. . . We insignificant people with our daily words and acts are preparing the lives of many Dorotheas." And again in *Romola* we are shown how Tito "was experiencing that inexorable law of human souls that we prepare ourselves for sudden deeds by the reiterated *choice* of good or evil which gradually determines character." The rise of Esther Lyon and of Gwendolen Harleth, or the fall of Tito and of Arthur Donnithorne, may perhaps be as instructive in their own way to the psychologist as the experiences of many physicians and directors of lunatic asylums. Contrast the careful and accurate analysis of George Eliot with the productions of the multitudes who think themselves qualified to treat of human action because men and women are a part of every-day experience. They might almost as reasonably attempt to discuss astronomy on similar grounds. To say nothing of impossible scenes and characters, consider the havoc made by novelists of the terms by which human feelings and motives are commonly described. "Heat," says George Eliot, "is a great agent and a useful word, but considered as a means of explaining the universe it requires an extensive knowledge of differences; and as a means of explaining character, 'sensitiveness' is in much the same predicament." Such words as "instinct," "intention," "innate," and the like, have been so generally used as a conventional disguise for

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ignorance that they have almost entirely lost what little meaning they once possessed.

It is not only the knowledge of human nature which has been thus obscured by the phrases of ordinary discourse. This evil is the common liability of every science. But it has been obviated in nearly all other cases by the institution of a technical language. In the words of the late Professor Cairnes, the terms of this language "having been constructed for the special purpose of designating" the concrete objects denoted, "they are free from all associations which could confuse or mislead either those who employ or those who hear them." He adds that "a term in constant use in ordinary speech inevitably gathers round it a vague aroma of association, sure to suggest in particular context ideas which have no proper connection with the purposes of scientific research, and which therefore cannot but act as hindrances to the reasoning process." And the necessity of avoiding the hackneyed forms which have done duty so long for competent and incompetent alike in describing the springs of human action, must often incline the novelist of scientific tendencies to select expressions intelligible indeed to all, but seldom used, and therefore probably free from ambiguity. So also the identity, recognised by the scientific school, of the methods of all departments of knowledge, must often suggest to such a mind analogies and metaphors drawn from every field of thought.

The differences of treatment between George Eliot's earlier and later works resolve them partly into differences in mere expression, such as we have just noticed, and differences in the amptitude and variety of the reflections which follow the action of the story. In *Daniel Deronda*, for instance, a state of feeling is described minutely and at a length of several pages which, in the earlier novels, would probably have been allowed to pass with a few sentences. It is on account of this increased elaboration of analysis, which demands a corresponding elaboration of statement, that unusual modes of expression and scientific analysis are occasionally useful. But it is precisely this which people call "diffuse" and laboured "moralising." It produces what seems to them the incongruous effect of a union between a scientific treatise and a work of imagination. It is what makes the book "dull" to them. It impedes their view of the plot, or takes up space which they consider would be more fitly occupied by stirring conversations. They think that they can do the moralising for themselves. It appears to us that the earlier and the more recent works are addressed designedly to different audiences. *Middlemarch* and *Daniel Deronda* are not meant merely for readers of average intelligence and sensibility. They are meant for those who take not only a human but philosophical interest in things. It is the difference between a technical discourse intended for students and the same translated and condensed for the benefit of laymen.

It is of no small practical importance to arrive at a correct appreciation of such a change. It is probable that a great teacher owes more disciples to his style—using the word in its widest sense—than to his most logical arguments. These come in at a later stage of the process to confirm, to suggest new advances, or to arouse scepticism and to disillusion. But they rarely effect the primary conversion. In the formation of convictions as of character the strongest influences are the most insensible. And in the present case it is hardly probable that the purely temporary sense of novelty, always disagreeably excited by the appearance of works which are really *sui generis*, will prevail against the more rational estimate of them in relation to their objects.

ARTHUR STRACHEY.

FIJI: A DREAM.

The other night as I was reading a German commentary by the fire, I chanced by natural infirmity or through some resemblance in the subject to fall to thinking of nothing, which begat a kind of drowsiness; and this, growing upon me by degrees, seemed to issue in a dream or vision that took shape and colour as follows.

I thought I was walking in a place where I had never been before and like none that I had seen, but which I conjectured from the brilliance and exuberance of the plants and trees round my path to lie in some tropical region. I was already beginning to consider with some carefulness where I was and what could bring me there, when a sudden appearance between the trees put a term to my musings. It was a figure that until then had been concealed from my sight, though it was nearing me every moment and would presently cross my path. It was that of a reverend man of a sable colour with a sober gait. He was clothed in garments of a subfusc hue, which were cut to a form of which I had never seen the like, and which it is beyond my ability to describe. Over them he wore a black robe of ample size with long hanging sleeves, and cast behind him a sort of silk amice of two colours, white above and black below, and round his neck a tightly fitting cord with two broad white pendants in the front of a stuff resembling lawn. These parts of his dress I the better remember as it seemed to me that in some other state I had seen them before. As he approached, I noted that he was reading in a written paper that he held in his hand, with much inward satisfaction, which prevented him from hearing me till I was by his side. Then, suddenly looking up, he seemed as much astonished by my looks and the fashion of my dress as I had been by his. When we had gazed on each other for some moments without embarrassment, he addressed me in a tongue which was indeed strange to me but which, from its likeness to some that I knew, I had no difficulty in understanding. He begged me with great earnestness to allow him to make a drawing of my dress; for he said that he had given much study to determining the fashions of our times, and though he had got much enlightenment from antique statues and coins, yet as it had never been his good fortune to meet any one that wore the attire, there still remained many obscurities to be removed, as in the wearing of the buttons, the cut of the pockets and the disposition of the coat tails. Perceiving that he was a person of learning, I endeavoured to answer him in Latin; but he quickly took me up, praying me that I would use my own tongue, the English, and saying that it would greatly oblige him to hear that ancient speech uttered after so many ages of silence in the voice and accent of a native. On my assuring him that I could not refuse requests so courteously tendered, he fetched a small instrument out of a part of his robe, and asked me to keep the same position for a moment. Then he placed under it a piece of parchment and turned a small mirror which was at the top of the instrument so that its light fell obliquely upon me. Next he touched a spring, and I heard an exceedingly gentle scratching on the parchment, which lasted for about a score of seconds, when he told me that the drawing was done. I was emboldened by this friendly behaviour to ask him who he was and what was that paper whose perusal had given him so much pleasure when I first beheld him. He told me he was a native of *Fiji*, in which learned country I then was, and that he had been reading the *Journal of Fiji* (or, as it is more correctly spelt, *Phi-gy**); and then he said he would,

* The — I do not doubt, subserves the same purpose as in Ba-ntu, the name of an African tribe, which is often spelt Bantu.—J.P.P.

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if I pleased, read to me the passage with which he had been so entertained. Then he read the following report, which to avoid misapprehension, I have translated, yet so as to keep the turn and colour of the original :—

THE PHI-GY SOCIETY.

At a meeting of this society held on the 15th of October, 2879, Professor Hobby in the chair, Professor Madwig communicated the following emendations:—

Tennyson. *In Memoriam* xxvii. 5, 6.

'I envy not the beast that takes
His license in the field of *time*.'

This is manifestly corrupt. The field of time is no more intelligible than the field of *eternity*. Moreover, 'beast' is used here literally not as a term of objurgation (compare v. 1-3, 'I envy not . . . The *linnet* born within the cage'). Read therefore *thyme*. The picture of the beast abusing the good gifts of nature, turning the fragrant 'thymy' fields into a place for the gratification of his own desires, is truly worthy of the genius of Tennyson.

Swinburne. *Poems and Ballads*, first series.

'*Libitina* thy mother, Priapus thy father,
Dolores, our lady of pain.'

What has *Libitina* to do here? What authority is there for an alliance between her and Priapus? Swinburne no doubt wrote *Libertina* (compare *libertine, libertinism*), which agrees perfectly well with *Priapus*, and besides introduces a very appropriate reference to the two sides of passion, the higher typified in the *god* (Priapus) and the lower typified in the *enfranchised slave* (libertina).

Milton. *Il Penseroso* (of a shower).

'Ending on the rustling leaves,
With minute drops from off the eaves.'

"*With minúte dróps*" is a violation of quantity which Milton could never have committed. A slight transposition will set all right. Read, *With dróps minúte*; the tiny drops from the eaves at the close of the shower are opposed to the floods which pour down the rain-pipes while it lasts.

Pope. *Rape of the Lock*, v. 139, 140.

'And hence the egregious wizard shall foredoom,
The fate of Louis and the fall of *Rome*.'

Here to satisfy the rhyme we must read *Roum*. The printers, not understanding this learned reference to Turkey, of which *Roum* was a province, changed it to the familiar *Rome*.

Professor Kenadeal felt very much obliged to Prof. Madwig for his paper. He was especially interested in the emendation of Swinburne, of which author he was himself preparing an expurgated edition for schools. He thought that Professor Madwig's explanation might be got out of the present reading of the copies. *Libitina* might be the goddess of desire from *libet, libido*. There was, however, another corruption in the lines. *Dolores*, the *masculine plural* of dolor, was an extremely unsuitable name for a 'lady'; so he would read either *Dolorosa*, a proper name with good authority, or perhaps *Dolorous*: compare *sonórous*.

Professor Mun'Know congratulated the society on the application to English of methods which had had such singular success in Greek and Latin. Prof. Madwig's emendations seemed to him most ingenious. He thought however that *Rome* (Pope) might be a popular corruption of *Roum*: and in the Tennyson he preferred to read *rime*, so that the *fields of rime* would be 'the fields covered with the cold morning frost' and the sense would be that the 'beast' took his pleasure *whatever the attendant disadvantages*.

Here I felt myself shaking I know not with what emotion, which must have awakened me. For on looking up I saw only the ashes of the fire, the lamp burning dim, and the German commentary fallen on the floor. I picked it up and put it in its place by the *Journal of Philology*, wondering much what this dream might mean, and whether if I sent it to the *Cambridge Review* some one might interpret it for me.

J. P. Postgate.

APPEAL FOR CLOTHES.—Old Clothes and other garments will be gladly received by Rev. Edward Liddell, rector of Jarrow-on-Tyne, on behalf of the artisans and labourers of that parish, who are unable to get work in the ensuing winter, and are already in great distress. Clothes may be sent, either directly, or to F. J. Jenkinson, Esq., Nevile's Court, Trinity, who will forward them.
(Advt.)

THE PAPER-KNIFE.

A Latin Dictionary, founded on Andrews' edition of Freund's Latin Dictionary, revised, enlarged, and in great part rewritten by Charlton T. Lewis, Ph. D., and Charles Short, LL.D., Professor of Latin in Columbia College, New York. Oxford, at the Clarendon Press, 1879. 4to., pp. xiv., 2019.

Thirty years ago, students for Classical honours purchased a Forcellini, or Scheller, or Gesner, immediately on entering the University. If they are wise, they will still secure one or other of these great treasures of Latinity, the life-long labours of admirable scholars.

But for constant use, to lie on the desk and to receive corrections and annotations, a handy lexicon in one volume is a great boon. Till now White's revision of Freund, a miracle of compression, and very accurately printed—has served this turn excellently well. No other language can boast a Greek and a Latin lexicon so comprehensive at once and portable as Liddell and Scott, and White.

In the few days since the publication of this new book (evidently 'composed' in America in both senses of the word), I have been testing it while reading some of Jerome's letters, and have seen enough to pronounce that it must supersede all rivals of the same bulk.

I. It contains much new matter, due in great part to the lexicons of Georges, Klotz, Corradini's Forcellini, and that indefatigable reader Paucker. On the other hand, De Vit's Forcellini, Rönsch's researches into the Latin of the Itala and vulgate, and many special lexicons or collections, have not been used. Merguet's lexicon to Cicero's speeches, and Greef's to Tacitus (both in course of publication) have been consulted.

II. Many errors have been corrected. *Amnigenus*, for example, no longer appears. *Conditio* is duly distinguished from *condicio*.

III. The editor of Lucretius will rejoice to see that his plea for a reasonable orthography, founded on the best existing evidence, has not been in vain. The saving in time is very great, when you are certain to find a word in its right place, *umor* under U, *harundo* under H, etc. As with spelling, so also with etymology, the best and latest authorities have been consistently followed. In accidence Nene's exhaustive stores have been rifled.

IV. Many words are here correctly explained for the first time in any revision of Andrews. See *e.g., cum maxime* and *memoriter* (the true meaning of this latter word, known to Bishop Cooper in the 16th century, is given as rediscovered by Madvig).

It would be out of place to enter here into any criticism of details. Enough to say that the book is cheap at a guinea and a half, and is clearly and accurately printed, in three columns, in a type not unlike that of the small elzevirs.

J. E. B. M.

"*The Phormio of Terence*," *literally translated by Aubrey Stewart, M.A., late Fellow of Trinity College.*—Cambridge, J. Hall and Son.

This little book is apparently designed for candidates for the General examination in 1880. For this purpose it is well adapted. The translation is exceedingly literal, and the notes call for no erudition. For instance, we notice that Bohn's translations and Andrewes' dictionary are quoted as authorities. An analysis of the plot would have rendered the book more complete.

We beg to acknowledge, with thanks, the receipt of "Sermons on some Questions of the Day," by Rev. T. G. Bonney, F.R.S.; and "Disciples in Doubt," by Rev. J. B. Pearson, LL.D. These books will be reviewed in an early number.

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The Cambridge Review.

A JOURNAL OF UNIVERSITY LIFE AND THOUGHT.

No. 2.] WEDNESDAY, OCTOBER 22, 1879. [PRICE SIXPENCE.

SUMMARY OF NEWS.

The five-hundredth anniversary of the foundation of New College, Oxford, by William of Wykeham, was held on Tuesday, the 14th, when the college chapel, which has been renovated at a cost of about £20,000, was re-opened. The Bishop of Winchester, Visitor of the College, preached at the midday service, and alluded in the course of his sermon to his having six years before assisted at the twelve-hundredth anniversary of the founding of the Abbey of Ely, which had subsequently led to the foundingof the first College in Cambridge.

It is proposed to erect on the site of the old Church of All Saints' (taken down in 1865) a monumental Cross with decorative shaft standing on a pedestal, the total cost being estimated at £450, to which £250 has been already promised. At a committee meeting held for the purpose last May term (the Master of St. John's in the chair) an inscription was provisionally decided upon, which states that the Cross is designed to preserve the memory of the literary men (among whom is Henry Kirke White), benefactors, and other parishioners whose names are engraved on the faces of the pedestal. Subscriptions may be paid to the 'All Saints' Memorial Cross' at any of the Cambridge Banks.

We see that Sir William Vernon Harcourt is to lecture this term on the Law of Nations and the History of Treaties.

Professor Fawcett has returned to Cambridge to resume politics and political economy. He is soon to address his constituents at Hackney.

Mr. A. G. Marten, Q.C., the Senior Member for the Borough of Cambridge, was admitted to the degree of Doctor in Law at the last congregation.

We regret to hear that Professor Clerk Maxwell still continues in the most critical state.

Mr. Courtney S. Kenny, LL.M., Fellow and Law Lecturer of Downing, has submitted a memorial to the University Commissioners urging the desirability of making provision in the University for extending legal education by the establishment of a greater number of chairs to each department, such as Professorships or Readerships in Ecclesiastical Law, General Jurisprudence, English constitutional Law and History, &c., &c.

Mr. G. F. Cobb has more than once done good service to the Bicyclists of the University and the country. Within the last few days he has written a most valuable letter, dealing with the difficulties raised by the Highway (Amendment) Act of 1878, by which power is given to county authorities to make bye-laws for regulating the use of bicycles on the road. Horses, Mr Cobb says, are seldom seriously frightened by bicycles, while he gives clear rules for their treatment when restive. The letter concludes with a discussion of the "harassing legislation" by which the county authorities of Cambridgeshire are endeavouring to enforce the use of lamps after sunset, and to compel bicyclists to dismount 'when a horse, mule, or beast of burden is restive or shy.'

Vigorous practice for the Colquhoun sculls has been going on during the past week. Among the men on the river we have noticed Knaggs and Thomas, Caius; Ll. R. Jones, Gollan, and R. Jones, Jesus; F. Price and Barton, L.M.B.C., and Naters, Sidney; Watson-Taylor, Magdalene; Pilkington, Trinity; and Sibley, Trinity Hall.

The unusual number of nine boats are now in training for the University Fours, which are rowed next week. Besides those mentioned last week in our summary, Pembroke, Queens', and Magdalene have joined in the competition.

The number of freshmen entered this term is exceptionally large. The exact number will hardly be known till the official matriculation list is published; but it is roughly speaking 750. St John's, King's, and the Non-Collegiate students shew the most noticeable advance in numbers on year: the last owing to the increased accommodation provided by Cavendish College, and as a substantial reward for the spring campaign of the supporters of that foundation.

Though we have a large number of graduates and undergraduates on our regular staff, we shall always be glad to receive contributions or suggestions from any of our readers, as we are most anxious to make the *Review* a thoroughly complete exponent of all phases of Cambridge life and opinion.

UNION SOCIETY.

First Debate, Tuesday, October 21.

Motion: "That this House would see with approval the return of the Liberals to power at the next general election."

F. P. Lefroy, Trin., President, in the chair.

Ayes.	*Noes.*
J. K. Stephen, King's.	A. Caldecott, St John's.
T. E. Scrutton, Trin.	R. H. Lehmann, Trin.
A. Williams, St John's.	J. P. Whitney, King's.
J. Spencer-Hill, St John's.	P. E. Clark.
C. H. Selby, Trin.	Rev. H. G. Parish, Queens'.
	H. L. Stephen, Trin.

The Honourable Opener having repled, the House divided at 10 p.m.

Ayes 119; Noes 209; majority against the motion 90.

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THE ATHLETICS OF EARLY CHAPEL.

The connection between Chapel and Athletics is by no means obvious. At least it was not to me, in the rosy dawn of unsuspecting freshness, when the bright vista of a University career was first opening out before my gaze. I was ready at that time to regard attendance at Chapel from many points of view. I was prepared to look upon it as a sacred duty, or a moral virtue, or a necessary piece of discipline, or a delicate compliance with the expressed wish of the College authorities, calculated to gladden with an innocent joy the hearts of Deans. But I did not dream of finding it a beneficial Athletic exercise. The revelation came to me from an unexpected quarter. It chanced that I took to rowing as a healthy form of amusement, and, like many other fellow-sufferers, had to listen to remarks, more plain than complimentary in their criticism, from an honest outspoken Coach. After instructing me to put my legs, arms, and body in a position which I am sure nature never intended them to occupy, he found considerable fault with my efforts to carry out his desires, and told me that I ought to practice a "straight back." Innocently I inquired how this was to be done: and I was not a little astonished at the reply. "The best place for the purpose," he said, "is Chapel. Go there every morning in good time. Choose a back seat, and keep your shoulders firmly pressed against the flat upright panel." The advice was so simple and practical that I followed it implicitly, and with the most excellent result. I found, as my instructor said, that the seats of our Chapel were admirably adapted for this particular purpose: and within a few weeks I was able to win from him great praise for having replaced by an elegant straightness the ungraceful curvature which before had excited his reprobation.

Even therefore if there were no other benefit to be got from it, morning Chapel would deserve to be most heartily recommended for physical reasons alone. Possibly some people may be inclined to think that the same good end might be attained just as well at the evening service as the morning. A little reflection,—or still better, a little experience,—will convince the most sceptical that they are wrong. Evening Chapel may be equally good in other ways, certainly not for Athletic improvement. You are fatigued with a morning's hard reading, we will suppose, and an afternoon's severe exercise: you lounge in after Hall, and are not in the least disposed to extend your thews and sinews, but rather to sink into the most comfortable corner: unless you are a very energetic person indeed, you have scarcely strength to repeat the responses in an audible voice (if we may judge from the fact that so few do it): even the atmosphere and gas-light are opposed to anything like exertion. The idea of profiting physically under these circumstances is out of the question. No, there is nothing like the fresh crisp feel of the early morn, when the hoar-frost lies yet unmelted on the grass plats, when the limbs are still glowing from the cool invigorating bath, and the locks are oozy as those of Lycidas, and the face is shining as though in answer to the glistening sunbeams. Then is the time to strengthen bone and nerve, to shake off flabbiness with dull sloth, and to cultivate at least one part of our noble English manliness.

For after all, though the straight panels and ascetic rigour of the seats contribute their share to the muscular development, its main source is the early rising itself. It is impossible to over-estimate the health-giving effect of getting up betimes. A learned Scotch judge, who was filled with the desire of living to a great age, used to avail himself of his position to question every old person who was brought before him, whether accuser, defendant, or witness, touching his habits of life, in the hope of discovering by this means the secret of longevity. The answers to his interrogations were, as might be supposed, diverse in the extreme. Some of the most aged people had lived a very active life, others a sedentary one: some had been in hot climates, others in cold: some were rich, others poor: some were strict teetotalers, others the reverse. But there was one point in which they displayed a marvellous agreement: they were all early risers. To infer that this was the cause of their healthiness may be an imperfect generalisation, but experience convinces us that it is a true one, and that every one who puts it to the test will acknowledge it to be so. For everything combines to make early rising a physical benefit, —even the satisfaction with which it enables a person to begin the day, while the late riser is harassed by bustle and worry and vain regret. Who has not wished hundreds of times that he had got up earlier? and who ever wishes the opposite? If you can point to a man who even once, after he was up and dressed, being in good health, wished he had lain a-bed longer that morning, mark that man well. He is a rare specimen, to be set aside, labelled, and wondered at, but by no means to be envied.

Of course it is possible to rise early without attending Chapel, and there is good to be got from a mere run round the backs: but the good will be more than doubled if you go to Chapel also. There is one thing which the Chapel service maintains and nothing else will, and that is regularity. The fixed hour, which knows no indulgence, and will not admit of that extra "five minutes," so eagerly craved by the reluctant flesh, is just the important thing. The strongest will is apt to falter at times under the heavy pressure of drowsiness. There is then no stimulus to instant exertion so powerful as the "now or never" feeling, — "I must get up at once, or I shall be late for Chapel."

Should anyone remain still doubtful how far morning Chapel conduces to bodily strength, I will remind him of the words with which, only a few months ago, one of the most distinguished members of our University bade farewell to Cambridge, dwelling, among other "ennobling memories of the place," on the "invaluable discipline of early morning Chapel, bracing body and soul alike for the work of the day." To the second and higher motive which he gives, I have not ventured to allude. We may content ourselves in this paper with insisting upon the first,—inferior and less noble, but equally true. It is well worth remembering and acting upon. He who desires even the *corpus sanum*; whose ambition is no more than that of the Athlete; who aspires to eminence on the river, or the cricket-field, or the running-path, will find in a regular attendance at morning Chapel one of the best means of realising his wish.

A. H. F. B.

A CAMBRIDGE THEATRE.

It was recently our fortune to hear a German, compelled much against his will to reside in Cambridge, complain bitterly of the dullness of the place. Pathetically he referred to his distant home in central Germany, the little town where the beer-garden was a social centre by day, the theatre by night. Here there is no beer-garden, no theatre, and how should a poor German wile his time away? He asked indignantly why, since the Englishman evidently loves beer, and is a prey to an eccentric craving for fresh air, he should be so averse to combining the two. But even granting the incompatibility of beer with a garden, why is there no theatre? Cambridge possesses many of the leading features of a town, as *e. g.*, a town hall, which modestly conceals a capacious interior behind a most unostentatious front; an art-museum, whose exterior raises expectations so dazzling

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as to place the contents at a certain disadvantage; there are also many churches, a noble gutter, and some 30,000 inhabitants. But alas, there is no theatre. There was once a theatre, but its performances and its audience were of so dingy a kind that few felt much sorrow, when, like so many strongholds of amusement which have of late elsewhere fallen before the march of the "Salvation Army," it became a place of worship. Why is there no theatre at Cambridge? It is not that the population is not large enough to maintain a theatre; any resort that is favoured by fashion, concerts in the Guildhall, 'King's' on Sunday afternoon, will bring together a large enough assembly; there are in Cambridge all those different degrees of wealth, and mental estimates of the relation between money and comfort to which the theatre so delicately adjusts itself. The drama is an intellectual amusement, and Cambridge boasts itself to be no ordinary provincial town, but the intellectual capital of, at least, the Eastern Counties. But it is the melancholy truth that the theatre-going population of England is so small a proportion of the whole, that in no town save the largest can the drama flourish. Many think that the drama is of the devil, perhaps as being one form of saying the thing which is not. Others, without ascribing the drama to so dark an origin, yet care less for it than for any other form of amusement. The task of calling to life a provincial theatre is great because we are met at the outset by this circular difficulty—to obtain good actors we must have a good public, and to draw a good public we must have good actors. Now a good public not only means one endowed with superior critical qualities, so that it can appreciate what is good and reject that which is bad, but also, in a more material sense, it implies a public either large enough or sufficiently regular in attendance to support the financial life of the theatre. In neither sense can a good public be said to exist in an English provincial town. A sound critical judgment cannot be looked for at once in people who have had no opportunity of exercising it; and, so long as the great bulk of Englishmen consider the theatre either as the first step on the downward path, or as a treat to be enjoyed once a year at Christmas, there is no hope of obtaining anything which deserves the name of a public. We owe much to the Puritans, and so indirectly to the ancient Jews. Without their existence the world would perhaps have never been enriched by the Samson Agonistes or by the prose of Carlyle, or, indeed, by the Public Worship Regulation Act. But if the Puritans have given us much, they have also deprived us of much. Filled with an idea of spiritual truth, they struck a deadly blow at all acting and forms, both in the Church and in social life. Perhaps it was as well, and we may have gained in some directions more than we have lost in others, but the lover of the stage, driven to seek consolation in foreign art, must regret that, along with Laud's 'four surplices at Allhallows-tide' and the true worship of 'persons of quality' perished, alas, that taste for enlightened enjoyment, which must have been so characteristic of England in the Elizabethan age.

B. Holland.

THE CAMBRIDGE DIVINITY SCHOOLS PAST AND PRESENT. II.

Last week some short account was given of the original Theological School of Cambridge; it is proposed in this number to explain in a few words how it came to pass that the new school was built.

The University, we all know, is not a very wealthy body, though many of the colleges have money enough and to spare: as, may be, the new Commissioners will think. Every one then will see at a glance that the money for the building of this handsome pile must have come, not from the University coffers, but from the liberality of some private benefactor, and in fact Cambridge is indebted for her new divinity school to the generosity of one who in his life time took a prominent part in the forwarding of that branch of learning to which he has now given a home. Dr. William Selwyn, but a few years since Lady Margaret's Reader in Divinity, in this University, conceived the idea of laying by, year by year, a certain sum from the emoluments of his chair, to be devoted to the advancement in one way or another of Theological learning. While the present Bishop of Winchester was Professor on the Norrisian foundation, this sum was devoted to increasing his stipend; but when Dr. Harold Browne left Cambridge, Dr. Selwyn determined to follow out a plan that he had long cherished. He informed the Senate that he should now exercise the option he had himself made stipulation for, when he first gave up the portion of his emoluments, and, instead of giving it over to the Norrisian Professor, should lay it by, with a view to its forming a fund for the building at some future period of a fitting Theological School. Trustees were appointed to look after the money, and when they made their report in 1874 the sum had already reached a total of £8,900.

The funds being in this way provided and ready to hand, a Syndicate was appointed to enquire into the different sites which had been suggested, to test their fitness for the purpose, and estimate their cost. By the time the Syndicate made their report, the funds had increased by almost another thousand pounds, but by a stipulation of Dr. Selwyn, no part of this money was to be employed in purchasing the ground. The difficulty of getting a site was thus somewhat enhanced, as the money had consequently to come from the University chest; but it fortunately happened that literary lecture rooms were required, and it was felt that one site would, if carefully selected, do for both the schools, care being taken that the main part of the building should be the Selwyn School. Long time did the battle of sites rage. The Professor had himself selected two which he deemed particularly suitable, one being that part of Senate House Square which lies between the line (produced) of King's Chapel and the University Library. The other was a portion of the old King's Court, by the old gateway.

Both of these sites it was unhappily found necessary to reject; the first on the general ground that all building on University Square was unadvisable, the second because that piece of ground would, in all probability, be required in after time for the Library itself. Yet one other position was proposed, to no purpose,—the old Botanical Garden; for it was deemed that here again science would shortly step in and claim her own. There was thus left only one available site, the one actually employed. At that time, the ground, which belonged to St. John's College, was built over; but a communication having been opened with the College authorities, it was found they were ready to dispose of it, under certain conditions, for a sum of £4,000, which amount was afterwards reduced, in view of yet further stipulations, to £3,750. Among other advantages, the site possessed that of being adjacent to All Saints' old graveyard, which would prevent the view from its windows on that side being blocked up by the intervention of bricks and mortar. Accordingly the site was purchased, it having been ascertained that there would be plenty of space for the Literary Rooms.

The question of the building now alone remained. Three architects were invited to compete, the style fixed on being an English one of the XVI century. At first none of the plans exactly satisfied the Syndics, but after some slight alterations, that presented by Mr. Basil Champneys * was

* The other two were by Mr. Scott and Mr. Blomefield.

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accepted. This gentleman, it may be remarked by the way' has already left his mark in Cambridge, at Newnham Hall and elsewhere. At first some inconvenience was caused by a stipulation on the part of St. John's, that the street front should be moved six feet back, but afterwards the College expressed themselves satisfied with an average of six feet. The estimate given by the architect for the cost of carrying out his plans was £11,523, the cost of the literary portion being assessed at £2,298. So accurate was this calculation that a contractor (Mr. Loveday, of Kibworth) was found ready to execute the work for £11,977. The tender was accepted, and operations commenced.

Such is the plain and matter of fact history of the origin of the School. Though it may be dry reading, still Cambridge men, as they hear of it, will be proud to feel that the spirit of munificence, which, in bygone centuries, reared our noble Colleges, has not died out; and now that Theology is so royally housed, may not a time come when yet other Schools will be erected to give brightness and comfort to the studies of this place?

An account of the structure of the Selwyn Schools, and of their symbolic decorations will, it is hoped, follow shortly.

F. B. WESTCOTT.

CONCERNING TRIPOS-FEVER.

Having by chance had most favourable opportunities of observing this curious and painful malady, as well in mine own person, as in that of others, I think it fit and proper to set down on paper some of the symptoms and causes thereof, hoping that perchance in the language of the great Lord Bacon they may bring both light and fruit.

The efficient cause of the disease appeareth in all cases to be the nearness of an examination or Tripos, whence indeed cometh the name. It seemeth that some students do show forth symptoms of the malady as soon as it hath been decided that they shall undergo the examination. But as a rule signs of disease appear not till a year before the climactic or Tripos: and indeed the complaint reacheth not its height till some two months previous to that climactic.

At first the sufferer showeth forth occasional fits of melancholia, during which he worketh with great diligence for some few days. He is quiet, but forsaketh his games, and pleasures, alleging that he must work; as he saith "because, thou knowest, my Tripos is in this term."

As the day draweth nearer, his melancholia and gloom become more settled, except when he giveth away to fits of merriment ghastly to behold. His familiar conversation turneth entirely on his Tripos. If asked how he doth, he respondeth that he is all right, but for that —— Tripos: and he filleth in the blank with an adjective which varieth in strength, according to the nearness of his examination, and the excellence of his moral nature. Also he worketh frantically, at times fifteen hours in the day, on the next day to which he usually worketh four hours. Also he measureth all time by the Tripos; for should one ask the place of the day in the month, he answereth "it is five weeks to my Tripos," which may interest him that did ask but is not what he requireth.

He dreameth strange dreams, wherein sometimes he triumphantly answereth all the questions, and the examiners smile on him; but he awaketh, and findeth it is but a dream. Or, and more often, he dreameth that he cannot respond unto the questions, and he is in great distress of mind. The world for him endeth with his Tripos, which riseth as a wall of adamant betwixt him and any more of pleasure, or of rest. At times he wisheth that the Tripos were nearer; at times that it were in the next year. He frequently remembereth that he ought to read such a book or study such a problem, and doth it straightway; not unfrequently to the detriment of his other work. Before all he is a most doleful companion, being in fact a monomaniac; by good fortune however he frequently herdeth with others in like plight, and thus findeth company in his sorrow.

Should he dine in hall in company with his fellows, he acteth as a skeleton at the feast, and by his settled melancholy, and bird-like behaviour, he destroyeth the appetite of them that sit at meat with him. For he maketh himself like unto two birds of evil omen and unpleasant company, in that he perpetually croaketh like a raven, and repeateth himself like a parrot from the Indies. If perchance he meeteth in hall one of his fellows in the Tripos, the twain wax insufferably loquacious, and do exceedingly distress them that sit near them.

In the week before his Tripos he not infrequently groweth reckless, and careth not what he doth or saith. He talketh and thinketh of nothing but his examination. He spendeth much time in devising strange torments for his examiners, whom he both feareth and hateth. In some cases he endeavoureth to compress into the last week the work of three months, which he findeth to have been neglected. In some cases he doth no work at all.

As soon as he hath received his first paper in the Tripos, he usually recovereth much of his health. And after the Tripos hath passed, he getteth well with great celerity; of which more anon.

It remaineth but to add that some lucky wights do never experience this malady. It hath however been found as the rule that their names have not been found in the rolls of candidates, whom the examiners declare to have acquitted themselves manfully in the Tripos.

MISOTRIPOS.

LIST OF FRESHMEN, OCTOBER TERM, 1879.

[Although the greatest care has been taken in the compilation of the following list, it is improbable but that errors have crept in If any such, or omissions, are notified to the Editors not later than Saturday next, they will be inserted in the next issue. Corrections from Jesus and Christ's Colleges will be found at the end of the present list. The Editors take the opportunity of thanking the College Tutors for the trouble many of them have taken in rendering the list complete and accurate.]

CORPUS—34.

Addison, W. H.	9, Downing street
Ayerst, W.	19, Pembroke street
Bennett, R. A.	R, old court
Caldwell, E. H. K.	F, new court
Chugg, J.	10, St. Andrew's hill
Colman, F. S.	K, new court
Copeman, S. A. M.	67, Regent street
Douglas, A. S.	1, Tennis court terrace
Dumergue, W. H.	H, new court
Ellis, A. L.	G, new court
Glover, J.	12, Mill lane
Greenwood, W.	43, Bateman street
Hough, W. W.	74, Trumpington street
Hutchinson, S.	4, Tennis court road
Leeds, R. B.	10, St. Andrew's hill
Martin, G. C.	C, new court
Milligan, W. T.	O, old court
Mortimer, R. M. H.	I, new court
Moss, A. R.	12, Mill lane
Mosse, W. G.	7, Pembroke street
Muir, R.	4, Pembroke street
Pickford, H.	7, Tennis court terrace
Pulley, H. T.	I, new court
Richardson, E. G.	E. 9, Downing street
Rothwell, G. J.	2, Little St. Mary's lane
Rumboll, S.	P, old court
Salisbury, C. J.	14, Botolph lane
Shipton, T. N.	K, new court
Smith, A. R.	5, Botolph lane
Spurrell, W. G.	7, Botolph lane
Stanton, C.	25, Silver street
Toolis, T. S.	A, new court
Whiteley, J.	F, new court
Young, F. W.	51, Hills road

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ST. JOHN'S—106.

Ackroyd, E. College, 1st court, G
Allnutt, H. 5, St. Clement's lane
Anthonisz, J. C. 16, Emmanuel street
Atkinson, R. W. College, 3rd court F
Bateson, W. College, 4th court I
Bell, A. L. 12, Park street
Bell, C. E. B. College, 4th court H
Brett, A. E. 16, Portugal place
Brooksbank, H. A. M. 4, Park street
Browne, A. Y. 50, Park street
Burford, H. 33, Bridge street
Carthew-Yorstoun, C. College, 2nd court K
Chapman, A. G. 1, St. Clement's passage
Clark, G. W. 35, Green street
Clarke, T. College, 4th court A
Clarke, W. J. College, 2nd court H
Cleaver, W. E. College, 3rd court C
Cleworth, T. E. 24, Silver street
Clive, F. College, 4th court F
Coote, R. College 2nd court C
Cordeaux, W. W. College, 4th court A
Crossley, C. H. Laburnum House, Milton road
Curtis, W. C. 37, Bridge street
Davies, R. B. College, 2nd court C
Day, G. D. 3, Parker street
Dodd, W. H. College, 4th court E
Edmunds, L. H. 67, Bridge street
Ellis, G. 18, Park street
Fitz-Herbert, A. 13, Park street
Garland, N. H. College, 1st court A
Gipps, H. F. College, 4th court D
Graham, F. W. 27, Green street
Greenstreet, W. J. 25, King street
Greenway, H. H. 17, Portugal place
Hall, R. College, 4th court H
Hammond, F. 4, Short street
Hardy, B. B. 3, Jesus terrace
Haviland, J. H. College, 1st court, I
Heppenstall, F. W. College, 3rd court D
Hinchcliff, E. 4, Park street
Holmes, B. E. 28, Earl street
Hopton, C. E. 60, Park street
Housley, J. W. B. College, 3rd court D
Hughes, F. S. 20, Portugal place
Jackson, G. F. 10, Portugal place
Johnson, A. R. College, 3rd court C
Johnson, C. E 2, Quay side
King, J. W. 5, Round church street
Kinipple, J. H. College, 4th court D
Kinipple, W. R. College, 4th court D
Knight, A. T. 6, St. Clement's passage
Knowles, E. 50, Bridge street
Le Fanu, W. R. College, 2nd court M
Lewis, W. H. 30, Trumpington street
Lloyd, H. M. 32, Bridge street
Love, E. F. J. 4, Round church street
McAulay, F. S. 24, Sussex street
Mackintosh, A. College, 1st court I
Mason, M. H. H. 4, Short street
Mellor, V. H. 67, Bridge street
Merrikin, M. 14, Magdalene street
Mountfield, D. W. 31, Thompson's lane
Muirhead, F. L. College, 4th court G
Newham, A. 48, Bridge street
Ormesher, J. E. Huntingdon road
Posnett, L. W. 24, Sussex street
Poynder, A. J. 3, Round church street
Powning, J. F. 9, New square
Ransome, H. A. 19, Portugal place
Ransome, M. J. 19, Portugal place
Rapson, E. J. College, 3rd court E
Rayson, J. B. College, 1st court K
Roberts, S. O. 5, Portugal place
Roberts, T, College, 4th court D
Sanders, W. M. College, 3rd court D
Sandford, F. 2, Jordan's yard
Sandoe, C. F. College, 1st court F
Scatliff, P. M. College, 1st court H
Scott, A. C. 22, Sussex street
Scott, C. A. 9, Portugal place
Scott, J. B. 22, Sidney street
Sherrington, W. S. College, 4th court B
Shuldham, M. C. D. 3, Short street
Simkin, T. L. V. 20, Sussex street
Singleton, F. W. College, 4th court A
Spencer, R. College, 4th court H
Stephen, H. W. 16, Portugal place
Stevens, A. O. 1, Park street
Stopford, J. B. 37, Bridge street
Stout, G. F. 12, Clarendon street
Swallow, G. W. 34, Thompson's lane
Tanner, J. R. College, 1st court F
Thompson, W. N. 12, King street
Tomlin, A. G. 1, Arundel Villas, Station road
Tunstall, F. W. W. 24, Silver street
Vanderspar, E. H. A. 31, Thompson's lane
Vaughan, P. 5, New square
Vinter, W. F. 33, Thompson's lane
Ward, T. C. 29, Bridge street
Wells, W. 22, King street
Whitfield, C. F. 2, Jordan's yard
Wilkinson, M. E. College, 4th court E
Winans, D. K. 8, Short street
Winstone, A. B. 18, Magdalene street
Wiseman, J. G. 2, Portugal place
Wolrige, A. F. 3, Warren's yard

TRINITY—171.

Ames, E. C. 17, Market hill
Armytage, O. F. 28, Sidney street
Baker-Baker, J. F. 44, Sidney street
Barker, A. H. 1, Benet street
Barker, W. E. G, New court
Batten, J. D. 3, All Saints' passage
Battersby, D. H. 6, Jesus lane
Battiscombe, G. C. 9, Park street
Beauchamp, M. 10, Malcolm street
Beaumont, W. C. B. 7, Bridge street
Beck, T. F, Master's court
Bedwell, F. 33, Jesus lane
Bell, W. G. 18, Parade
Bethune, J. B. 7, Jesus lane
Bicknell, C. L. 8, Sidney street
Blake, A. W. H, Master's court
Brown, H. W. 7, All Saints' passage
Bullock, A. B. 23, Malcolm street
Burr, A. J. 49a, Bridge street
Buxton, B. F. 7, Crescent
Capron, F. W. 31, Trinity street
Carew, Hon. R. S. G. J. 33, Jesus lane
Carey, F. S. 14, Park street
Chadwick, R. A. 13, Bridge street
Chambers, F. C. 8, Bridge street
Chester, H. 2, Bridge street
Clough, A. H. 9, Market street
Cobbold, J. D. K, New court
Collier, G. B. 28, Green street
Cox, F. F. 4, Malcolm street
Cox, K. M. 48, Sidney street
Crawford, J. D. 65, St. Andrew's street
Crichton, A. J. 66, Bridge street
Crosby, H. S. 13, Market passage
Cross, C. F. 4, Parade
Crossman, F. V. 18, Trinity street
Cust, R. H. H. 4, St. Mary's passage
Daniels, C. W. 24, Green street
Deacon, J. F. W. 16, Market hill
Des Graz, C. L. 37, Jesus lane
Dobede, H. G. F. 28, Green street
Douglas-Hamilton, A. H. 67, Bridge street
Douglass, E. E. 28, Trinity street
Drummond, H. O. 40½, Petty Cury
Dudfield, R. S. O. 56, Trumpington street
Duff, A. C. A, cloisters
Durandu, A. 4, All Saints' passage
Earle, C. 11, Market hill
Edwards, B. L. K, New court
Ellis, A. A. 32, Market hill
Fellowes, A. L. 28, Trinity street
Fenn, D. W. B, New court
Firth, M. 28, Trinity street
Forbes, P. R. 10, Parade
Fox, F. W. 1, Green street
Frere, A. H. 1, Jesus lane
Gallwey, F. P. 5, Market street
Gandy, H. G. 7, Bridge street
George, R. C. 32, New square
Gibb, M. C. 56, Trumpington street
Goolden, P. P. G. 3, Peas hill
Gordon, A. 2, Malcolm street
Gorst, J. E. B, Old court
Gott, A. 14, Jesus lane
Grafton, F. F. 4, Rose crescent
Green-Price, A. E. 18, Crescent
Gridley, R. C. M. G. 56, Trumpington street
Guest, E. P. 14, Jesus lane
Guillebaud, J. A. 8, Jesus lane
Hammond, J. 65, Bridge street
Harvey, J. R. 21, Parade
Heath, T. L. 19, Malcolm street
Henery, P. J. T. 22, Sidney street
Hitchcock, C. 22, Malcolm street
Hoare, A. E. A, Hostel
Holland, B. 6, Benet street
Hollond, F. E. 26, Green street
Holman, H. M. 13, Park street
Holmes, E. G. de G. 11, Park street
Hoste, W. 10, Park street
Howard-McLean, J. R. 29, Green street
Hunter, C. B. R. 6, Sidney street
Jones, A. P. 37, Green street
Jones, H. E. 24, Green street
Jones, J. H. W. 4, All Saints' passage
Jones, S. W. 9, Trinity street
Keightley, B. 37, Green street
Lambrick, G. M. 8, Jesus lane
Lambton, Hon. G. 26, Jesus lane
Law, J. H. A. 3, Green street
Lawley, Hon. A. 61, Park street
Lehmann, E. B. M, Old court
Lemon, F. E. M, Master's court
Le Roy, H. 37, Jesus lane
Levita, H. P. 17, Market hill
Liddell, J. W. 29, Green street
Lloyd, G. W. 32, Market hill
Lord, W. F. 13, Market passage
Lucas, E. M. 14, Park place
Lucas, F. L. 50, Bridge street
Lucas, F. M. 35, Jesus lane
McMaster, J. E. P. 8, Hobson street
Macnamara, A. N, New court
Macnamara, H. V. 3, Bridge street
Mactaggart, W. C. 23, Green street
Manners, G. E. J. N. Master's court
Marriner, B. A. 7, Trinity street
Marshall, H. 24, Green street
Marson, A. T. 1, Peas hill
Martin, W. R. 57, Bridge street
Massey, F. W. J. 24, King street
Maynard, E. A. J. 16, Trinity street
Mildmay, F. B. 21, Jesus lane
Mills, H. T. 37, Green street
Moore, M. U. 3, Bridge street
Morley, M. H. 15, Crescent
Morton, F. E. H. 12, St. John's street
Murton, G. 1, Green street
Napier, F. 2, Clement passage
Napier, H. P. 2, Clement passage
Neild, W. M. 40½, Petty Cury
Norris, E. J. H, Master's court
North, F. K. 14, Jesus lane
Oxley, J. S. 16, Trinity street
Payne, E. 32, Thompson's lane
Petherick, G. T. 13, Market passage
Phillips, R. W. D. I, Hostel
Platt, J. A. Q, Old court
Potter, S. P. 59, Bridge street
Powell, E. P. 11, Peas hill
Prescott, H. E. 53, Trumpington street
Rawlinson, J. F. P. 7, Bridge street
Rice, B. F. 11, Market hill
Richardson, E. T. 17, Petty Cury
Rogers, H. 4, St. Mary's passage
Rowe, J. T. 18a, Earl street

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TRINITY—*Continued.*

Saltmarshe, H.	16, Market hill
Scott-Elliot, G. F.	2, Quay side
Searle, A.	3, Jesus lane
Shaw, W. R.	66, Bridge street
Shields, H. R.	22, Malcolm street
Sidney, Hon. W.	4, Crescent
Smart, G. S.	24, Green street
Smith, A. H.	L, Old court
Smith, S. P.	12, Market passage
Smith, W.	13, Trinity street
Smyth, A. W.	30, Bridge street
Soper, W.	9, Jesus lane
Spencer, W. R.	44, Bridge street
Stackhouse, W. A.	66, St. Andrew's street
Stamer, F. C.	14, Park place
Stanley, C. W.	2, Scroope terrace
Stewart, F.	15, Jesus lane
Streatfeild, G.	26, Jesus lane
Studd, C. T.	36, Market hill
Thorne, E. G.	15, Jesus lane
Tower, R. T.	48, Sidney street
Treeby, A.	2, Quay side
Turner, H. H.	L, Old court
Wade, H. T.	4, Green street
Walker, E. J.	65, King street
Welsford, R. M.	11, Green street
Welch, H. E. P.	33, Bridge street
White, L. M.	63, King street
White, Hon. R.	Daniel's, St. John's street
Wilberforce, L. R.	5, Wray's court
Wilkinson, J. Du Cane	21, Parade
Wilson, E. J.	3, Peas hill
Wimbush, J. H.	17, Petty cury
Woodhouse, W.	1, Peas hill
Wright, G. H. C.	32, Market hill.

ST. CATHARINE'S—13.

Aston	20, Norwich street
Cann	30, Orchard street
Child	22, Norwich street
Gilbert	College, B
Hagger	81, Norwich street
Kirwain	31, Orchard street
Millar	5, Tennis court terrace
Parr	2, Downing terrace
Purchas	22, Orchard street
Round	30, Clarendon street
Shipman	College, B
Skinner	22, Orchard street
Thornton	7, Little St. Mary's lane

NON-COLLEGIATE—35.

Banham, D. J.	St. John's Villa, Station road
Bisshopp, H. B.	37, Regent street
Bomford, V. R.	Miss Howe's, Fitzroy street
Bowman, E.	14, Norwich street
Buncombe, W. P.	74, Norwich street
Butler, R. M. P.	22, Panton street
Cameron, G. H.	18, Emmanuel road
Chatterjee, F. G.	Daisy lodge, Avenue
Cuffe, R.	5, Eastbourne terrace
Cotterill, W. J.	12, Melbourne place
Edwardes, E.	7, Union road
Edwardes, J.	7, Union road
Fisher, H. E.	7, Market street
Graham, J. H. S.	8, Union road
Ghosh, N. L.	7, Melbourne place
Hale, J. G.	13, Melbourne place
Inglis, A.	8, Union road
Johnson, D. S.	39, Panton street
Kelly, E. H.	King's Choir School
Mitchell. T.	3, Alma terrace, Parker's piece
Moore, H. S.	19, Eastbourne terrace
Mountfort, Rev. C.	23, New square
McCausland, M. N.	7, Melbourne place
Poole, G. J.	11, Green street
Raymond, E. L.	1, Brunswick place
Robins, J. B.	68, Regent street
Rose, P. W.	44, Panton street
Small, E. W.	11, Brunswick place
Sutton, W.	30, Hills road
Thompson J. D.	16, Norwich street
Westcott, H.	6, Scrope terrace
Wanton, A. E.	Strange Villa, Chesterton road
Williams, A. W.	32, Norwich street
Wilcox, A. G.	84, Norwich street
Maxlow, E.	St. Matthew's Vicarage

The following reside at Cavendish College.

Barber, P. E.	Moore, G L.
Barron, E. E.	Morris, F. E.
Barker, G. C.	Muspratt, P. C.
Chapman, F. L.	Nicholson, H.
Coombe, T. S.	Pickford, H.
Drew, A. F.	Reid, E. W.
D'Angiban, W.	Russell, C. W.
Devenish, H. H.	Smith, E. D.
Forster, E. R.	Tench, M.
Harrison, A. H.	Thomas, H.
Harvey. P.	Vaudin, H. B. B. St. J.
Jones, D. H.	Vesey, E. D.
Joyce, W. M.	Watson, J.
Kirby, R. H.	Whishaw, R. R.
May, C.	Wilkinson, L.

We have received the following corrections or additions to our previous list:—

JESUS COLLEGE—66.

Andersson, A.	22, Causeway
Assheton, R. C.	47, Jesus lane
Birley, H. H.	5, Brunswick walk
de Paravicini, H. F.	10, Malcolm street
Drew, J. M.	24, Jesus lane
Duff, W. W.	7, Brunswick place
Heneage, E H. F.	2, Brunswick walk
Pulling, E. W.	40, Green street

omit Green, W.; Lyons, G. L.; and Stirling, H. W

CHRIST'S.

LeBrocq, W. P. J.	5, Parker street

KING'S.

Diack, A. H.	4, Panton street

EMMANUEL.

Pattisson, R. M.	College

RIDLEY HALL.

On Friday, at 2 p.m., the corner-stone of Ridley Theological Hall was placed by Bishop Perry, in the presence of a distinguished company. The objects of the hall are to provide economical residence and special training for graduates, about to take Holy Orders: such training to include guidance in pastoral work, and in the composition and delivery of sermons. The site is close to Newnham Hall, the architect Mr. C. L. Suck. The building will form three sides of a square, in the centre block will be the lecture hall and students' rooms, with the arched gateway in the centre to be carried up as a tower. The north wing will contain a dining-hall and common-room, the south wing the principal's residence. At present accommodation will be provided for 20 students. The material is Suffolk red brick, with Ancaster stone facings. The building and endowments will cost £60,000, half of which is already in hand. The promise of 1,000 for the Central Tower was announced in the room. Proceedings began with appropriate service, conducted by Bishop Perry, in the course of which the stone was placed, with the usual formalities. Mr. Sydney Gedge, one of the trustees, then explained the objects of the hall. It was to provide special training for clergymen, such as lawyers and physicians enjoy in their respective professions. They had chosen Cambridge rather than any cathedral town or country place, because they did not want the hall to be in any way narrow. At Cambridge men would have the advantage of being able to attend the Professor's lectures, and use the University library. Socially, they will still mix with men of all modes of thought, and whilst living at a cheaper rate, retain their college associations. For 'Ridley' was not to be a new college, but simply a theological hall. In character, it was to be distinctly Protestant and Church of England. This was secured by the celebrated 'six points,' which had raised quite a storm of criticism. There were two reasons for the insertion of these points in the deed of corporal tion. First, to secure the hall from at any future time falling into the hands of those who, whilst professing themselves to belong, denied the distinctive teaching of that church; and secondly, to secure the property from confiscation, in the event of that church being disendowed. No student, not even the principal, would be called to sign the six points. They had not consulted the University authorities: but neither had the promoters of Cavendish College and other institutions. They thought it more honourable to prove themselves worthy of recognition before laying claim to it.

Canon RYLE, in a telling speech, proceeded to enforce, that except so far as the hall was to be Protestant, it was not to be a 'party hall.' It was quite possible to hold strong views of one's own without being unfriendly to other people.

At lunch the Master of Corpus presided. There were also present Bishop Perry, A. G. Marten, M.P., the President of Queens' and Master of St. Catharine's; Professors Lumby, Birks, Babington, Latham and Cowell, Canon Ryle, Mr. Henry Wright, C.M.S., Mr. Barlow, Principal of St. John's Hall, Islington; and about 150 ladies and gentlemen sat down. After the loyal toasts had been drunk,

Mr. MARTEN proposed the Bishop and Clergy, and said that he believed the hall would supply a felt want as a school of 'effective preaching.' Without that, a church restoration-mania was of little use.

Mr. HALL, in responding, maintained the importance of school teaching, and said many Cambridge vicars would welcome the help of the students at Ridley.

Mr. Wright, an Oxford man, proposed the University. He referred to Dean Stanley's saying that Cambridge produced and Oxford burned martyrs, remarking that happily Oxford had Wycliffe to boast of. He referred to the work of Wycliffe Hall, at Oxford,

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shewing how the Bible was made the centre of the studies there. He trusted the same would hold good of 'Ridley.'

The President of Queens' replied.

The Chairman then gave, 'Prosperity to the Hall.' He referred to letters of sympathy from the Dean of Canterbury, Canon Hopkins, Professor Kennedy, Canon of Ely, and Canons Carus, Prescott, and Clayton, regretting their unavoidable absence. He said he thoroughly approved of the hall, and thought it had a great future before it. He spoke at length of Ridley, quoting the saying of one of his foes, that Cranmer leaned on Latimer, Latimer on Ridley, and Ridley on his own singular wit; and referring to Christ's Hospital, St. Bartholomew's, and Bridewell, connected with all three learned professions, as due, in great measure, to his efforts. His touching farewell to Cambridge should be read by every Cambridge man.

Bishop Perry replied, saying that his earliest pamphlet, which led to the establishment of the old voluntary, had been in support of a more technical education for the clergy, little thought of it in those days; and that he felt it a great honour to be allowed, 50 years later, to place the corner-stone of a hall designed with that view. It was not designed in any way to supplant the work of the Divinity Professors, but purely to supplement it. The very position of the Professors, as University officials, debarred them from the freedom of social intercourse, which might be indulged in by the Principal of the hall.

Mr. Barlow proposed the Divinity Professors, whose praise was in everyone's mouth.

Professor Lumby responded. He said that two of his colleagues were unavoidably absent, engaged in the work of revision; but he could promise their hearty co-operation in the scheme. He did not think the hall would be useful to undergraduates, but it would have a great work for those who had taken their degrees. He concurred with Mr. Wright, in hoping that the Bible, and that in the original languages, would always be the centre of study in the hall, as his colleagues and he would endeavour to make it at Cambridge. As several years vicar of St. Edward's, Latimer's old church, it was a particular gratification to him to be present on the occasion, and he hoped that Latimer's last words to his brother Ridley would ring in the ears of the students. "Let us play the man for Christ's sake."

The Chairman's health was proposed, and the proceedings terminated about 5.30 p.m.

THE RIVER.

There are nine boats in practice for the University Fours; besides the Colleges mentioned last week, Pembroke, Queens', and Magdalene are represented. Pembroke only got into their light ship on Saturday. They go fairly steadily, but want to get more together in time and swing. Caius are a strong crew, but very rough: both the time and swing being bad: the boat, however travelling well whenever they get her on an even keel. Trinity Hall are fairly well together, but do not get much pace on. They want more swing in the bows, and the oars better covered all through. Queens' only went out for the first time on Saturday in a tub boat. Jesus are a fairly strong crew, and are well together: although frequently unsteady and splashy they get good pace on. Lady Margaret are very well together, and able to row a fast stroke. At the same time they swing out well, and the boat travels fast. Magdalene are strong in the stern, but not very fast. First Trinity are far too stiff in the feather and recovery, losing power in these that should be given to the oar in the water: they have not at present much pace. Third Trinity sit their boat well, but should cover their stern oars better at the beginning of the stroke. Pace very fair.

On the whole Lady Margaret are decidedly the best crew, to say nothing of the steering, which is exceedingly good: Jesus being next, and then Third Trinity. Of the remaining boats, First Trinity, Pembroke and Caius are the best, but the steering of the latter is at present very erratic. More attention should be paid all through to the proper covering of the blades.

(From an occasional Correspondent.)

With the exception of the few crews in practice for the University fours, the rowing during the earlier half of the October Term appears to the generality of men a very uninteresting and unimportant matter; and doubtless it is rather confusing for a coach to find himself in a boat with two men who scarcely know which end of the oar is the handle. But this unpleasant and uninteresting period is one of the most important to individual college boat clubs, since a year in which the freshmen turn out indifferent oarsmen is sure to tell its tale when the time comes for filling the various boats which have places on the river; whether at Cambridge we do not begin rather too much from the beginning—whether it would not be better to let men spend a week or two in tub pairs by themselves before submitting themselves to the hands of a coach, is perhaps an open question. According to the present Cambridge custom the upper reaches of the river are crowded with boats almost exclusively devoted to initiating freshmen in the mysteries of the apparently easy art of rowing: this year is no exception to the rule, and great is the danger run by a coxswainless four that attempts to practice before the river has become a little clearer. First Trinity as usual have a very large number of new members, but few have been down to the river as yet: next term is the term when the freshmen receive most attention in the big club, and almost countless then are the eights filled with the wearers of the dark blue.

Third Trinity, though small in numbers, have a great advantage over other clubs in their freshmen being nearly all experienced oars before they come into residence. They have been very energetic this term, an eight having been down the river several days, and showing great promise of success in the Lent Races next term. They have gained a great acquisition to their club in Gridley, who rowed in the splendid Eton eight of 1879. Jesus have a fair number of recruits, but with a few exceptions their physique is not very great: the captains have been very energetic in getting two eights down every day, though the appearance of these is at present rather rough: Jackson from Shrewsbury, and two freshmen from Durham, appear promising oars. The L.M.B.C. apparently do not begin to look after their freshmen until they have been formally elected into the club: however, with no officers engaged in the four they should be well off for coaches during the term. Trinity Hall have been as energetic as usual, and Caius should find some valuable material among their recruits of this year. Clare seem to have a very large number of men down at the river every day, but no eights have as yet appeared on the scenes. Pembroke seem determined not to rest on their laurels gained in the May Races, and are working up their men for their second boat next term. The whole attention of the Magdalene boating men seems at present centred on their four. It would be a good thing if other small colleges were to follow their example: three or four respectable oarsmen can generally be found in even the smallest clubs, and the gain to the college rowing would be great, so long as the freshmen are not neglected; and in the larger colleges there would always be experienced men ready to coach a small college crew through the whole training, if they really evinced a desire to improve and become a credit to their club. There are rumours that Queen's mean to "put on." With two 'Varsity trial eight men to form a nucleus they should have no difficulty in doing so. Most of the smaller colleges have been getting to work during the past week, but they have, of course, more difficulty in finding efficient coaches than promising freshmen: a good captain in the smallest college will generally find that his labours devoted to the freshmen bear good fruit, when he comes to fill up his vacant seats in the college boat.

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UNIVERSITY INTELLIGENCE.

Amongst the Graces passed by the Senate on October 16, were the following: Owing to the state of his health the Professor of Mineralogy is allowed to have a deputy for twelve months, namely, W. J. Lewis, M.A., Fellow of Oriel College, Oxford; the Rev. R. T. Caldwell, M.A., of Corpus Christi, has been appointed Deputy Proctor in the absence of G. F. Browne, M.A., Senior Proctor; and W. F. Smith, M.A., of St. John's, and F. G. Howard, M.A., of Trinity, have been appointed Additional Pro-Proctors; and the University Property Syndicate has been authorised in view of the agricultural distress to make such abatements of rent to the tenants as they may think reasonable.

Professor Latham (Downing Professor of Medicine) will begin to-day (Oct. 22) a course of lectures on the Physiological Actions and Therapeutic Uses of Remedies.

Professor Challis's (Plumian Professor of Astronomy) lectures on Practical Astronomy, announced to begin October 27th, are postponed owing to the ill health of the Professor.

Professsor Mayor begins lecturing to-day (Oct. 22) on Pliny's Epistles, bks. III. and IV.

Professor Cowell proposes to read Sanskrit with the selected Indian Civil Service candidates and others.

Professor Stuart's lectures on Mechanism will begin on Friday, October 24, and the Workshop will be opened to-day (October 22). Practical instruction in the use of tools, &c., is provided.

The Caius Praelector in Chemistry proposes to deliver a course of lectures on Advanced Synthetic Chemistry, specially adapted for chemical candidates for the Natural Science Tripos.

PROFESSOR COLVIN'S LECTURES.

The Slade Professor of Fine Art gives notice that he will lecture on Tuesdays and Fridays, at 2.15 p.m. each day, beginning Friday, October 31, in the lecture-room of the Fitzwilliam Museum, on the Life and Works of Raphael, viz.:—

Fri.,	Oct. 31.	State of Italian art at the birth of Raphael.
Tues.,	Nov. 4.	Life of Raphael.
Fri.,	Nov. 7.	Life of Raphael, continued.
Tues.,	Nov. 11.	Raphael and his Masters in the Borghese Entombment.
Fri.,	Nov. 14.	The Madonnas of Raphael.
Tues.,	Nov. 18.	The portraits of Raphael.
Fri.,	Nov. 21.	The frescoes of Raphael.
Tues.,	Nov. 25.	The frescoes of Raphael, continued.
Fri.,	Nov. 28.	The cartoons of Raphael.
Tues.,	Dec. 2.	Marcantonio and other engravers after Raphael.
Fri.,	Dec. 5.	Conclusion.

N.B.—A series of illustrations to the above course will be issued, price £1 5s. Persons desirous of subscribing to the series are requested to leave their names with the attendant at the Fitzwilliam Museum not later than Nov. 1.

At a Congregation on Thursday last, the following Degrees were conferred:—

Doctors in Divinity *(jure dignitatis)*.—The Right Rev. John Martindale Speechley, Bishop of Travancore and Cochin (St. John's).

Doctors of Law.—John Perkins, John Henry Robson (Downing); Alfred George Marten (St. John's).

Doctor of Medicine.—George Spiers Alexander Rankin, (St. Catharine's).

Master of Arts (by incorporation).—W. J. Lewis (Trinity) from Oriel College, Oxford.

Master of Arts.—Thomas William Bridge, George Grey Butler, Herbert Tyrrell Griffiths, William James Lewis (Trinity); Edward Clerevaux Chaytor, Alfred Fairbrother, Edward Ernest Foxwell, Francis Wm. Chapman Haslam, James Oliver, Charles William Wool (St. John's); Henry Reginald Nichol (Caius); Richard Stamper Philppott (St. Catharine); Frederic Henry Chase, Ponnambalam Arunachalam (Christ's); William Fletcher Slater (non-collegiate).

Master of Laws.—Vincent Charles Reynell-Reynell (Trinity-hall),

Bachelors of Medicine.—William Alford Norman (Downing); Charles Edward Shelly (Sidney).

Bachelors of Arts.—Alfred Edward Edmund Jacobson (Downing); Henry Thomas Kemp (St. John's).

Professor Fawcett will commence his lectures on Political economy, on Saturday, Oct. 25th, in the Arts School, at 12.

Professor Schiller-Szinessy (Reader in Rabbinic and Talmudic Literature) will begin lecturing on Monday, Oct. 27th.

Mr. Macleod will deliver the first of a course of lectures, on "The Fundamental conceptions of Economics," on Tuesday, Oct. 28th, at 1 in Trinity.

C. U. A. C.

The running ground was opened on Friday last. The freshmen's sports are fixed for Monday and Tuesday, November 3rd and 4th. Freshmen who wish to enter for the various events should send their names to the President, Mr. W. W. Bolton, Caius.

C. R. F. U.

Matches, Season 1879—80.

Saturday, October 25th, v. Walthamstow; Nov. 1st, v. Gypsies; 8th, v. Blackheath, at Cambridge; 15th, v. London Scottish, in London; Thursday, 20th, v. United Hospitals; 27th, v Flamingoes; Saturday, 29th, v. Manchester; Dec. 6th, v. Richmond, at Cambridge; (date uncertain) v. Oxford University, in London. 1880. Saturday, Feb. 7th, v. Clapham Rovers; Monday, 9th, v. Liverpool; Saturday, 14th, v. London Scottish; March 6th, v. R.N.C., at Cambridge.

C. U. G. C.

The October Meeting of this Club, when the Linskill Challenge Cup, Pirie Handicap, Medal, &c., will be played for, has been fixed for Saturday, Nov. 22. The Committee for the present year are as follows:—J. E. C. Welldon (King's), President; W. T. Linskill (Jesus), Captain; R. C. Priestley (Trin.), Hon. Sec.; P. R. Don (Trin.), Treasurer; C. H. Spence (Trin.); R. C. Faithful (Trin.); G. L. King (Trin.); E. H. Griffith (Sid.); F. G. Pattison (Pemb.); J. T. Taylor (Pemb.); W. M. Cooke (Jesus).

C. U. Assoc. F. C.

A general meeting of the club was held at the Hoop on Thursday, Oct. 16th, at which O. P. Lancashire, Jesus, was elected President, and E. J. Wild, St John's, Hon. Sec. Committee: E. D. Harvey, and A. J. Whittaker, Trin. Harrovians; H. Whitfield, Trin. Etonians; A. R. Aspinall, St John's; J. B. T. Chevalier and F. J. Tuck, King's; and E. Topham, Caius. The following matches have been already arranged; October 25th, v. Wanderers at Cambridge; Nov. 22nd, v. Old Etonians at Camb.; Dec. 12th, v. Glasgow University, and Dec. 13th, v. Queen's Park, at Glasgow; Dec. 15th, v. Edinburgh University at Edinburgh; Feb. 6th, v. Clapham Rovers at Cambridge. The match against Oxford is to be played, if possible, at the end of this term, though the date is not yet fixed. In the first round of the All England Cup Ties, the University have been drawn against the Royal Engineers.

C. U. M. S.

The University Musical Society intends giving two concerts this Term, one of chamber music, the other of orchestral and choral music.

The programme of the chamber music is not as yet issued, but the programme of the orchestral concert includes:

Leo's *Dixit Dominus*, lately edited by Mr Stanford from an autograph MSS. in the Fitzwilliam Museum.

Purcell's Yorkshire Feast; an ode which formed the first issue of the "Purcell Society," which was founded by Mr W. H. Cummings in 1875 for the purpose of publishing the large quantity of secular music, consisting of cantatas, odes and operas by that master, which is still unpublished.

Englishmen always boast of Purcell as one of the chief musicians that their country has produced, if not the greatest of all, and hence when works which were considered by his contemporaries to be his finest efforts are revised and published, we feel sure that all English musicians will greet their reappearance with satisfaction. Without giving any lengthy account of the work in question, it may suffice to say that it is principally made up of solos, but contains several short choruses, which show the individuality of Purcell's genius, and are remarkable for their elegance of part writing.

The rest of the programme is made up of a double chorus by Bach. 'Now shall the Grace,' an old motet by Palestrina: 'Hodie Christus natus est,' also for two choruses; and a five-part motet by Brahms. We also are informed by the Musical Society's circular, that Dr Joachim has kindly promised his help in a Chamber Concert to be given in the Lent Term.

C. U. V. R. C.

Our plan of sending a company to Colchester last June, unfortunately broke down, as a sufficient number of names were not forthcoming; though sorry, we are not very much surprised, for Colchester is not an attractive place to live in for fourteen days, and those who went there last year found camp life if healthy rather monotonous, and not very cheap; we believe however that many men, who did not jump at Colchester, were quite ready to go to Aldershot, a much more lively place, with far greater facilities

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for interesting and instructing drill, we only hope that another year we may not lose the best opportunity of increasing our efficiency.

The Wimbledon meeting does not call for any particular remark; our representatives did not on the whole distinguish themselves by very brilliant performances. We carried off the Chancellor's Plate beating Oxford by ten points, and we must congratulate Serjeant Dove on his shooting at 600 yards under unfavourable circumstances

Last Thursday afternoon there was a company drill on the corps ground, at which there was a very fine muster.

COLLEGE CORRESPONDENCE.

ST. PETERS.

At a Football meeting, held on Tuesday, Mr. H. G. Fuller was re-elected Captain of the Rugby team, C. Rigg of the Association team, and W. Hope Secretary and Treasurer to both.

CLARE.

At a meeting of the Clare Athletic Club, held October 16th, the following were elected officers :—President: L. H. Armstrong; Hon. Sec.: W. H. Alderson; Committee: J. A. Sidgwick, S. F. Clarke, and F. Marshall.

At a meeting of the Clare Debating Society, held October 14th, the following officers were elected for the term :—President: Rev. J. P. Taylor; Vice-President: Rev. H. W. Fulford; Hon. Sec.: F. Marshall; Committee: G. P. H. Frost, L. L. Garbutt, R. D. Ridley, and J. Stamford Raffles.

Private T. J. Reed (of this college), C. Company, C.U.R.V., has been promoted to be Sergeant, vice R. W. Waraker, resigned.

PEMBROKE.

Our four went out in its light ship for the first time on Saturday last; the result was decidedly encouraging. The crew remain unchanged since our last notice. The following are the officers for the ensuing boat term:—Boat Club—1st boat Captain: R. M. Ainslie; 2nd boat Captain: J. W. Walker; Secretary: E. Lambert; Treasurer: G. E. M. Jones; Auditors: C. C. Buss and F. E. D. Cobbold. Football Club—President: F. E. D. Cobbold; Captain of Rugby Union: G. M. A. Hewett; Captain of Association: C. M. Sturgess; Treasurer: A. S. Jones. Athletic Club—President: Rev. C. H. Prior; Vice-President: F. E. D. Cobbold; Secretary and Treasurer: H. C. Eden. Debating Society—President: A. H. Leahy; Secretary: E. Bostock; Librarian: H. P. Betts; Treasurer: C. M. Sturgess.

The following Rugby Union matches have been already arranged:—November 4th, *v.* Christ's, on Parker's Piece; November 6th, *v.* Emmanuel, on Parker's Piece; November 18th, *v.* Caius, on Caius Ground; November 12, *v.* John's, on John's Ground; November 15th, *v.* Trinity Hall, on Parker's Piece; November 19th, *v.* Leys School, on their ground; November 25th, *v.* Old Marlburians, on Parker's Piece; November 28th, *v.* Clare, on Parker's Piece.

The motion before the Debating Society on Saturday was that "the policy of the Government, with regard to Afghanistan, is worthy of the support of the house." Proposer, F. C. Searle. After a lively debate, the motion was carried by 20 to 7.

H. P. Betts is Secretary of the Benedict Society.

TRINITY HALL.

Boat Club.—The four has been out regularly. On Tuesday last the crew, consisting of:—Bow, C. E. Freeling; 2, H. Heape; 3, C Brandon; stroke, E. C. Brooksbank—made their first attempt in their light boat, coached by Reed, but owing to an accident to the steerage, did not get far. Since then great progress has been made, and on Saturday last, when they went down to Clayhithe, the boat travelled well. There are 45 freshmen at the Hall this term, and tubbing has been carried on vigorouslyduring the past week. Among the freshmen we notice Simpson, Ramus, and Thompson, from the boats at Eton, and others, who will doubtless bring credit to their college.

GONVILLE AND CAIUS.

The Rev. B. H. Drury, having resigned the office of Senior Dean, the Rev. F. Wallis, who has occupied the office of Junior Dean, will in future act in both capacities. The living of Mutford-cum-Barnby has become vacant through the death of the Rev. D. M. Dulley. H. L. Jones should have been mentioned last week as having been elected to a scholarship of 120 guineas, at St. Bartholomew's Hospital. The crew of the four is definitely fixed, and remains as we gave it last week. At the Debating Society, W. W. Bolton moved, "That the law, with respect to crimes committed under the influence of alcohol, is too stringent." The motion was lost by a considerable majority. At the Once-a-week the officers elected were G. F. Welsford, President; and C. S, Bayley, Secretary. Mr. C. S. Bayley will read a paper on "Poisoning," on the 27th, before the Scientific Society. Mr. John Beswicke Greenwood, who gratuated at this college, in 1818, disd at Dewsbury, on the 9th instant, at the age of 83. He was a Justice of the Peace and Deputy-Lieutenant for the West Riding of Yoreshire, and chairman of the West Riding Quarter Sessions.

KING'S.

T. B. Chevallier has been elected Secretary of the Football Club The match played on the 17th instant, against the Old Rossallians was won by King's, by five goals to love. J. P. Whitney has been elected President, and J. K. Stephen Secretary of the Debating Society. King's F. C. *v.* Magdalene F. C. Played on Tuesday, the 21st, and resulted in a victory for King's by 2 goals to love.

QUEENS'

During the Long a new window has been put into the chapel; it depicts the resurrection and ascension of Our Lord, and the descent of the Holy Ghost. It is the gift of Mr. Goren. On Wednesday, the 25th instant, we play King's School, Ely, at Ely. Two exhibitions for proficiency in Hebrew, have been awarded as follows:—Higham, Faversham Grammar School, £40; Trower, Merchant Taylor's School, £25. On Saturday a crew consisting of J. B. Wildman (bow), J. Hind, 2, R. D. Prior, 3, and W. M. Warlow (stroke), began practising for the University fours. We believe it is the first time that Queens' has entered for this event. The trial football match on Friday resulted in favour of the secretary's team by one goal, three ties, and four touch downs to nothing. The tries were obtained by Anderson, Hind and Bolton (2), and the goal was kicked by Butler. The following played well on their respective sides:—Prior, Butler, Wildman, Longbottom, Dawburn, and Jewis.

ST. CATHARINE'S.

A meeting of the Boat Club was held on Monday, the 13th instant, and which a Select Committee was appointed for the revision of the rules; most of the freshmen have joined the club, and tubbing is being carried on vigorously. The officers of the Debating Society for the present year are:—President, E. D. S. Vidal; Vice-President, M. W. Searle; Librarian, E. Senior; Secretary, W. H. Pidgeon; Committee, A. D. Davis and T. H. Nichols. Debates will be held every Tuesday evening. The captains of the Football Club are E. D. S. Vidal (Association), C. R. Haines (Rugby Union); Secretary, A. D. Davies.

CORPUS CHRISTI.

The following have been elected to sizarships:—Ayent, Tonbridge School, Smith, Bristol Grammar School, Douglas, King's College School. J. S. Wright has been elected to the vacant Spencer scholarship. The Scratch Four races were rowed off on Saturday, 18th inst. Nine crews started in the first heat. For the final heat three boats started. 1. Humbley bow, Roome 2, Hudson 3, Everingham str., Addison cox. 2. Miller bow, Pulling 2, Sant 3, Nicholson str., A. D. C. Clarke cox. 3. C. Crowther bow, Coleman 2, Selwyn 3, Bartlett str., Stanton cox. The first named evedtually won easily. The final heat of the Wilkinson sculls has been fixed for November 8th. A general meeting of the Boat club was held on the 18th inst,, when a large number of fresh members were proposed and elected. The officers of this club for the present term are—R. Nicholson 1st boat captain, W. M. Selwyn 2nd boat captain, H. Tugwell lieutenant, and R. Burgess secretary. These, with E. F. W. Hudson, E. Smith and Everingham, form the committeee. C. A. Greenland has been elected captain of the Football club. The president of the Lawn Tennis club is F. T. Colson, and W. P. Alford secretary. The handicap single ties will be played during the course of this term. The Debating Society will hold meetings every Saturday during teom. The officers recently elected are—president, C. W. Moule, Esq.; vice-president, P. Williams; and secretary, A. Price. At a meeting of this society on Saturday last, A. Cooper brought forward a motion to the effect that "The present movement for the recognition of the stage by the Church as an instrument of moral usefulness is to be supported." The motion was opposed by P. Williams. There were several speakers on both sides, and on the motion being put to the house the votes were—for, 25; against, 20. A large number of freshmen have joined the society. J. I. Halland is presieent of the reading committee, and F. C. Malcolmson secretary. The usual Rugby Union match of "Football v. Boats" was played on Saturday last; the latter were not so strongly represented as usual, and "Football" won easily by six tries—none of which, however, were converted ito goals—to nothing. On Monday. 20th inst., we played Sidney (association) on our own ground, and succeeded in defeatrng them by two goals to one.

JESUS.

A meeting of the Boat Club was held on Friday, October 17th, at which there was a very large attendance. The Grand Challenge Cup and Stewards' Cup won at Henley Regatta, and our 'Head of the River' plate were presented to the club by the retiring captain, E H. Prest. The Freshmen were proposed by Mr. Gurdon and elected members of the club. The four is still composed as before, and the coaching is being undertaken by E. H. Prest. A meeting of the college Athletic Club was held the same night, when F. W. Dodd was elected president, E. L. Lucas secretary, C. F. Johnstone, Ll. R. Jones, M. Dyson, L. H. Lindon and H. C. Wilson members of the

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committee. The date for the college athletic sports will not be fixed until after the general meeting of the C.U.A.C. A meeting of the Football club was held after the meeting of the Boat club, when O. P. Lancashire was elected captain of the Association team, and C. E. Jefferson re-elected captain of the Rugby team. E. Murray-Smith was elected secretary. Association football seems to be flourishing on Jesus close, but at present Rugby Union seems to be effete. The list of matches is not published, but doubtless every day will be occupied until the end of the term in matches of one kind or the other.

CHRIST'S.

We regret to hear of the death of Mr. G. H. Damant, the British Commissioner, in the Naga Hills, whose murder was announced on Monday, October 20th. He was an M.A., of Christ's, and was engaged on a useful Philological work, and was compiling a dictionary ot the Assan languages. Mr. E. S. Thompson has been elected President of the C.C.M.S.; Rev. G. H. Sing Vice-President; and Mr. W. M. Harvers Hon. Sec. In the C.C.A.C. Mr. H. Williams has been elected President, and Mr. G. H. Heslop Hon. Sec. C.C.L.S.C., Mr. H. B. Barrett is President, Mr. W. M. Harvey Hon. Sec.; Mr. Brookes is the President of the Debating Society, and Mr. E. Parkyn Hon. Sec. We understand that Mr. Peile is to be joint editor of the new edition of the Public Schools Latin Grammar, with Professor Kennedy. The Rev. William Grigson, M.A., died at Norwich last week, in his 70th year. He graduated at Christ's, in 1873. We played a football match on Monday, against Clare, on their ground, winning easily. Lewis gained four tries, Leeming one, Sidgwick one, and Morris one. Three of these were converted into goals. The Clare men played a very plucky game, led by Kingsley and Bell, but were quite out-weighted and out-paced.

ST. JOHN'S.

Dr. J. B. Pearson, vicar of Newark, has been offered the bishopric of Newcastle, Australia, subject to the approval of the provincial bishops. R. W. Genese, Esq. (bracketed 8th wrangler 1871), has been appointed Professor of Mathematics and Applied Sciences in the University College of Wales, We regret to announce the death of Professor A. H. Garrod, M.A., F. R. S. (senior in Natural Science 1871), Prosector to the Zoological Society and Professor of Comparative Anatomy, King's College, London. The following have been elected officers of the L.M.B.C.: President, Rev. A. F. Torry; 1st captain, W. Barton; secretary, G. M. Kingston; treasurer, A. Hawkins; 3rd captain, B. E. Waud; 4th captain, G. D. Haviland. The Colquhoun Sculls are fixed for the 7th, 8th and 10th of November. For the R.U.F.C. the officers elected are—1st captain, Burnett; 2nd ditto, Payne; secretary, Chapman (who is also secretary to the A.F.C.) For the Association F.C. have been elected—1st captain, A. R. Aspinall; 2nd captain, A. D. Price. On Saturday a match was played with Pembroke, and won by our team by three goals, which were obtained by Hutton, Spencer and Wild. Mr. W. Garnett, M.A., has recently vacated his Fellowship by marriage.

MAGDALENE.

A meeting of the Boat Club was held on Saturday, when W Brigg was elected secretary. The Freshmen were also elected. A Football meeting followed, at which H. P. Hodson was elected captain, C. Hughes president. The following is a list of matches arranged: Oct. 21, King's; Nov. 3, Old Rossalians; Nov. 10, Corpus (Rugby); Nov. 13, Christ's; Nov. 15, Clare; Nov. 18, Corpus; Nov. 22, Caius. There was also an Athletic Club meeting on the same night. The committee was elected as follows:—Rev. F. Gunton (president), J. A. Watson-Taylor, H. P. Hodson, P. Hughes, W. R. Yerburgh (hon. sec). It was unanimously decided that, if possible, the club sports should be held this term. The Four has been out every day, coached by L. G. Reed, Trinity Hall. The crew is made up as follows:—M. Mason (bow), T. W. Coxon, A. T. Holmes, J. A. Watson-Taylor (stroke).

TRINITY.

Professor Clerk Maxwell is still in a most serious condition. Last Tuesday, the Council of Firth College, Sheffield, met to appoint a Principal, and the appointment of Mr. A. T. Bentley, M.A., Fielden Lecturer at Owen's College, was recommended by a sub-committee. There were 40 applications for the post. Mr. Stanton's Sunday Evening Greek Testament Readings began last Sunday, October 19th, and will be continued during the term, at 9 p.m. Any member of the College who would like to attend is requested to call on him. An examination for the Vidil Prize, for proficiency in the French language and literature, will be held in November next. The necessary information, with regard to subjects, &c., for this prize, may be seen on the College screens. The first meeting of the Magpie and Stump Debating Society of this term was held on Friday, October 17th, when A. Boot was elected President, E. D. Rendall, Treasurer, and H. L. Stephen, Secretary. Homersham Cox afterwards brought forward the motion "that in the opinion of this house the English Church ought to be disestablished," which was opposed by C. A. E. Pollock, and lost by a majority of 10. A general meeting of the Trinity Association Football Club took place on Wednesday, October 15th, when the following officers were elected for the ensuing season:—Captain: A. S. C. Wood; Hon. Sec. and Treasurer: C. P. Harvey; Committee: P. G. Styan, W. B. Yates, A. P. Chance, F. B. Westcott, and T. S. H. Wood. On Friday, the 17th of October, the club played its opening match on the Trinity ground, against Clare. when the former were victorious by six goals to none. On Saturday, the 18th, a match was played on Parker's Piece. A meeting of the 3rd Trinity Boat Club was held on Monday, October 13th. when 39 new members were proposed and elected unanimously. The finances of the club were then discussed. The four has been out regularly; they will not go out for the next two or three days, owing to a slight injury to one of the crew. The first meeting of the T.B.C. was held at the Boat House, on Friday, the 17th. The secretary first read the minutes of the previous meeting, held in Swan's rooms. November 4th was fixed for the Macnaughton Sculls, and November 22nd for the T.B.C. Trial Eights and Freshmen's Sculls. A vote of thanks was passed to the Kingston Boat Club, for the use of their boat-house for the Henley four, and also to Messrs. Foster and Bradford, for the coaching of the same. The committee of the Athletic Club are:—H. A. Nimmo, 1st Captain of Trinity B. C., President; H. E. Storey, Hon. Sec.; Mr. H. J. Lee Evans, Mr. W. G. Eliot, Mr. L. Bury, Mr. R. H. Brown, and Mr. H. R. Cooke.

EMMANUEL.

The Rev. R. H. Lathbury, M.A., formerly of this college, has been appointed rector of Denham, Bucks. The following have been admitteed to Foundation Scholarships: W. Adamson, E. Noaks, F. W. Wait, R. G. P. Brownrigg, and R. M. Pattinson. The Burton Challenge Pair-oared Races have been fixed for Nov. 15th, and the Jessop Sculls for Nov. 4th. It has been decided to postpone the Athletic Sports to next term. The officers of the club are—president, M. E. Hoets; sec., E. Hopkinson. The first meeting of the Debating Society was held on Saturday, when M. E. Hoets moved "That this house desires to express its strong disapproval of the policy of the Government." An amendment was proposed by E. Jump, "That the foreign policy of the Government is entitled to the hearty support of the entire nation." The amendment was carried by a majority of five. The officers of the Football Club are—Rugby Union Captain, E. E. E. Heathcote; Association Captain, F. Freeth; secretary, C. H. Walters. The trial match was played on Monday; Heathcote's team won by three tries and a goal against one try and a goal by Freeth's team.

SIDNEY.

The following have been elected officers of the College Boat Club:—President: Rev. J. F. Hardy; 1st Captain: C. E. Palmer, 2nd, C. C. Naters; Secretary: W. F. Stokes. At an ordinary meeting on Tuesday, the 14th, most of the freshmen were elected members of the Club. The scratch fours were fixed for November 1st; and it was decided that they should be rowed in breast races, up and down the Long Reach. A motion brought forward by C. Williams was carried, settling that the Hardy Pairs, which were postponed from last May, should be rowed this term. The Maiden Sculls also come off next month.

The officers of the Football Club are H. B. Raven, captain; and R. J. Reynolds, Secretary.

The Debating Society held its first meeting on Saturday, the 18th, the President, R. J. Reynolds, in the chair; when the following motion was discussed:—"That in the opinion of this House the Government ought to establish a Roman Catholic University in Ireland." The motion was rejected.

DOWNING.

DEBATING SOCIETY.—The following have been elected officers for the for the present term: T. Robson and J. E. Viney, hon. secs.; committee, W. P. Schreiner. At the first meeting of this society, held on Saturday, 18th October, T. Robson in the chair, ten new members were elected, and the list of newspapers, etc., to be taken in for the the reading room was made out. Next Saturday F. Kilvington will open the first debate this term.

LAWN TENNIS CLUB.—President, Prof. W. Ll. Birkbeck, M.A. At the first club meeting, held on Thursday, Oct, 16, T. Robson was re-elected secretary for the term. C. Alison and J. E. Viney were elected committee men. Seven new members were elected.

UNIVERSITY COLLEGE, BRISTOL.

One of the most hopeful signs of our time is the wide and deep interest felt in education. A practical proof of this interest is the success which attends institutions like the University College, Bristol, which are designed to afford a high class education to many who are unable to come up to one of the old Universities. University College, Bristol, was opened in 1876, under the auspices (to some extent) of Balliol and New College, Oxford, which agreed to furnish the sum of £300 a year each for five years. Amongst

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the private contributors are the Marquis of Lansdowne, the Earl of Cork and Orrery, Lord Aberdare, and S. Morley, Esq., M.P. Last session (the third) there were 576 students, being an increase of 128 upon the previous session. The classes are open to women, and it is encouraging to find that they take advantage of the opportunity; in the second session 220, and in the third, 221 of the students were women. The teaching staff consists of six professors and nine lecturers, and the subjects include Chemistry, Mathematics, Mechanics, Engineering, Experimental Physics, Surveying, Geology, Palæontology, Botany, Political Economy, Logic, Law, Modern History and English Literature, Ancient History and Literature, Greek, Latin, French, and German. The complete course extends over three years: there are three terms in each year, the first lasting from October to December, the second from January to April, and the third from April to the first of July. For the benefit of those unable to attend during the day, there are evening classes and lectures at low fees. Special facilities are afforded to students who intend to become mechanical or civil engineers, surveyors or architects. Medical instruction is provided by the Bristol Medical School, which has been affiliated to the College. Several scholarships are already founded, all of them open to women, and some of them to women only. We notice with pleasure that a debating society has been formed among the students, and that one of the professors, who not long ago occupied the chair at our Union, is its president. The College is for the present temporarily lodged in Park-row, but its proper buildings are soon to be begun in Tyndall's Park. It is to be hoped that the present session will be a prosperous one, and that many others of our large towns may be induced to follow this excellent example, by founding colleges for the spread of a higher knowledge among those numerous classes of our city population which so sorely need it.

CORRESPONDENCE.

LECTURES ON ANGLO-SAXON.

As lectures on Anglo-Saxon are comparatively a new thing in the University, I propose, with the kind permission if the editor of the *Cambridge Review*, to say a few words about them.

Two sets of lectures are being delivered this term, as announced in the University Reporter, in a room in the Selwyn Divinity School. The more advanced lectures, on Beowulf, are delivered at 12 m. on Tuesdays and Thursdays; the elementary lectures, on Mondays and Wednesdays, at 1 p.m., not at 12 m., as at first announced. The course begins on October 20th.

For the elementary lectures, the text-book is Vernon's Anglo-Saxon Guide, published by J. Russell Smith; and this is the only book which is at first required. The price is 5s. 6d. After a slight advance is made, it is necessary to procure also Sweet's Anglo-Saxon Reader, published in the Clarendon Press series at 7s. 6d.; a second edition has lately appeared. Experience shews that Mr. Sweet's book is a little too difficult for beginners, though it is by far the better book of the two. A dictionary is hardly required at first, as the glossary to Mr. Sweet's book is copious. The price of Dr. Bosworth's *smaller* dictionary, a very handy book, is 12s. Thus, for the sum of £1 5s., a student may buy enough, in the way of Anglo-Saxon, to last him for some years. It is not much to pay for authoritative books about his own language.

The lectures are entirely free to all members of the University, of whatever standing. It is impossible to make them more accessible than they are, though they are but scantily attended. There is a prevalent idea, as I find by experience, that a fee is required. This is quite a mistake. Any student who wishes to attend may do so whenever he pleases; he is free to attend one lecture, or all. He is not even asked for his name, though of course it is a pleasure to me to know it. All that is required is that he shall give his best attention for the hour during which the lecture lasts. When it is over, I am always ready to wait for ten minutes or a quarter of an hour afterwards, to answer any questions that may arise, to discuss difficulties, or to advise a course of study.

If any student, for any purpose, wishes to make English a study I am prepared to give him the best of my attention, to a reasonable degree, without fee. In such a case, it is best to call upon me at my own house, 2, Salisbury Villas, near the railway-station, between the hours of 11 and 1 in the morning, or 7 and 9 in the evening, when I am usually, not always, at home.

I venture to think that English is a language worth study for its own sake, and I do not see how anything valuable is to be known about it, without some elementary notions about Anglo-Saxon. If it is scholarly to know why *system* is spelt with a *y*, it must also be scholarly to know what is meant by the *gh* in *light*.

WALTER W. SKEAT.

LITTLE-GO "EXTRAS."

To the Editor of the Cambridge Review.

SIR,—Will you allow me to ask a question in your columns, to which there is perhaps an easy and conclusive answer, but one which has not reached me yet? What is the use of "Honour Little Go" as at present constituted? I need not take up your space by enlarging on the wide spread misery it causes among all candidates for honours who do not get their degree from the Mathematical Tripos. I need not quote instances of men who have been obliged to give up their intention of reading for honours altogether because they could not surmount this obstacle, or of men who, for the same reason, choose the sister University and are lost to us altogether. Few will deny that it is a grievous burden during the first term and very often during the first year of residence in Cambridge, so grievous that it ought to be very beneficial indeed to justify its existence. What are the benefits derived from it? Are we to be told that a certain amount of mathematical knowledge forms an essential part of a liberal education? Granting this fully as regards school, it does not seem to apply to the University. I am only speaking of candidates for Honours. Every part of the Cambridge system encourages them from the first to put all their strength into the special subject, except this one examination. The very fact that this examination can now be passed in the first term of residence, and in some cases dispensed with altogether by the holders of 'certificates,' shews to my mind that the authorities do not regard it as a test of sound knowledge or a proof of real educational progress, but merely as a form, ludicrous to some and burdensome to others. Every one knows how a classical man with no head for mathematics gets up his subjects for the Little Go. Will anyone maintain that this is education? that it strengthens the reasoning powers and encourages logical clearness of statement? Will any classical scholar who has gone through it with pain and grief say that he feels he has gained by the process any benefit at all proportionate to the disgust produced by the hours spent over a distasteful study? And is it not somewhat unreasonable that the University, before she will allow a man to read for Honours in his own subject, demands that he should shew his fitness to do so by satisfying certain tests in subjects not his own. Would it not be more sensible to demand from the classical man a piece of Latin prose, and from the Historical man an essay, to shew what they were fit for. A good deal of what I have said may, I have little doubt, be applied 'mutatis mutandis' to the mathematical men also. My own comparative, not to say superlative, ignorance of mathematics renders me perhaps a less competent judge of the question how far the mathematics in the Little Go have an educational value for classical scholars, but I can form a tolerably good notion of the value of the classical part for mathematicians, and yet I believe it sometimes causes them tortures quite equal to those suffered by their classical brethren.

In short, sir, is this examination anything more than a relic of old times, interesting perhaps archæologically, but, as is sometimes the case with other interesting archæological relics, very much in the way.

Yours faithfully,

A. C. AINGER.

Eton, October 18, 1879.

P.S.—The contemplated alterations in the Classical Tripos seem to add force to what I have written above. If a candidate for classical honours has to go in for his principal examination in 'scholarship' at the end of his second year, his chance of distinction will be considerably lessened by having to spend (in many cases) a great part of his first year on subjects quite foreign to his purpose.

A POINT OF ORDER.

To the Editor of the Cambridge Review.

SIR,—Do you mean to admit communications from members of other Universities, and men who have ceased to be undergraduates for more years than they care to remember? It is a "Cambridge Review," I know, but—*

Kindly, sir, fill up the adversatival blank in any way that may best express courtesy to yourself, interest in your enterprize, and a mere wish—far removed from any *cacoethes scribendi*—to have the opportunity, haply never to be used, of—what is it?—"saying a few words" on any interesting subject. Enclosing my card, and requesting you not to publish my name, I am, sir, and proud of being,

A COUNTRY PARSON.

Oct. 16.

* We shall always be glad to receive communications from past members of our own, and, occasionally, from members of other Universities.

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HENRY KIRKE WHITE.*

Henry Kirke White, the son of a butcher at Nottingham, was born on the 21st of March, 1785, and died on the 19th of October, 1806. It was his father's wish to bring up his son to his own trade, but the boy, disliking this and having no greater taste for the manufacture of stockings which was next proposed for him, was ultimately placed in an attorney's office in May or June, 1799. His letters to his brother Neville give us some idea of his industry at this time. He used to spend 12 hours a day in the office, and then devote an hour to Latin. Sometimes he underwent severer exertions; on one occasion, when his employers had a troublesome cause on hand, their young clerk went without food for 31 hours. In 1800 he tells his brother that he is reading with attention Blackstone, Knox's Essays, Plutarch, Chesterfield's Letters, Virgil, Homer and Cicero; he had already finished Rollins' Ancient History, Blair's Lectures, Smith's Wealth of Nations, Hume's England and British Nepos. At the same time he was "with a little drudgery" studying Italian, and was "very busy with these essays and poems for the Monthly Preceptor." But a change in his life was now approaching. From infancy he had been troubled with a slight deafness, and the increase of this infirmity obliged him to despair of any great success as a lawyer or at the bar, to which his ambition had aspired. It was about this time that he first felt that earnest desire, which only increased with his years, of entering the Church. Some friends exerted themselves in his behalf, and by their aid, as well as by the publication of a small volume of his poems, a sum of money was obtained sufficient to procure him entrance as a sizar at St. John's College in October, 1804. But no sooner had he entered than his health gave way, and he was compelled to stay down for a year. This period he spent at Winteringham, in the house of a clergyman named Grainger, where we find him already established on the 20th of October. There he gave himself up to constant study, chiefly classical and theological, as well as to visiting and instructing the poor of the parish. He returned to Cambridge in October 1805, and began to read with an ardour that his feeble health could but ill sustain; he was encouraged to try for the University scholarships in the following January; and besides this, in itself a sufficient stimulus for his nervous energy, there was the College examination at the end of the term, in which it was of great importance to his future prospects that he should take a good place. This he succeeded in doing, though suffering intensely and only kept up by "strong stimulants and supporting medicines," as he tells his friend Benjamin Maddock. To compete for the University scholarships he now felt was beyond his power. From this time his life presents a dreary picture of a restless aspiring genius struggling manfully yet vainly against that fatal consumption which he well knew was slowly wasting him away. One day in July he says, "I rose early and got up some rather abstruse problems in mechanics for my tutor, spent an hour with him between eight and nine, got my breakfast and read the Greek history (at breakfast) till ten; then sat down to decypher some logarithm tables. I think I had not done anything at them, when I lost myself." He had fallen in a fit which was supposed to be of an epileptic nature. From the effects of this he soon rallied, and in July and August his health was somewhat improved, and he writes cheerfully; but in September he rapidly became weaker, though as late as the 11th of October, at least, he does not appear to have apprehended any immediate danger. In a few days, however, his brother was summoned, and on the 19th he died. He was buried in the chancel of All Saints' Church, on the site of which there still stands the stone, inscribed with his initials, which marks his grave.

Kirke White's character was singularly high and exalted. In him the purest morality was united with, and refined by, the most ardent piety. In his boyhood inclined to scepticism, he was induced by the influence of a friend to reconsider his views, and the result of his meditations was an unqualified acquiescence in the spirit as well as in the doctrines of Christianity. It was this change in his opinions, together with the increase of his deafness, which led him to leave the law and choose the Church, the best road to which lay through the University. A prominent feature in his character, one which cannot fail to strike the most cursory reader of his poems, is his profound melancholy. We know that melancholy befits a poet, and is greatly affected by the weaker members of the poetic community, but the sadness that hung like a funeral pall over the life of Kirke White was of a far different fabric to the flimsy texture worn by the charlatans of song. It was due partly to his extremely proud and sensitive nature which straitened circumstances and feeble health combined had rendered painfully conscious of the least neglect—and of neglect he had to experience not a little in his early life. In one of his smaller poems he thus addresses Genius :—

> Thou gavest to him with treble force to feel
> The sting of keen neglect, the rich man's scorn,
> And what o'er all does in his soul preside
> Predominant, and tempers him to steel,
> His high indignant pride.

Then it was due also to his conviction that his genius, of which he was fully conscious, was destined to be extinguished in premature death. What could be more pathetic than the lines—

> All, all, save me, sink in forgetfulness:
> I only wake to watch the sickly taper
> Which lights me to my tomb.

Again, he seems to have been racked by the, to him, conflicting claims of poetry and religious obligation. During his latter years his mind was drawn more and more to religious work and meditation; he determined to devote such of his life as remained to the Christian ministry, to the exclusion of all other aims and objects; yet all the while this resolution was forming in his mind, the siren voice of poetry was calling him back with well nigh irresistible force. I do not say that had he lived he would have written no more poetry, but poetry would have been pressed into the service of religion, and instead of being free, the spontaneous outburst of the spirit of song swaying the whole being of the poet and leading him whithersoever it would, his muse would have been shackled, and its action limited, in however sacred a service. Lastly, he had to feel the bitterness of disappointed or misplaced love. All that can now be known on this subject curious readers may gather for themselves from his poems and letters.

Kirke White appears to have begun writing poetry at the age of twelve or thirteen. The poem on childhood is one of his earliest, and is a remarkable production; his portrait of the village schoolmistress is worthy of Cowper at his best. From another poem written in boyhood, addressed to an early primrose, the following stanza deserves to be quoted on the ground both of thought and expression :—

> Thee when young Spring first questioned Winter's sway
> And dared the sturdy blusterer to the fight,
> Thee on this bank he threw
> To mark his victory.

* The proposed erection of a memorial to Henry Kirke White on the site of the old All Saints' Church may win for these few remarks on his life and writings a degree of attention which they would otherwise neither deserve nor receive.

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On the whole, however, Kirke White must be judged by his promise rather than by his performance, and cannot be placed in the front rank of poets. He wrote with ease and fluency, and with considerable correctness of form, but we meet with much conventional or artificial phraseology, much that is, and deserves to be, forgotten as soon as read. Gondoline, though not sufficiently condensed, shows that he could write a spirited ballad. The fragment of the Christiad, which he appears to have intended to be his greatest work, is highly rated by Southey. No doubt it shows great power, and is uniformly grand and stately in diction, yet the conception and development of the narrative seem to me to be wanting in originality; one feels on reading it that one has met his Satan elsewhere. Had the poem been completed, one may fairly doubt whether it would have been widely read or known a hundred years hence. What Kirke White most excels in, besides simple and easy description of natural scenery or human action, is in the delineation of his own morbid sensibility and sadness. He strikes the same note with equal power in that strange fragment of a drama, written probably at the age of fifteen, in which the goddesses of Melancholy and Consumption converse, while the consumptives dance in hideous merriment on the verge of their premature grave, and in his last pathetic lines written in the immediate prospect of death. It is in such poems as these as well as in his letters that one discerns his character best, for they are his best biography. If he was not one of the greatest poets, he must nevertheless, considering the age at which he died, hold a high place in our poetic literature, and few are more worthy to be held in remembrance whether for purity and nobility of character, for unconquerable industry, or for comprehensive knowledge; while the memory that is perhaps most deserving to be retained, now and for ever, by the undergraduates of St. John's is that of the sleepless solitary student outwatching the stars through many a long winter night, racked with pain of mind and body, yet never for a moment forgetting, or failing to satisfy, the claims of the present, or losing his power to "trust the larger hope" of the future.

A. G. Peskett.

AN ESSAY IN SOCIAL CRITICISM.

We live beyond doubt in an age of scientific criticism, but it is nevertheless a fact, and to a well-balanced mind a very painful one, that while subjects of such slight general interest as the origin of the Pelasgi, and the future of the Red Indian, or,—to take a Mathematical illustration,—the eccentricities of "Watt's Governor", are discussed with a scientific thoroughness which is beyond all praise, so-called questions of Taste are still left to the languid, and often flippant criticism which is all that the leisured classes have the power to bestow on them. It is then with the hope of inducing some readers of this *Review* to take up in a serious and philosophic spirit some of the hitherto neglected problems of everyday life, that we venture to indicate by an example the kind of subject which needs treatment, and to point out, however imperfectly, the manner in which it might be treated.

The question which we have selected as suitable for our purpose is—"The Table-Knife, with reference to its use in Germany and other parts of the continent of Europe."

The Teuton, as all our readers are aware, eats his dinner in a manner which surprises and disgusts the travelling Briton, and the most humble of the 'personally conducted' must feel immeasurably superior to his German neighbour at table-d'hote in the face of the important problems relating to the treatment of gravy and green peas. The German attacks both with his knife, and with remarkable success: the Englishman may often be seen chasing with ineffectual fork the evasive pea all round his plate, and—he leaves the gravy. He ingloriously pursues the one, and ignominiously retires before the other. Now admitting as we must, that the practical advantage is with the foreigner, we ask what is it in the nature of the knife which makes success gained by its help so shameful, while the consciousness of rectitude sustains in his defeat the baffled adherent of the fork?

The objections to the German theory of the true function of the knife may perhaps be reduced under two heads,—the quality of the material, and the risk. On the latter point very little stress need be laid; firstly, because the German by long practice has acquired a dexterity in the use of his weapon which might be envied by a Hindu Knife-swallower; and secondly, because the German knife, owing to its exceeding bluntness, may be safely trusted between the lips of the very youngest. The point first raised, however, demands more careful consideration. From some reason known to the scientific, steel imparts an unpleasant taste to any food with which it comes in contact, and superficial observers may be tempted to suppose that herein lies the true explanation. But to discuss from the standpoint of the Present an implement whose origin dates back to the time of tribal community of goods, is to commit a solecism unpardonable in any member of a University which bears on its rolls the illustrious name of Sir Henry Maine. The historical method of criticism which he has so largely helped to introduce, has done signal service in shewing up the mistakes into which the imperfectly educated followers of analytical methods have been betrayed by concentrating their attention too closely on the period of time which comes under our immediate notice.

Nowhere, we conceive, could his method be more effectually employed than in the case before us, and if we patiently try to penetrate the mist in which the early history of institutions is shrouded, we shall come to a time at which the fork like the knife was made of steel. That this is not a mere conjecture is proved by the testimony of poets, historians and novelists; while this evidence is further strengthened by the existence in remote parts of the country of specimens of the steel fork of domestic use among our ancestors, and by the survival of the ancient metal in certain varieties of the fork still in use; for instance, in the carving-fork, the tuning-fork, and the pitch-fork. At a time when there was no difference between the knife and fork in the nature of the material used in their construction, the preference of the former as the more effective is most natural, and its retention in use is only one of the many instances of the survival of a practice long after its meaning has been lost and when indeed the very reasons for its origin has been forgotten. Germany, be it remembered, has always been a poor country, and could afford to purchase but very small quantities of the precious metals. The greater part of its silver, it is well known, was absorbed in the construction of the unwieldy thaler. The residue, sparingly employed, played a small part in the manufacture of a dubious compound, which, under the name of German silver, was very wisely used for the purpose of exportation. It is quite evident, therefore, that the silver fork was beyond the scope of the national energies, and in consequence the stage of development, which is marked by the destruction of the prestige of the knife, was reached by Germany at a much later period than by our own more favoured isle.

We have, then, we hope, established that the true explanation of the use of the knife is to be found in the

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poverty of the German soil, and not in the want of refinement in the German character. It lies in the stains of adverse circumstances, and not in a deeply engrained national depravity. And how badly it becomes us as a wealthy people to sneer at a practice which is the inevitable result and outcome of national poverty, surely no reader of this *Review* need be reminded.

H. B.

THE PAPER-KNIFE.

"*Sermons on some Questions of the Day*," by *Rev. T. G. Bonney, B.D., F.R.S., &c., Fellow of St. John's College.*

"*Disciples in Doubt:*" *five Sermons by J. B. Pearson, LL.D., Fellow of St. John's College.* Deighton, Bell and Co.

Paley's Evidences is still at Cambridge the recognized text-book of Christian apologetics: and deservedly so, for the ground which he has taken up cannot be abandoned, and no one has yet so treated the same subject as to supersede his work. But Paley practically, if not in so many words, assumes a belief in a Deity as the foundation of his argument: whilst he discusses the grounds of this belief, derived from evidences of design, as a quite distinct question of 'Natural Theology.' Modern apologists generally consider both subjects together: for altogether fresh difficulties have lately arisen in the latter from the progress of the scientific theory of evolution, and Mill's 'terrible indictment against Nature.' The books before us represent well the attitude in which Cambridge Theology seeks to meet these problems. No reader need fear that he will here meet with denunciation instead of argument: indeed an unusual interest attaches to the former of these books as written by one who has fearlessly met the bitter attacks of a great leader of religious activity, rather than limit scientific investigation by any claims based on Biblical interpretation. Sharply rebuking the such timid over-confidence, Mr. Bonney takes up the scientific stand-point, and finds nothing in evolution which is inconsistent with a liberal theory of inspiration, or that makes the belief in a Creator unnecessary. Nor again is 'sin' less hateful to him because he sees in it only the unrestrained following of an animal nature, above which man is called upon to rise: nor does he think religion a less practical guide to life, because he agrees with a higher authority in recognizing that all our knowledge of the unseen is partial and relative to our capacities. The last sermons, dealing with the historical reality of the resurrection, and its all importance in any form of Christianity, are too full of compressed argument for us to attempt to do more than ask for their careful perusal.

We cannot but regret that Dr. Pearson should at once accept Mill's attack on Nature as unanswerable: let those who are inclined to agree with him rather read first Mr. Bonney's careful argument on 'Waste in Nature.' His book chiefly deals with the practical side of the great question, and he brings forward forcibly the claims of religion as the best incentive to personal effort, and the surest comfort in misfortune and sorrow. Let those who are troubled with practical difficulties weigh well his warning not to waste a life in hesitation: but then they must not presume to teach, much less to denounce those who feel the difficulties they have never really solved even for themselves. To such an assumption of knowledge on the part of many of the clergy does Dr. Pearson trace the "alienation of the laity:" only when it is laid aside is there hope for united action or intellectual progress.

E. V. A.

"*Poems of Rural Life*," *by William Barnes.*

Few volumes of poetry that we have read during the last few years have given us such genuine pleasure as this. It is written in the dialect of Dorset, which, besides preserving many grammatical forms now obsolete in other parts of England, has a rich and quaint vocabulary. A very full and clear glossary clears up all difficulties arising from this source. Country life in its broadest aspect is the subject of the poems, which range from the Hall to the church and the cottage, for Mr. Barnes' sympathy with all kinds and classes of men makes him at home everywhere. He knows the joys and the sorrows of those among whom he lives, and goes with them to their work or to their play, and to a keen insight he adds a grace of expression that is all his own. We were specially struck with the breadth of the landscape; it is English to the core, and unmatched of its kind. The volume has pathos as well as humour, though it is in the "poetry of sorrow" perhaps that Mr. Barnes is most successful. He writes, as he tells us elsewhere, for the peasantry, to give them something better than the dull, if not coarse, songs with which they have had too long to be content. Having little sound and healthy food provided for them, they naturally turned to the garbage. Now they may enjoy poetry which deals with their own daily life, and ennobles it without false sentiment or foolish flattery. But the dwellers in towns will perhaps appreciate the beauty of this volume no less fully, and in the quiet and coolness of these woodland poems forget for a while the heat and stir of city life. This is a book which we can heartily recommend to our readers.

"*Vergil. Books VII., VIII.*," *by A. Sidgwick, Tutor of Corpus College, Oxford.*—Camb. Univ. Press.

This is a fresh instalment of Mr. Sidgwick's edition of the Æneid, Books VI. X. XI. and XII. having already appeared. Candidates for the 'Little-go' in 1880 will do well to purchase the new volume. The results of the labours of Wagner, Conington and Kennedy are given in a form suitable for schools and passmen at universities. The introductions will be found exceedingly useful, and the notes bring out the allusions and grammatical points with clearness. We cannot, however, help thinking that such a ripe scholar as Mr. Sidgwick would be better employed in writing some "magnum opus" than in editing school books, with which the market is already over stocked.

"*A Treatise on the Mathematical Theory of the Motion of Fluids*" *by H. Lamb.*

This work will admirably satisfy the want of an adequate treatise on Hydrodynamics which has long been felt in this University. We could not give a higher idea of the elegance and clearness of the book than by saying that Professor Lamb has followed very closely the methods used by Kirchoff in his "Vorlesungen über Mathematische Physik."

THE PHILOLOGICAL SOCIETY'S NEW ENGLISH DICTIONARY.

Our fathers laboured, and we have entered into the fruits of their labours. This is especially true of lexicons and dictionaries; though we use them carelessly without a thought of the patience and skill which went to their making. We have an opportunity of repaying a slight portion of the debt we owe, and it is to this end that we lay before our readers the appeal made by the Philological Society to "the English-speaking and English-reading public to read books and make extracts for a new English dictionary." It is now more than twenty years ago since Archbishop Trench, then Dean of Westminster, pointed out the deficiencies in this branch of our literature. A mere "supplement" soon proved inadequate to meet the demands of the case, and the Philological Society began to amass materials for an independent work, under the direction of Mr. Herbert Coleridge, whose vacant place too soon had to be filled by Mr. F. J. Furnivall. For several years the preliminary work went on, and the stores of matter grew till they were measured by tons, and then for some time interest declined and nothing further was done till Dr. J. A. H. Murray, of Mill Hill, the President of the society, lately undertook to complete and publish the dictionary in four thick quarto volumes. Besides including the latest results of philological science, the work will be historical too, and will trace the change and development in the usage of each word through its various stages, with illustrations collected from the English writers of every epoch. It is in this task that help is specially needed. Many important books still remain unread, and Dr. Murray asks for volunteers to aid him. The work requires only care and common sense: the reader who undertakes to go through a book, notes on half-sheets of paper, not only the uncommon use of a word, but any passage in which its force is specially apt and definite. The collected results are then sifted and arranged by the various sub-editors before taking their place in the pages of the Dictionary. Residents in a University town have unusual leisure and special facilities of access to libraries, and we trust that among the members of our various literary societies some will be found to take part in so useful a work. All enquiries and applications may be addressed to *Dr. J. A. H. Murray, Mill Hill, N.W.*

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OBITUARY.

It will not be out of place to insert a brief notice of the death of a well-known Cambridge scholar, who during a long lifetime did great service in the field of classical learning. Mr. George Long died last August at the age of seventy-nine. An undergraduate at Trinity College in Macaulay's time, he was bracketed with him for "the Craven," and in due time became a Fellow of Trinity. After holding a professorship for a short time at the University of Virginia, he returned to England and actively busied himself in educational schemes put forward by the founders of the new London University, in which he was himself Greek Professor (1826-31,) and afterwards in its outgrowth, University College, Latin Professor from 1842-6. The latter years of his life were spent at Brighton College, where he was Classical Lecturer from 1849-71. He also did much good work for the Society for the Diffusion of Useful Knowledge. He is perhaps however best known as joint-editor (with Mr. Macleane) of the "Bibliotheca Classica," and as having contributed extensively to Dr. Smith's classical dictionaries. A correspondent writes: "his translations (Plutarch's Civil wars of Rome, Antoninus, Epictetus,) seem to me the best and most enduring part of his work. His articles on these writers and Seneca (in Dict. Biogr.) are interesting for the light they throw on his own lofty and simple character. It is said that at the last he endured great and long continued pain with great fortitude, and expressed his gratitude to his Stoic masters for the lessons of endurance which they had taught him."

The Hon. and Very Rev. Grantham Munton Yorke, D.D., Dean of Worcester, died suddenly at the Palace, Worcester. He was born Feb. 14, 1809, and took his degree from Queen's College, Cambridge: he was ordained deacon in 1835, priest in 1837, and was rector of St. Philip, Birmingham, from 1844-74.

Sir Anthony Cleasby, Baron of the Exchequer, died at Pennoyre, near Brecon, on the 6th inst. He was born in 1805, and educated at Eton, and at Trinity College, Cambridge. He was called to the bar at the Inner Temple in 1831, selecting the Inner Circuit. He was made Q.C. in 1861, and seven years later was appointed a Baron of the Exchequer. He contested East Surrey as a Conservative in 1852 and 1859, and in 1868 opposed Mr. Beresford Hope for Cambridge University, but was in each case defeated.

TO CORRESPONDENTS &c.

All letters must be written clearly, on one side of the paper, and sent to "The Editors, *Cambridge Review* Office, Trinity College,' not later than Saturday in each week. Letters will not usually be published unless accompanied by the name of the writer.

Letters containing news should be sent in as early as possible, but will be received up to 6 p.m. on Monday, and late news up to 9.30 p.m. on Tuesday.

The College and Union Messengers and the Publisher will receive letters for the *Review*.

Subscriptions (3s. 6d. for the term, or with postage 3s. 9d.) should be sent with full address to the Publisher, Mr. Elijah Johnson, Trinity-street; to Mr. Clifford Poulter, Middle Temple-lane, London; or to Messrs. Slatter and Rose, High-street, Oxford.

Advertisements will be received from University and College societies on special terms which may be learnt from the Publisher.

APPEAL FOR CLOTHES.—Old Clothes and other garments will be gladly received by Rev. Edward Liddell, rector of Jarrow-on-Tyne, on behalf of the artisans and labourers of that parish, who are unable to get work in the ensuing winter, and are already in great distress. Clothes may be sent, either directly, or to F. J. Jenkinson, Esq., Nevile's Court, Trinity, who will forward them.
(Advt.)

UNIVERSITY ADVERTISEMENTS.

"SOCIAL PURITY." An Address by Mrs. Josephine Butler at Cambridge to Undergraduates and others. Price 6d. London: Morgan & Scott. Cambridge: Elijah Johnson.

Cambridge University Church Missionary Union.

THE weekly Meetings of the C. M. U. will be held as usual at 6.30 p.m. in the room of the Union (Carpenter's, All Saints' Passage).

The Rev. S. DYSON, D.D., of Calcutta, will address the Meeting next Monday, 27th instant.

All are invited to attend.

A. M. Reid, Pembroke, *Hon. Sec.*

Cambridge University Chess Club.

THE Meetings of this Club are held at 11, Green Street, commencing on Thursday, October 16. There will be a Handicap Tournament this Term, the entries for which close on Thursday, October 30th.

Gentlemen desiring to join the club are requested to communicate with one of the following:

R. C. Reade, B.A., King's. *President.*
A. H. Leahy, Pembroke, *Vice-President.*
S. S. Tovey, Trinity, *Secretary.*
H. J. Lloyd, Trinity, *Treasurer.*

Entrance Fee, 5s. Subscription 2s. 6d. a Term; Composition in lieu of all payments £1.

Cambridge University Society
FOR THE
PROMOTION of RELIGIOUS EQUALITY.

President.

Neville Goodman, M.A., Peterhouse.

Vice-Presidents.

W. S. Aldis, M.A., Trinity.
H. M. Bompas, M.A., Q.C., St. John's.
W. Garnett, M.A., late Fellow of St. John's.
J. R. Harris, M.A., Fellow of Clare.
J. Hopkinson, M.A., Late Fellow of Trinity.
C. S. Kenny, LL.M., Fellow of Downing.
J. W. Lord, M.A., Fellow of Trinity.
W. N. Shaw, M.A., Fellow of Emmanuel.
E. S. Thompson, M.A., Fellow of Christ's.
I. A. Tillyard, M.A., St. John's.
G. C. Whiteley, M.A., St. John's.

Secretary.

E. W. Hobson, B.A., Fellow of Christ's.

Treasurer.

T. H. Darlow, Clare.

Objects of the Society:

(1.) The opening of all fellowships and emoluments, college and university offices, and degrees to all members of the University without distinction of religious opinion.

(2.) The placing the relations of Church and State on a basis consistent with religious equality.

Annual Subscription, 2/6.

THE next MEETING will take place in Mr. Harris' Rooms, Clare College, on FRIDAY, 24th October, at 8 o'clock.

Papers will be read by Mr. Kenny, of Downing, on the "Irish University Bill," and by Mr. Hardcastle, of Downing, on "The Proposed Religious Instructors."

All members of the University interested in the Promotion of Religious Equality are invited to attend.

MICROSCOPES—Collins's Educational (1 inch and ¼ inch) £5 10s.; Cole's Physiological objects for the Microscope, 1/6 each. Cases to contain Microscopic Objects, 3/6 and 5/6. Cases of Dissecting Instruments, £1 1s. Pocket Cases of Surgical Instruments, 35/-, 40/- and 52/6. Aneroid Barometers, and Thermometers (Clinical 8/6); Scalpels, Forceps, Scissors, Stethoscopes, Subcutaneous Injection Syringes. Eye Preservers, Spectacles and Folders. Elastic Socks and Knee Caps for Athletics. (Five per cent. discount for Cash). H. J. Church, 18 and 19, St. Andrew's Street, Cambridge,
(Advt.)

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CALENDAR FOR THE WEEK.

WEDNESDAY, Oct. 22nd. Association Football: Trinity v Trinity Harrovians.

FRIDAY, 24th. Association Football: Trinity v. St. John's.
Church Society's short service at 6.30 p.m., in St. Benet's Church (Rev. Canon Swainson).
Terminal meeting of graduates in divinity in New Divinity Schools at 8 p.m; service at 8.30, to which members of the Senate are invited.

SATURDAY, 25th. Rugby Union Football: Cambridge v. Walthamstow on Parker's piece, 2.30 p.m.
Association Football: Cambridge v. Wanderers; Trinity v. Clare; ditto 2nd xi. v. St. John's 2nd xi.
Bicycle Club Races, 2.30 p.m.

SUNDAY, 26th. King's College Chapel: morn. service, Attwood in A; aft. service, Attwood in A; anthem, "If the Lord Himself" (Walmisley).
St. John's College Chapel: morn. service Monk in A, Stainer in E flat, hymn 44; even. service, Dykes in F.
Trinity College Chapel: morning at 11.0, Holy Communion; evening at 6.0, Stewart in E flat; anthem, "O come hither" (Crotch).
University preacher, the Bishop of Carlisle, D.D., Gonville and Caius College.

MONDAY, 27th. First private business meeting at Union Society at 7 p.m.
Bicycle Club Races, 2.30 p.m.

TUESDAY, 28th. Association Football: Trinity v. Trinity Hall.
Election of officers at Union Society, 12 noon to 6 p.m.
Second debate at 7 p.m.
Concert at the Guildhall at 8 p.m. (the Misses Robertson)

C. U. B. C.

A meeting was held at the Hoop on Friday, October 17th.

1. The dates for the following events were then fixed:
University Fours—Oct. 30th. 31st. and Nov. 1st.
Colquhoun Sculls—Nov. 7th. 8th. and 10th.
Trial Eights (provisionally)—Dec. 4th.

2. Resolved to add to the rules "that breaches of the regulations issued by the officers of the club and duly posted at the Boat Houses be punishable by a fine of one guinea."

3. Resolved "that a subscription of £10 be sent to the Ditton Church Restoration Fund."

4. The report of the committee with reference to the proposed Goldie Memorial Boat House was read and the following suggestions adopted.

(α) To issue advertisements explaining to original donors the proposed diversion of the fund and seeking their consent.
(β) To obtain on lease a site adjoining the Trinity Boat House.
(γ) To engage the services of an architect immediately.

5. Resolved "that immediate action be taken to urge the Town Improvement Commissioners to divert the sewage from the river according to their resolution passed Oct. 17th, 1878."

6. A vote of congratulation was passed to the Jesus and Lady Margaret Clubs on their successes at Henley Regatta.

C. U. Bi. C.

Twenty-five Miles Race for Handicap Challenge Cup. Thursday, October 15. There were seven competitors, and the handicapping committee decided to start them all level. The result was as follows: R. W. Macleod, Clare, 1; F. F. Tower, Trinity, 2; C. A. E. Pollock, Trinity, 0; H. S. Clarke, Trinity, 0; O. P. Fisher, Jesus, 0. Willink made the pace for about 7 miles, all the others keeping close together, except Mayor, who appeared quite out of form. At 7 miles, Pollock went in front for a short time, and after various changes 15 miles was completed by Tower, Pollock and Macleod in 51m. 56sec. Clarke had lost a lap through having to stop to oil his machine, and finding he could not pick it up, retired. In the twenty-first mile Macleod went in front, and finally won by three yards from Tower, in 1 hour, 27 mins., 59 3-5 secs. Pollock gave up a third of a mile from the end. The others had all retired before 17 miles were accomplished,

RACE MEETING.—The terminal races will take place on Saturday, Monday, and Wednesday, October 25th, 27th, and 29th, commencing at 2.30 p.m. each day. The most exciting races may be expected on the first day, when there will be a four miles invitation race, in which some of the leading amateurs in London and elsewhere will compete, among others, A. P. Shaw, Civil Service B. C., C. A. Palmer, Birmingham, W. Thorn, London Bicycle Club. There is also to be a 100 yards slow race between J. F. Darrell, Secretary of the C.U.Bi.C., and M. D. Rücker, Captain of the London Bi.C. Besides these, the meeting will include various club races, and a four mile Freshmen's race, open to all Freshmen, whether members of the club or not.

CAMBRIDGE PHILOLOGICAL SOCIETY.

AT the General Meeting of this Society on Thursday the 16th Oct. 1879, the Rev. Professor MAYOR (President) in the Chair, a paper by Dr. HAYMAN, was read, in which he drew attention to the fabric and ritual of the metropolitical church at Tyre, as described by Eusebius Eccl. Hist. x. 4, in the course of what appears to be the oldest Christian sermon extant, delivered at the rededication—probably by Eusebius himself—in 313 A.D. After remarking on the thus early use of the phrase *παῖδα γνήσιον καὶ αὐτοθεόν* (§ 17) and on the proof of baptism by sprinkling given in the use of *περιῤῥαντηρίων* (§ 45), he quoted at length a passage in which the writer rhetorically advances through various inferior parts up to the altar, which is the climax, and the priest's attitude there in the presentation of incense and prayers, which is the crowning point of all. Here the altar is represented as standing in the midst (clearly therefore not *contramural*) within the chancel, and the Priest stands "beside the altar on the right" *i.e.* on the right hand of the Bishop, who would face eastward as he sat: thus the Priest would be on the *southern* side of the altar, which at Tyre, as at Antioch also, was at the *western* extremity of the church: for *orientation* was not yet the rule. Such was the position of the Holy of Holies also, in the later Temple of Herod at least. The church at Tyre, standing on the same site as the earlier one, but covering a larger area, takes us very far back—possibly into the second century A.D.:—while the nearness of Tyre to Judaea would favour conservatism of Jewish typical forms of structure and worship and a predominance of Old-Testament ideas, which might linger at Tyre after they had disappeared elsewhere.

Professor Mayor remarked that the *oldest* Christian sermon extant is the recently discovered so called Second Epistle of Clement.

Professor MAYOR then criticised the new Latin-English Dictionary by Drs. Lewis and Short.

PUBLIC SCHOOLS NEWS.

We hear from Eton that the school is in a flourishing condition: its numbers are not affected by the general depression about which one is so tired of reading. The entry this half was an unusually large one, numbering 117 boys.

The school eleven have already played two matches in the field: they defeated the Household Brigade, but proved inferior to the "Remnants." The musical society proposes to perform part of the "Elijah" at the concert at the end of the half, and all the other societies appear to be in a flourishing condition.

Old Etonians will probably have read all the more detailed information that is of interest to them alone in the pages of the periodical from which we draw these facts. It only remains for us to mention in reference to educational matters, that the school distinguished itself in the examination for University certificates held at Midsummer; that this half the army class has been established on a new, and, it is hoped, a satisfactory working basis, and last, though not least, that the school of practical mechanics, of which so much has been heard, has been started under most satisfactory auspices. The whole management of the actual course of instruction is in the hands of Mr. F. M. Newton, M.A., A.I.C.E., and it is an undertaking which emphatically deserves success. We understand that it is the object of Mr. Warre, who has built and fitted out the school at his own expense, that the pupils shall not only learn how to use the various tools employed on wood and metal, but shall acquire some knowledge of the principles on which they are working. When the whole plant is in working order, it will be capable of turning out anything, from a deal box to a steam engine, and the artificers will know the reason and the object of the processes and implements which they employ.

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THE UNIVERSITY PULPIT.

SUPPLEMENT TO

The Cambridge Review.

WEDNESDAY, OCTOBER 22, 1879.

October 19, 1879.

Preacher: Rev. ALFRED BARRY, D.D., Trinity College.

"Forgetting the things that are behind, and reaching forth unto the things that are before, I press towards the mark for the prize of the high calling of God in Christ Jesus."—Phil. III. 13, 14.

The associations attaching of necessity to this Sunday go far to direct the Preacher, as to the special form of the message which he stands up to deliver, to you from the word of God. It is virtually the Opening Sunday of a new Academical year, of another period (that is), short indeed in the life of this ancient University, but not inconsiderable in the Academic life of each one of its members. And the blessing which comes to us from the continual recurrence of times of newness—in the freshness of the morning after the nightly interval of sleep—in the severance of the old week from the new, by the incalculable blessing of the Sunday rest—in the reviving life of the spring, after the frosty death of the winter—in the returns of all the anniversaries, which (over and above these natural epochs) our own institutions make for us—the blessing, (I say), which, through all these recurrences of newness refreshes our weak humanity, is so great, that it would seem more than foolish not to seek to use it to the utmost on such a day as this. To all who are here assembled to-day, such lesson must, in various degrees, come home. After the time of refreshment—itself often a period of no slight value in the education of the mind and imagination and heart, all start upon a new year—new, in more than convention, even to those whose Academic life is far advanced already—new, in special and critical importance to those who assemble here for the first time. In its other aspects that new period has been inaugurated elsewhere. Here, in this Church, so rich in wise and saintly memories of the past, it is the special duty of the preacher to see whether the word of God—the word (that is) of the Lord Jesus Christ—has not its message of welcome, of encouragement, of warning, and of blessing, to meet us at the beginning of a new stage on the way, which leads from time to eternity. Such a message there undoubtedly must be. God, grant me grace rightly to speak it! God, grant you grace rightly to hear!

The famous exhortation of the text, on which St. Paul lays special emphasis, as the fruit of the thought and experience of an Apostolic career now drawing to its close, and through which there rings the stirring tone of encouragement, so nobly characteristic of this Epistle of a long and anxious captivity, may well strike the keynote of this message. The principle which it involves, like so many other main principles of this gospel, is a commandment at once old and new, old as human nature itself, renewed in the Lord Jesus Christ. "To forget the things which are behind," and reach towards "things that are before—" to press forward in hope towards a prize in life, is the Law of Progress, belonging not as a burden, but as a privilege, to men as men. To recognise in this law, "a true calling of God in the Lord Jesus Christ" belongs to us, as Christians, and gives a new divine impulse to the natural energy of hope. It is our privilege to enter then on the birthright of a nature made in the image of God, and more than restored to us, from the corruption of sin and the decay of death, in the Lord Jesus Christ.

"To forget the things that are behind." In strict sense this oblivion is neither possible nor desirable. We cannot forget, if we would; we would not, if we might. Not only of success and joy, but ever of sorrow and failure, the old well-worn motto comes to us still:

"Forsan et hæc olim meminisse juvabit."

For in memory lies the pledge of the continuity of life through all changes, which is the special characteristic of the spiritual being, as contrasted with the constant flux and change of life out of death, and death out of life, which bewilders us in the material world. The very fact, familiar to our experience, that memory is in so large a degree independent of deliberate thought and even of will—the fact too well ascertained to be doubtful, that in times of crisis, in the agonies of life, in the hour of death, its light flashes on us like the lightning, and reveals in one moment the whole field of life past—seem to show to us how entirely remembrance of the past is a law of God. But more than this. In memory lies the condition of progress for individuals and communities alike. It is just because our past selves are not "dead," that we can "rise on them as stepping stones to higher things." Surely no one, in this place especially, would consent to give up the time-honoured memories of a grand antiquity, which it has been said to be an education to appreciate and to claim for our own? No one, I believe, of those who here hold the places of seniority and leadership, would not feel it almost a disqualification for that work, if he were to disconnect the maturer life of the present from the bright remembrances of his academical spring time. No one, I am sure, can come back to it from work elsewhere without feeling how, on every side, old memories start up—memories of study, of friendship, of happiness, of devotion—to give up which would leave him poor indeed. Nor can I doubt that those of you, my brethren, who are at this time entering with full ardour of expectation and hope into the excitement of a new life, still carry with you, in the depths of your hearts, the treasured recollections of childhood and boyhood gone by, the love of some quiet home, and the enthusiasm, perhaps, of some great school. No! In strict literal sense we cannot, and would not, forget the things that are behind.

It is true, no doubt, that in the texture of these memories there must be some dark threads. Failures there are and sorrows, follies and sins, which even in memory must wring the heart and startle the conscience, may bring perhaps in secret a tear to the eye and a blush to the cheek. But (thank God!) it is not evil but good, which is the true law of human life, which was in the beginning, and which shall be in the end. We can bear to remember even the evil of the past, in the sure and certain hope that gladness will swallow up sorrow, that sins will be forgiven—nay, that in the very failures of the past may be the seed of a fuller triumph in the future. Even if memory bring sorrow, yet far better than a dull apathy is the sorrow which can be turned into joy. It was of such sorrow once said by a saint of old, that he knew not how the bliss of heaven could be perfect without the deep joy of penitence.

But what St. Paul meant by "forgetting the things that are behind" is clear enough from the context. He is reasoning from his own example with those who deemed that in this life they had reached perfection, and rested on their past achievement, as if it exhausted all capacities of good and excluded all danger of evil. With him to forget the things that are behind is simply a refusal to accept them as sufficient—to seek vainly to go back to them, as if, because they were good for us then, they must be good for us now—to give up all hope of advance to a higher perfection. In the very idea of this there is an unwholesome spiritual indolence and cowardice, which seem to him utterly unworthy of a Christian soldier, and a want of all conception of the true ideal of life, which argues a carnal mind. To go on to perfection in a true progress, not perhaps uninterrupted by times of stagnation and even of retrogression, but yet on the whole moving onward and upward, is the one great thing which he himself strove to do, and never ceased to teach. "To stretch forward to the things that are before"—higher knowledge, firmer strength, deeper holiness, closer communion with God—is, he maintains, the true conception, a glorious and yet a very arduous conception, of human life, whether for the individual soul or for the whole community.

I have spoken of this high conception, as a Law of Humanity as such; because I cannot doubt that, even without the Gospel, man might well grasp it, as the only conception worthy of man or of God who made him. It has become a common place to note how the human soul will project itself into the future, in hopes and and aspirations, constantly disappointed, and yet, all but incredicable—"doomed to death, yet fated not to die." It has been the trite theme of poets and novelists to mourn over the delusion

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of hope, and to dilate upon its folly. But, if we believe in God and hold, (as every believer must), the old maxim, that nothing in nature can be altogether frustrate, we shall certainly conclude that this folly of hope is far wiser than the wisdom which so lightly condemns it. And we shall hardly, if we know our God as the God of Truth, be content with the poor fancy, that He uses hope, as a beneficent delusion, to wile, us on a path, rugged and barren, which otherwise we should fear to tread. There will be, and must be, an invincible conviction of Progress—stretching on, in the keen eagerness and steady persistance of a race, to the things that are before.

But, undoubtedly, there is much to dash this hope with despondency, which the philosophy of our own day brings out with pitiless and exaggerated force. In the individual it is but a small thing that we see bodily powers first grow to maturity, and then slowly and surely decay. But, we also see, or think we see, at least in many cases, the same disheartening process in the higher faculties of the soul. The bright intellect gradually grows dim, and almost childish. The chill of age seems to dull the moral energy and the power to love. I say nothing of the power of evil within ,which continually interrupts progress, and at last, by the engrained force of habit, drags the soul lower and lower, from the height which it once reached, because this we may perhaps see to be monstrous and unnatural. But even in what seems natural and inevitable in the individual life, it might well seem doubtful, whether the law of continual progress might not have to be exchanged for the dreary idea of an ebb and flow, a barren cycle, in which all returns again to its first imperfection.

Nor, when we turn to the life of the whole community, can we be quite safe from the despondent weariness, which made Elijah say "Lord take away my life, for I am not better than my fathers." Is there here a continual progress? Perhaps there is in knowledge of the visible world, and in all the art and civilization which belong to it. But, when we look at the deeper thoughts of men, as to the origin and secret purpose of this life, whether of the universe or the individual soul, it does certainly seem, as if often enough the current of thought were reversed—old speculations once tried and found wanting, are brought to life again out of the deadness of Gnostic or Manichean Theory, of Buddhism Nihilism, or Epicurean Agnosticism—and positions, which once seemed permanently won by the higher consciousness of humanity, surrendered to be swallowed up in the darkness of the unknown. Nor, when we study the moral condition of the world, as the world—by which I mean the society of man as living without knowledge of God—can we be sure that it has not rather changed the form of evil—whether looked at as Vice against ourselves, Crime against our fellow-men, or Sin against God—than diminished its power. If Purity, Truth and Love be the great moral powers which hold mankind together, can we see that Purity is driving away from us Sensuality and Drunkenness, and luxurious Self-indulgence? that Truth is making progress towards rooting out falsehood, dishonesty, unreality, in our commercial and social life? and love tending, to abolish, or even discourage the monstrous condition of war? We look back on old civilisations in the east and west, which have run their course of rise, maturity, decay, and now survive only in the relics, which we have woven into our language and thought. Can we (it is often asked) be sure, that this fate may not await our own?

It is, my brethren (to use Butler's phrase), in "this light or darkness of human thought," call it which you will, (for indeed the actual condition partakes of both) that the declaration of the Gospel comes in with cheering and unhesitating certainty. No man, I suppose, ever entered more fully into the knowledge of the burden of life, under which the individual soul painfully struggles, and "all creation groans," than St. Paul. No man certainly was less able absolutely to forget these memories of the follies and sins of the past, which shoot again and again across the brightness of aspiration or thankfulness. Never perhaps in the history of the world was there a time, which was more calculated than his to favour a philosophy of despair. But not for a moment does he falter or hesitate. "This one thing I do." It is his favourite phrase to express the grasp of what is certainly true and right, whatever else may be doubtful. "I forget the things that are behind." I rest not on them, I know that they are but steps in an unhasting and unresting progress; I reach forth to the things which are before.

Note how every word that follows is full of meaning. He holds it so certain as to be assumed without argument, that there is a "Prize" set before us—a true goal of purpose towards which our life is hastening on. Nor can this prize be anything given (so to speak) from without some bliss, or glory, or rest, irrespective of our spiritual condition. It must be simply the perfection of our nature, in itself, in relation to men, and in the communion with God. That such a perfection is possible, is attainable by all, he never or one moment doubts.

For he adds that it is a prize of a high "calling of God," dependent mainly upon the law of His will, under which each man's nature and capacities are given him, his circumstances ordered for him, and his mission assigned him, dependent, truly but only secondarily, on man's own desire and exertion. It is a calling, having for each man its peculiarity of tone and direction, but for all tending in the one direction of spiritual progress. It is a calling, which it is impossible to conceive as unaccompanied by the capacity in man, through God's grace and under His providence, of acceptance, of obedience, and of success.

This is his declaration, which rings out cheerily and decisively, over the murmurs of doubt, the babel of conflicting opinions, the din and turmoil of life. But where lies the secret of this decisive and unclouded confidence? Where can we find our guide to certainty? St. Paul says plainly, as every preacher of the same glad tidings must say, "In Jesus Christ." Not in any subtle or profound philosophy, not in any firm and well-balanced system of law, not in any grand and impressive ritual of worship. All these the Gospel has, and uses in their right place. But what it rests upon is the knowledge by mind and heart of Jesus Christ. In a sense which can hardly be applied to any other religion "Christianity is Christ." It is a religion firmly based on the historic facts of Christ in the past; for its distinctive creed consists in the declaration of the various acts of His manifestation. It is a religion always new in development: for its moral and spiritual regeneration is the continual reproduction in the soul of His life, under all the changing needs and opportunities of the ages of the world.

It is not hard to see how the knowledge of Christ clenches the whole of St. Paul's principle.

For in His manifestation on earth—in Life, in Death, in Resurrection, in Ascension—we see clearly what the perfection of humanity is, as conquering sin, and rising again out of death. Instead of searching for it in a vague ideal, we see it in a living Man. But it does not shine on us like a star far away. His declaration is that in all these things He will draw all men unto Him, both on earth and in heaven. Conformity to His image is His gift to all. For all, therefore, there must be this prize of perfection; unlike the prizes of the world in this, that all may reach forth towards it, and all obtain it in the end.

But observe also, that in Christ, we see visibly manifested the will of God, for our growth and our salvation; and therefore feel quite sure of His calling to this high prize of spiritual perfection The dimness which necessarily enshrouds all the indications of the working of the Invisible Godhead is here exchanged for clear certainty. The gloom and terror of the consciousness of sin, which either keeps the call of God from us, and makes it awful and unfruitful to us, and which either way seems to cut us off from all power to know Him, to obey Him, to work with Him, was scattered for ever when the darkness, which overhung the Cross, was cleared away. God's calling, to us, comes forth, not by some vague majestic voice, far away, grand, yet indistinct, like the sound of many waters. It sounds to us, with all its Divine Authority, yet with the sweetness and distinctness of the voice of one whom we know face to face, in the word of the Lord Jesus Christ.

It is because St. Paul knew, and could proclaim Christ, that he could speak out so boldly the truth of Spiritual Progress. There is an inner Spiritual life,—distinct from the intellectual, and even the moral life of the soul, though closely connected with both,—which comes from the communion of the soul with God, in and through Jesus Christ, beginning in faith, and made perfect in love. It may grow, in various ways, in various souls. In one, mainly by pondering and contemplating the Divine Truth. In another, by constantly labouring in conscious dependence on God, and cooperation with Him, for the Glory of God, and the blessing of men. In a third, by the devotion of worship, in praise and prayer, and the spiritual communion of Christ. But under whatever form it shows itself, it is what Our Lord called "a life Eternal;" it cannot decay, it cannot cease to grow. Nay, wherever it is supreme, it seems to reflect on the intellect, the conscience, and the affection, something of its own immortality, to preserve them from that natural decay, of which I have already spoken. The outward man of our bodily nature must perish.—to die, and to be renewed hereafter. But the inner man, as a whole, if it be preserved in its true harmony, will be renewed day by day, in mind and soul, as well as spirit.

St. Paul is speaking of the individual life here. But the same idea of Progress is unquestionally applied o the life of the Community also, and established on the same ground. The whole Scriptural conception of the history of the world, and of man, is not (as some would have it) of a retrogression, but of a progress, from the mere childlike innocence of Paradise, to the mature purity of Heaven. In it, though with the disturbance of the Power of Evil in the world, all is working on to an appointed end—a consumma

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tion of perfection in which the whole creation shall be delivered from the sin and pain, under which it groans. There is for it, as well as for the individual, a calling and a goal; and this conception also is based on the belief in Jesus Christ, exalted on the right hand of God, ruling, till he put all enemies under His feet, and in the final Judgment, destroying for ever both sin and death. Times, there may be, when to our eyes, the progress is checked, or turned backward. Always, until the end comes, there is the resistance of the power of Evil, still allowed to strive against good, and perhaps intensifying the fierceness of that striving, as the End draws near. But, yet of the community, the race, the nation, the Church, there is a progress—whether men work with it or not—under which it is always reaching forth to the things which are before, to work out a high purpose of God, in the Lord Jesus Christ. The End, is indeed, a Judgment—with which individual souls must stand face to face, a separation in which the Church, in idea and capacity coextensive with the world, shall be distinguished from so much of the world, as will not receive it; and the whole community shall be parted asunder, to the right hand or the left. But in that Judgment one thing is certain—that Righteousness and Wisdom, and Purity and Love shall triumph in the fulfilment of the Divine Purpose in Jesus Christ. We read in language, perhaps metaphorical, but clearly significant, of a "new Heavens and a new Earth, in which dwelleth Righteousness." The end is a "restitution (says Holy Scripture) of all things," to fulfil the high Purpose of God in Jesus Christ.

Such, my brethren, as it seems to me, is the promise of a true Progress, which, in the simple wisdom of God in Christ, able to reveal what human wisdom sees not at all, or sees imperfectly, the Preacher must declare at all times, but especially today—both to the whole community and to the individual life.

The community which concerns us here is this ancient and noble University, as members of which we inherit so much, and should do what little we may to make that heritage still richer for our children. There is no need to dwell on its glories in days past, either in the remoter past of history, or in the time of the great men, at once teachers and students of wisdom, whom many of us can remember in this place. All of us will be ready to deprecate literal forgetfulness of the things which lie behind us,—most of us to desire that, amidst all the changes which, even in these quiet homes of learning, are wrought by our changeful times, the old principles may still remain which have made the University a true *Alma Mater*, not only in the gift of teaching but in inspiring the sense of common life and brotherhood—a true *Universitas* in the pursuit of all branches of learning, mainly for their own sake rather than for what they bring, and for the cultivation of the whole humanity, rather than for merely professional training, and (to use the words of our Bidding prayer) a home of religious learning, rising to the highest of all knowledge, the knowledge of God, and training that knowledge, not only by thought but by worship. Ill were it, if for apparent progress, or popularity or accordance with what men deem to be the spirit of the age, these grand old principles were overborne here, by the fierce jostling of ceaseless competition, by contempt for all knowledge not yielding visible results, by the sensual or aesthetic luxury and inordinate value of the wealth which will purchase it, by the vague unbelief, not deserving the name of scepticism, because it cares not to enquire—which are the dangers of our age elsewhere. But yet in all its functions, as a place both of learning and of teaching, able at once to mould the educational nature of the future leaders of our society, and to direct and stimulate the education of the country as a whole, it is its high duty—a duty, as all know, not unfelt, not unfulfilled—to rest not on the things that are behind, to reach forward to the things that are before. If it may be allowed to one who looks to the University with affection and respect from a distance to speak of that element of progress which England seems most to need and claim from it, I would say that for the progress of busy activity, and of the science and art, which minister to it and yield visible results and gain immediate reward, we may look mainly elsewhere, to the great centres of population and life; even the life of devotion and worship we may find cherished elsewhere as well as here, under the shadow of our old cathedrals, or in the quiet spiritual life, perhaps the religious brotherhood, gathered round our parish churches. But the one thing for which we look to the Universities, over and above their priceless value in teaching and training, is certainly the deep thought, the patient research, the comprehensive study for which the busy world finds little leisure or reward, but by which alone the great problems of man's being, of social laws, of the Supreme Power on which both rest, can even hope for solution —such solution as may lay firm hold of what is already known and yet reach forward to deal with the new conditions of knowledge and of need, which present themselves in these days. And above all, my brethren, in the great religious enquiries, sceptical or believing, which are forcing themselves upon us in every line of thought—I had almost added, in every phase of political and social life—in the problems with which Christianity must deal, if it is still to assert its place of supremacy over human life, it is to our Universities that we look—and to this University in this generation, as in others, we certainly have not looked in vain—for that work of the scribe "instructed in the kingdom of God, who brings forth out of His treasure things new and old.' God grant that in all these things this year which now begins may be another step in the progress which is, I firmly believe, the high calling of God to this community in Jesus Christ.

But still more directly and properly, as I have already reminded you, does the Word of God speak on this day the lesson and promise of progress to the individual soul. It speaks, I cannot doubt, to all, but it can hardly be wrong to think that, as the progress of the community most concerns those who hold places of leadership, so this other aspect concerns those of you, brethren, who in early manhood are passing through that stage of life, which is most emphatically the great stage of mental and spiritual growth, and most of all those who are now entering on that crisis of peculiar privilege and responsibility—an University career.

It bids you emphatically to forget, not to rest on, or accept as sufficient; the things that are behind. The pleasures, the prizes, the outer form and discipline of the earlier life—these have served their time. Now they are put aside for that which emphatically belongs to men, the higher pleasures, the nobler prizes, the well orderedfreedom, which is a law and discipline to itself. The achievements of the past in knowledge, in reputation, in success, these it bids you forget, except so far as they may be preparations for something higher and deeper, which, undoubtedly, if you will lies before you in the grander life of this place. Even past errors and failures, past follies and sins—you cannot wholly forget them. God forbid that you should! Yet even those you can, if you will, leave behind you. It can never be too late, least of all with you, to rise in the forgiveness and grace of God, to the high calling given to us all.

There is for you here, more perhaps than any where else, the call to growth, in the right harmony and order of body, soul, spirit. Mark the right order. The body has its place for wholesome training, for the vigorous athletic energy, which is itself a delight and a good. But it is the lowest place, at least in manhood. The life, which gives itself wholly or chiefly to it, leaving only the refuse of time and interest for the things of the mind, tho' it be apt to call itself manly, is, after all, a childish or at least a boyish life. The soul, in all its power of passion and affection, well I know how its energies are developed here in these friendships, to which after life can offer no parallel, in the glad excitement of hope and effort and noble ambition in the loyalty, half-proud, half-reverent, which is so freely lavished on our college and our university. But far above both must rise that spiritual faculty in us, the glory of man as man and the Image of God in him, which enters on the communion with the Invisible. You may trace it in the noble enthusiasm of knowledge, worshipping at the shrine of Truth and Beauty. You may trace it in the "hunger and thirst after righteousness" the strong effort, the fervent resolution to do, if it may be some good in our generation, to fight however humbly in the great battle against Falsehood, Ignorance, Selfishness, Baseness, Wrong. You will find it above all, in the communion of the soul with God seeing not that which is Invisible, but Him who is Invisible, and throwing the whole being on Him, His work, and His grace.

It is this growth of the human nature to its perfection, which is the true Prize—highest yet freest of all prizes—open to all, and yet to all infinitely more than sufficient. To it I cannot for one moment doubt that every one of you has a calling of God—a general call, which belongs to all alike as men and Christians—a special call, perhaps already given, perhaps to come hereafter, to some special work and blessing, which each, and he alone, can receive, and by obedience to which he will find his true place in the dispensation of life.

The certainty of that prize and that calling you will find, perhaps (which God grant!) you have found it already, in Jesus Christ. There are clouds still, which hang over our life—changing their form in every age—clouds of mystery, clouds of moral perplexity, clouds of spiritual darkness. The preachers of God's Word dare not prophesy the smooth things of promise of immunity from these In different degrees all know them; sometimes the wisest and noblest know them best. But in the Word of Jesus Christ, there is enough of Light, in the Salvation of Christ enough of Hope and Faith—in the Grace of Christ enough of strength to carry us on through darkness, through failure, and through the weakness of ignorance and sin. In them we can reach forward to the things that are before. For, whatever they are, whether in time or eternity, we cannot fear. He Himself is the Saviour who has won us the entrance to the heavenly race. He is the Great Forerunner who leads us on the way; and He is the Judge, who at the end holds out to us the Prize of the high calling of God.

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The following is the list of deacons ordained last month, with their titles :

J. G. Addenbrooke	Christ's	Trinity, Chesterfield.
G. Aitkens	Downing	Christchurch, Wellington.
W. H. M. Bagley	Jesus	St Saviour's, Everton.
F. C. D. Baldey	Corpus	St John's, King's Lynn.
J. S. Barford	St Catherine's	Ellesmere.
H. L. Beardmore	Clare	Great Horton.
G. Bladon	Corpus	Church Kirk.
A. H. Boucher	Trinity	———
R. F. Clarke	St John's	———
H. H. T. Cleife	Queen's	St John's, Clayton.
A. Crawford	Downing	Packwood.
E. E. Cunnington	Non-Coll.	St Cuthbert's, Everton.
M. K. Cooper	Jesus	Aylesbury
J. E. Davies	Jesus	Llanrwst.
J. F. Eastwood	Trinity	Wokingham
W. T. Fell	St Peter's	———
J. A. B. Fleming	Queens	St Matthew's, Salford.
W. F. Gover	Jesus	The Tything, Worcester.
T. B. Hardern	Corpus	Burnham Sutton.
A. B. Haslam	St John's	———
J. E. Hill	Christ's	St Mary's, Ely.
H. A. Hodgson	Clare	Great Malvern.
C. T. Holmes	Clare	St Peter's, Wolverhampton.
E. C. Hopper	St John's	St Barnabas, Cambridge.
J. F. Keating	Corpus	Fen Ditton, Cambridge.
C. F. Knight	Trinity	———
J. Lund	St John's	Atherton.
W. Lund	Sydney	St Mary's, Nuneaton.
H. L. Mallory	Trinity	St Andrew the Less, Camb.
H. J. Mathei	St Peter's	Norton.
E. W. Michell	Corpus	Chitham.
C. G. Morrell	Caius	Southwold.
W. Northcott	St John's	Hartshill.
M. B. Pix	Emmanuel	Hillmorton.
G. H. Pole	Corpus	Missionary to Japan.
A. W. Robinson	Jesus	St Augustine's, Everton.
E. M. Salmon	Jesus	Saltwood.
L. H. Squire	Queens'	St Paul's, Maidstone.
G. H. Sing	Christ's	St Luke's, Chesterton.
E. F. Taylor	Non-Coll.	———
J. W. Thomas	Sidney	St Mary's, Bangor.
A. H. Upcher	Trinity	Ellastone.
G. H. F. Vane	Trinity	Louth.
G, W. Watson	Corpus	All Saint's, Bromsgrove.
H. Wice	Trinity	Christ Church, Derby.
W. J. Willan	St John's	Bidston.
H. Wilson	Emmanuel	St Paul's, Rusthall.
C. M. Woosman	Trfnity	Penarth.
C. G. Wright	Trinity	Stowlangtoft

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The Cambridge Review.

A JOURNAL OF UNIVERSITY LIFE AND THOUGHT.

No. 3.] WEDNESDAY, OCTOBER 29, 1879. [PRICE SIXPENCE.

SUMMARY OF NEWS.

During the past week several entertainments have been held in Cambridge. It is to be regretted that at the performance of the Christy Minstrels, at the representation of "Pinafore," and at the Circus, a large number of undergraduates should have considered it consistent with what is due from gentlemen and members of the University to cause a disturbance which effectually spoiled the enjoyment of the rest of the audience.

The new Curator of the Botanical Gardens, Mr. R. Irwin Lynch, has during the past week entered on the duties of his office. The garden has naturally suffered greatly from neglect throughout the year, partly owing to the absence of responsible supervision, and partly to the lack of sufficient manual labour for the purpose of keeping down the weeds. The incomer is actively engaged in correcting these evils.

The annual performances of the A.D.C. will begin on Monday, Nov. 17th, and will be repeated on the three following days. Wednesday, the 19th, will be set aside, as usual, for the "Ladies' night." The pieces to be represented are the well-known and highly amusing "First Night," and "The Game of Speculation." We hope that the feelings expressed last year in some quarters against the continuance of these performances may not find many exponents in future. The October term without the A.D.C. would be deprived of a most enjoyable entertainment.—Messrs. Chapman and Hall announce for speedy publication "The A.D.C., personal reminiscences by F. C. Burnand, B.A., Trinity."

The entry for the University Fours closed on Monday. The following clubs have entered:—Jesus, Lady Margaret, First and Third Trinity, Caius, Trinity Hall, and Queens'. The first heats, on Thursday and Friday, will be rowed at three o'clock.

The memorial of Members of the Senate, and Fellows of Colleges, praying for a reconsideration of the bye-laws regulating the use of bicycles on roads, has received over seventy signatures, comprising a large number of influential names. The popularity of bicycling is extending to higher circles than might be expected.

The University Volunteers have attempted two battalion drills, but failed through lack of men, being twenty short on Monday and ten on Friday. On Saturday they mustered for a company drill. Their field day last Tuesday was successful: they paraded and marched, and were regaled at Shelford by Colonel Wale. Thus fortified, they attacked an imaginary foe, bravely drove him back on a very real hedge, which they carried after a very large expenditure of blank cartridge, etc. We have received no account from the foe, and thus reluctantly give a one-sided report.

The Religious Equality Society also had a field day last Friday,—in the evening, at Mr. Harris' rooms in Clare. We hear that much time was spent at the outset in private business, and gather that here was no 'regaling.' The foe behind the hedge in this case was "The Religious Instructor," with whom Mr. Hardcastle, of Downing, had a round. Would it not have been better to let the spectre venture out into daylight and publicity, instead of opening fire upon him in the dark?

That popular society, the C.U.M.S., will give a chamber concert at the Guildhall on November 4. The programme includes Beethoven's Sonata for Violoncello and Pianoforte in A, Goetz's Pianoforte Quartett in E, Grieg's Sonata for Violin and Pianoforte in F, and some of Rubinstein's and Schumann's songs. Herr Daubert will be the principal performer, and the concert will be perfect while it lasts—and not last too long.

At a general meeting of the contributors, correspondents, and guarantors of *The Cambridge Review*, held in the Reading Room of Caius College, on Friday last, J. P. Postgate, M.A., in the chair, the following were elected Finance Committee for the ensuing year:—J. P. Postgate, M.A., Fellow of Trinity, President; the Rev. A. F. Torry, M.A., Fellow of St. John's, Treasurer; and A. J. Wallis, B.A., Fellow of Corpus, Secretary. It was announced that the sale of the first number exceeded 1200 copies, while of the second number an edition of 1000 copies was sold out within twenty-four hours of publication, necessitating a second time going to press.

UNION SOCIETY.

Second Debate, Tuesday, October 28.

Mr S. G. Ponsonby, Trin. Coll., President, in the chair.

Mr J. P. Whitney, King's Coll., moved: "That, in the opinion of this House, all members of this University should possess the Parliamentary and Municipal Franchises."

Ayes.	*Noes.*
J. P. Whitney, King's.	J. C. Isard, Trin.
H. B. Barrett, Christ's.	G. W. C. Ward, St John's.
E. H. Prest, Jesus.	D. S. Guy, Trin.
	A. W. W. Dale, Trin. Hall.
	F. G. A. Hitchcock, Trin.

The Honourable Opener having replied, the House divided.

Ayes 38; Noes 57; majority against the motion 19.

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THE PROPOSED SELWYN COLLEGE.

Besides Ridley Hall, which was inaugurated the other day, we are promised another new College, in memory of a more recent bishop. George Augustus Selwyn, Missionary in New Zealand and Bishop of Lichfield, brother of the late Professor who has given us the new Divinity Schools, is the man whom his admirers wish to honour by founding a College to his memory. Very little is known about the intentions of this new Institution. A little more than a year ago its promoters held their first and, so far, I believe, almost the only meeting of which any notice has been published. From the resolutions there passed we learn that the new College is to receive "sons of clergymen and others to be educated for Missionary work at home and abroad," that its specially distinguishing features are to be "frugality, simplicity and hard work," and that it is to aim at "promoting simple habits of life and upholding the principles of the Church"—that is, the Church of England. All this sounds like an echo of the foundation of Keble College, Oxford, when the late Bishop of Lichfield himself proposed "that it is desirable to establish a new College, the aims of which should be to impart a Christian training, encourage industry, and discourage habits of expense;" and a second resolution followed "that such a College, dedicated by its founders to the service of Christ in the work of education on the principles of the Church of England, would be a fit memorial of the author of the *Christian Year*." From a comparison of these resolutions we may fairly assume that Selwyn College will be a sister of Keble College, or at least a first cousin; that is, a strictly sectarian seminary; and, if so, its foundation would be contrary to the spirit of all recent University reforms. It has seemed to the nation wisest and best that all her sons should be allowed, irrespective of creed, to spend together their last *Lehrjahre*, at one of the old Universities, before entering on the more solemn business of life. And this new College proposes to set itself up against the expressed opinion of the age, and to stipulate that its pupils shall learn life, apart from the *profanum vulgus*. Would the proposers of the scheme wish to see a Congregational College, or a Roman Catholic Hall, here, side by side with Selwyn? These bodies might make a much fairer claim for the privilege of a University standing, for their principles are not taught in the University at all, while the Episcopalians have Professors and Schools, equal to those of any of the other faculties. What need is there for such an Institution? In all existing Colleges there is a Chapel, with daily morning and evening services; on every Sunday there is the University sermon, and Theological lectures abound in many Colleges, and in the University. In what respect can the new College train men in the principles of the Church of England better than the existing institutions? Apparently it is to be by keeping all non-members of the English Church out of the College. Even from a purely Episcopalian point of view, is the establishment of such a College desirable? A man may be rooted and grounded in the thirty-nine articles, and know by rote the history of all the Councils that ever were held, and may have passed an examination in Pearson "On the Creeds" and Hooker's "Ecclesiastical History," but may be none the less utterly unable to answer those questions which shake the beliefs of the enquiring artisan, or rationalistic philosopher (who may be often found in the common factory, as well as in the scientific laboratory), if he has been carefully kept from ever knowing an Atheist, Positivist, or Baptist. Infants, perhaps, should be kept out of the reach of poison; but a University training is for those who are getting into manhood, an age at which it is good to know about the poisons that permeate society, and so, if possible, to find a specific against them. If, at some period of life, men must mix with those of another creed, are they not to be trusted to do so at the age of twenty? It may be that the faith of some Episcopalians at this age is more easily shaken by the arguments of Nonconformists than when they are slightly older; but is the man, who would so alter his beliefs, likely to be able to influence others in after life, and win them over to his church, if he cannot in the least appreciate their motives for nonconformity? And surely, more important than all the creeds and articles of the "Church" is the life which these are to help men to live: the life of sympathy with all men, the weak, the foolish, and the mean as well as the strong, the wise and the noble; but how can a man's sympathy be widened if he is shut up in a sanctum, where no foolish erring one is admitted, and where he only meets men who think the same thoughts as himself, and with whom there is no difficulty in feeling some sort of sympathy? while outside in the Court of the Gentiles are men of another nature, with whom he has nothing in common except the air of heaven, and with whom he has no connection except afterwards to warn his children or parishioners from having any spiritual dealings with them; for it is impossible to avoid some physical intercourse with a race which unfortunately so abounds everywhere. It may be answered that Episcopalians are as broad as other people; but this breadth is not likely to be increased by mediæval monastic methods—strict seclusion and separation. The door of the Universities has been opened, and Nonconformists are now admitted, with almost equal rights; and it is incumbent on those who propose to found a sectarian College to give very strong proofs of the damage done to the Universities by this change, before they have the boldness to ask the nation to confess that it was wrong, and to approve this retrograde step.

G. W. Johnson.

THE CAMBRIDGE DIVINITY SCHOOLS PAST AND PRESENT. III.

The manner of Dr. Selwyn's bequest, the choice of the site for the New Schools and other similar preliminaries have already been noticed in these pages, so that, to make the tale complete, it remains to give a description of the place as it actually stands before us. The new building consists of a central block with wings north and south. The central block and the wing that lies to the right of the main entrance contain the Divinity Schools, while the other wing is consecrated to the uses of Literature. A visitor approaching by way of Trinity-street, as he passes by the Master's Court of that college, sees before him a wing of two storeys, above which is seen conspicuously upreared a high gable with flanking turrets. On the extreme left of the wing he sees another ornate turret, which was placed in that position to balance the similar one in the Master's Court at Trinity, and also to cover the open angle.

The arrangement by which the great gable is seen rising above the wing is (so Mr. Champneys tells us) copied from a similar feature at Hampton Court, no doubt familiar to some of the readers of this *Review*:—besides producing a fine effect, it satisfies the necessities of the building by supplying the height required for the great lecture-hall.

Proceeding along until he comes in front of the building, our visitor will find that he is now faced by a cloister, behind which appears the main building with the literary and the divinity wings on either side of him. In the centre of the cloister is the great door, entering this he will find in front of him the porter's lodge, which commands the entrance. Pursuing the passage to the right he will find on the ground floor the four professors' rooms. These are,

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each of them, handsomely panelled, like the rest of the building, with chestnut, and furnished with effective furniture of an antique type in oak. The fire places in each room are adorned with the arms worked in tiles, of the professorship, to which the room is devoted, and of the founder of the building. Proceeding upwards by the staircase in front—the effect of which has been rather spoiled by the exigencies of frequent landings,—one comes to the library, a fine room 41ft. by 20, looking out on the old grave yard, with a gabled roof 24 feet high. The books have not as yet arrived, though the shelves are ready to receive them. However, a nucleus for a library was formed by a bequest of the founder. The same staircase leads also to a door giving access to a certain amount of storeage room, which will be let out, and also to the professors' entrance to the large lecture-hall. Descending again we proceed along the cloister, passing through which, we notice a door on the left side of the porter's lodge; this leads into the smaller lecture room of the divinity school, airy looking and well-lighted, with a floor of solid wood pavement to check all unnecessary noise of feet: we then pass through a simple arch which leads into the literary wing. At any time that it might seem convenient this arch could be closed and all communication cut off.

Then we are met by the finest feature of the building. Four piers ascend the whole height of the wing, ending in a groined roof; these piers support a narrow staircase which gives access to three of the literary rooms, and to the great divinity room. It is by this entrance that students will find their way thither. The other literary lecture room is on the ground floor and is much like the smaller room for theological lectures. The great room is 54 feet long by 33 broad, with a height to the ridge of the roof of 32 feet.

Thus much for the bare facts of the building. The visitor should next observe the ornamentation, on which much trouble has been spent. On the great doorway stand forth plain to see the arms of our Alma Mater on the spectator's left, of Dr Selwyn on his right. These coats are surmounted, the latter by the fruitful vine, the former by the sterile thistle—the meaning of which let ardent literary students interpret as they best can. The great niches along the cloister will not be filled up at present. Further left under the windows of the upper storey of the literary wing are ranged twelve shields as follows:

1. Blank as yet (the place of honour).
2. The Rede arms: signalising the first educational foundation.
3. The Craven arms: to represent the munificent founder of Scholarships.
4. The Adams' arms.
5. Blank at present: it is hoped that the arms of the learned professor, in whose honour the chair of Latin was founded will soon be here inserted.
6. The arms of the Hebrew chair.
7. The arms of the Greek chair.
8. The arms of the Anglo-Saxon chair.
9. The arms of the chair of Civil Law.
10. The arms of George I.: symbolising Modern History.
11. The arms of Thirlwall: symbolising Ancient History.
12. The arms of the late Master of Trinity, the founder of the International Law Scholarships.

Thus it will be seen that these coats of arms fall into three groups: the first group shadowing forth the general studies of Cambridge: the second linguistic labours: the third history and law. The literary school, it should be said, is presided over by an owl majestically seated on a pinnacle, balancing his or her sister—a pelican—who, seated on another pinnacle, is the appropriate symbol of the Divine Science. On the side of the Divinity wing facing St. John's appear the arms that typify the four professorships.

Turning round the corner we notice the carving on the base of the turret where are depicted, entwined in foliage, the four beasts typical of the Evangelists. Further along by the windows of the divinity staircase are the arms of the royal benefactors:—

Lady Margaret, who instituted the office of the Preacher who bears her name;

Henry VIII., who founded the Regius Professorship of Divinity; and

James I., who endowed that professorhip.

In the next window are yet two more coats, the Tyrwhitt arms, and the simple bearings of Crosse, both names familiar to theological students.

In conclusion, be it said, that it is hard to give on paper a bright or effective description of a building, but it is hoped enough has been written to shew that the Selwyn Divinity Schools well deserve a careful examination, and are not unworthy of the great University which gave old England that saintly bishop whose memory was in everyone's mouth but a few days back.

F. B. Westcott.

ANOTHER FRESHMAN.

The Freshman has been depicted in countless forms and shapes, by the author of "Verdant Green," by Theophrastus at Cambridge, in a Carmen Marlburiense. But he has always been depicted by those who are themselves fresh no longer, and can look backwards and downwards at their youthful follies. Perchance there may still be some interest attaching to a confession of the experiences of one who is still a freshman, who is not yet of ten days' standing. We are all of us fallible, even the youngest of us, and the statements here put forth lay no claim to absolute truth, but only to truth as apprehended by a freshman.

I am not conscious of committing anything verdantly green. My proceedings have not as yet partaken of the sensational. I may be wrapped in a thick cloud of the ignorance which is bliss, but all that I can think of is the fact of my sending this to the *Cambridge Review*, and a suspicion I entertained last Wednesday that I had attended hall with my gown inside out, displaying a pendant loop, and sealing-wax hieroglyphics. I have not as yet purchased a worthless dog, or more worthless horse. I have not as yet forgotten myself at a 'wine,'—nay, I am still unconscious whether such things be, or no.

Speaking of the academical costume, I may mention that at first I felt great anxiety lest I should appear in public, with my cap the wrong way—a characteristic assigned by 'Theophrastus at Cambridge' to the 'Absent Freshman.' But at last I discovered a fact which may perhaps be useful to some of my weaker brethren, namely, that when a cap is put on rightly, a corner is usually visible, but if the cap is wrong, no possible squinting, or shifting of the cap will bring a corner into sight. Whilst on the subject of caps I may mention that I was forcibly struck by certain caps, which bore a strong resemblance to small cushions, or well padded kettle-holders. 'Were they noblemen?' 'No, only rather rowdy.' Which is the truth? At the University they seem to me (perhaps I am guilty of a too hasty generalization) to smoke like one man. It is convenient to conform with the customs of the inhabitants, and it was obvious that there must be some genuine satisfaction to be derived from the process of burning tobacco; but what that pleasure might be remained to be discovered. After holding a few private interviews with a

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pipe, I can now appear in public, not only without discomfort, but with real and still increasing enjoyment and profit. I wonder how many have done the same in private, though they have never confessed it.

> Star to star vibrates light: may not soul to soul
> Strike through a finer element of her own?

May not still the same element of reasoning and course of experiment have occurred to fifty per centum of the seven hundred odd freshmen now at Cambridge?

Much has been written concerning the Freshman, and his relations to college etiquette: but the point that has most struck me has not, I think, been noticed. That point is the contrast between my reception as an individual, and as a potential member of a society. As an individual, I am a nonentity. At a private school, it is a case of 'I say, what's your name?' from all alike. At a public school, your name is only sought by those with whom you have occasion to come into contact. But at a University you need not have occasion to come into contact with anybody; and, unless athletically or intellectually distinguished, you may for ever remain a nonentity with all except those who may have some previous knowledge of your person and antecedents. Perhaps it is altogether my fault: perhaps it will not always be so. Nevertheless it seems to me a noteworthy characteristic of the place, that I should be at present living in good hope that I shall not have got on good terms of speaking acquaintance with any of the inhabitants of my staircase by Christmas. To this I must make one reservation. There is one man, whose failings and shortcomings I have learnt as though he were ever with me: I have sympathized with his heroic struggles, and for my own sake I have rejoiced when he has partially triumphed. His name and his face I know not; but he is the owner of a piano and a student of Sullivan's music.

With the exception of this one-sided acquaintance I am, as an individual, a nonentity. But as a possible member, societies learned, religious, and athletic have all been bidding for my favour.

I have received two urgent appeals to serve her Majesty as a volunteer: I have been asked to join the Universities Co-operative Association, and to play football: to combine for musical purposes and to learn to ride a bicycle: last, but not least, I have been asked to lend my aid towards the throwing open of fellowships and University emoluments, and the disestablishment of the Church. Nine societies in all have asked me to become a life member or to join their meetings. Nor have the good citizens of Cambridge been backwards in welcoming a new comer into their midst. Three several wine merchants have left their cards. Dogs have been thrust upon me, and a tailor has personally attended for my instructions. Yesterday a considerate bookseller came to me groaning under his library. He offered me a History of France in 3 vols., thirty years more recent than any other, 'just to make the room bright.' He could let me have the only complete edition of Byron in 2 vols. for 50s. 'Of course I could not read Byron except in a complete edition.' I told him I did not see why the non-possession of one of the poet's works should make me unable to read the rest; and thereupon he offered me the second-best Encyclopædia in the world for six guineas. He next sought to supply me with Knight's Shakespeare in eight vols., and finally retired discomfited.

I suspect that my feelings, impressions and actions not herein described have little differed from those of my fellows. I have been through most colleges, I have attended a University Sermon, and I carry a stick. In one thing only am I wanting: when I have bought a packet of envelopes, I carry it from the shop myself. I have not yet acquired that dignity which cannot burden itself with parcels of half a pound.

Since I began writing this article, I have nearly doubled the length of my stay at this University. But I feel that I can still put forth the plea of extreme youth for the many imperfections that may be found in it. Fully conscious how inadequately it responds to the lofty theme by which it professes to be inspired, I consign it in all doubt and hesitation to the Editors of the *Cambridge Review*—an institution, by the way, of just the same age as myself.

A.

OBITUARY.

ALFRED HENRY GARROD, F.R.S.

By the premature death of Professor Garrod, already noticed in the last number of this journal, biological science has lost one of its most promising cultivators, and Cambridge one of her brightest ornaments. Born in London on May 18, 1846, the eldest son of Dr. A. B. Garrod, F.R.S., a well-known member of the medical profession, he was educated at King's and University Colleges, and graduated as a licentiate of the society of apothecaries, at that time intending to continue the practice of medicine. In 1868 Mr. Garrod came up to Cambridge, entering at Caius College, but subsequently migrating to St. John's, where he was elected an exhibitioner and subsequently scholar, in Natural Science. In 1871 he took his B.A. degree, being placed at the head of the Natural Sciences Tripos. Up to this time his interest and work in science had chiefly been physiological. The phenomena of the circulation in particular attracted his attention, and whilst still an undergraduate he conducted a series of observations on himself by means of the thermometer and the ophygmograph, the results of which were subsequently published in the Royal Society's "Proceedings," and the "Journal of Anatomy and Physiology." Many of his most important results in this direction have been subsequently and independently confirmed by an American observer, not a little to Dr. Garrod's gratification. In 1872, Mr. Garrod was elected to the office of Prosecutor to the Zoological Society of London, and at once set himself to work to benefit by the immense materials for original investigation now at his command. The result was the series of papers and memoirs, more than 60 in number, on the structure and affinities of the higher Vertebrata published in that society's "Proceeding's" and "Transactions," and continued up to the present period. He especially devoted himself to the muscular and visceral anatomy of birds, and his papers on these subjects, and the results deduced from them, may fairly be termed "epoch-making." In 1873, Mr. Garrod was elected a Fellow of his college, and in 1874 became Professor of Zoology at King's College, London. His taste for mechanics is visible in several even of his Zoological papers; and his extraordinary ingenuity in making and devising models to illustrate the problems of animal physiology, stood him in good stead when he was elected Fullerian Professor of Physiology at the Royal Institution in 1875. His fluency and lucidity as a lecturer, combined with his ingenious models and diagrams, always enabled him to keep his rather miscellaneous audiences interested and amused, and his lectures were always largely attended. In 1876 he was elected, being then just 30, a Fellow of the Royal Society. On two occasions Professor Garrod received grants from the Government Fund to enable him to complete an exhaustive anatomy of birds, at which he was working, which was to embody all the results of his great experience and notes. For the last three years Prof. Garrod had been examiner in the Natural Science Tripos. In the fulfilment of these many vocations it is to be feared he overtaxed his strength, and about 16 months ago, after a

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few premonitary warnings, he was prostrated by a severe attack of hæmorrhage of the lungs, which, in the opinion of those who knew best, left but little hope of ultimate recovery. He left England last winter for a few weeks, but benefited little by the change, and though some three months ago he seemed to recover and gain strength, he soon relapsed, and getting rapidly weaker and weaker, expired last week, after a long, though mercifully painless illness. Till within a few weeks of his death he continued to work away as enthusiastically as ever at his constantly-increasing materials, and has left a very large and valuable collection of notes, drawings and MS papers. Some of these, we believe, are in a form which may enable them to be published very much as they now are. Prof. Garrod was always anxious to help others in every way that lay in his power, and encouraged many younger men by his advice and example, whilst the superabundant material at his disposal was always at his disposition. By his early death science has been deprived of the more certain judgment which further years would have brought to bear on the still doubtful value of many points of his work, whilst to those who have lost in him a friend the blow is indeed irreparable, for though his place may be filled he himself cannot be replaced.

On the 17th inst., the Rev. S. G. Fawcett, M.A., aged 71; formerly Fellow and Tutor of Magdalene College, and late rector of Willoughby, Lincolnshire.

On the 20th inst., the Right Rev. James Chapman, D.D., formerly Bishop of Colombo. He was educated at Eton and King's College, graduating in 1823. After resigning his see, he was elected a Fellow of Eton in 1862, and held the rectory of Wootton-Courtney, Somersetshire, till his death.

On the 23rd inst., the Rev. A. R. Ashwell, M.A., Canon Residentiary and Treasurer of Chichester Cathedral, and Principal of Chichester Theological College, aged 53. He graduated at Caius in 1847 as 15th wrangler.

On the 22nd inst., the Right Hon. Sir Richard Torin Kindersley, formerly one of the Vice-Chancellors of the High Court of Chancery, aged 87. He graduated as 4th wrangler in 1814, and became a Fellow of Trinity.

CORRESPONDENCE.

THE ATHLETICS OF BED.

To the Editors of the Cambridge Review.

It was lately my lot to read in the pages of this *Review*, an ingenious plea for Early Chapels as an Athletic discipline. My own experiences, however, having been the opposite of those of the writer of that article, I made up my mind before I arose this morning, that, with the Editor's good leave, I would teach aspiring oarsmen the superior advantages of lying longer in bed.

So far from Morning Chapels bracing a man for the whole day, I have generally found on those occasions when I have kept one, that I felt, if anything, rather less braced than usual. In addition to this discomfort, I invariably arrived in Chapel out-of-breath, and my efforts to recover animation, combined with an extraordinary tendency to doze, produced a state of mind by no means devotional and one in which all experiments in physical development were quite out of the question. I have noticed that I was often troubled with shiverings and a cold in the head, on the days on which I attended at Morning Chapel: and more than once when outraged nature insisted on her due, not even the rousing tones of a College Lecturer could prevent me from dropping into a midday sleep, until the sound of a book falling from an unconscious hand drew public attention to my condition.

Half a dozen envious creatures at once exerted themselves to restore me to the light of common day, and the Lecturer's words of consternation fell on my ear, 'Asleep during my lecture! why, I would not have believed it possible!' Such are some of the baneful results, which candour compels me to ascribe to the system of Early Chapels. No one, however, suffers more from this system than the Athlete, the secret of whose eventual success is to be found, I verily believe, in Bed.

I myself in the days of my primal innocence, like the ingenious writer whom I mentioned at the outset, had to bear many a rude remark from the river banks on the subject of my Back. The flowing curves of nature absolutely refused to bring themselves to that rectilineal rigidity, which is the pride of our mathematical Alma Mater. In this crisis I asked a famous coach of those days for his advice, which I now commend to all who will take it. 'What you want,' he said, 'is Bed. Be not deluded, I entreat you,—you are yet young to this place,—by the meretricious allurements of Early Chapels. Remember the lessons of childhood. Has not some wise nurse told you, that in bed you grow greater, and out of bed, less? If then with six hours sleep, one inch is gained, how much, pray, will be the gain with twelve? Once more; have you not read how those whose Backs have failed them, recline for long hours upon a board? Profit by this example and be thankful that your lot is not so hard as theirs.' I followed this advice implicitly; need I say with what excellent results?

But the benefits which come to the body from Bed, are only equalled by the pleasures of the mind. For what pleasure can be greater than to lie, sustained meanwhile by the consciousness that one is training to become an Athlete, feeding upon sweet thoughts and gazing into absent faces? Surely no one who lay late in Bed ever regretted that he had not lit his taper ere it was day and crept shivering to chapel.

Wherefore, athletes of the future, be not hasty to desert the down, and so secure to Cambridge those noble Backs, which, as the world knows, are the envy of the other University.

G. C. M. S.

GEORGE LONG.

To the Editors of the Cambridge Review.

SIRS,—It is strange that, in your biography of the late Mr. George Long, no mention should have been made of his "Decline of the Roman Republic," in five large volumes, said by an eminent authority to be the most trustworthy history of that period. This book "seems to me the best and most enduring part of his work," not his translation in Bohn's series, as suggested by your correspondent.

Yours faithfully,
G.M.E.

LITTLE GO "EXTRAS."

To the Editors of the Cambridge Review.

SIRS,—May I claim your indulgence to allow me space to add my feeble testimony to the reality of the grievance against which Mr. A. C. Ainger protests in your issue of to-day?

I am reading for Classical Honours, and am informed by my tutor that I must without fail pass the "Little Go" with "Extras" at Christmas. That is, in addition to my classical work, I have to get up a quantity of Mathematics, which, to those who possess an aptitude for such studies, is probably trifling, but which to me is a very serious obstacle. Instead of being able to concentrate what amount of energies I have on studies that are congenial to my taste, I have to spend a considerable portion of each day in getting up work which is positively distasteful, which I have neither time nor inclination to master fully, and of which I can never hope to retain but the vaguest smattering, when once the examiners in the "Additional Subjects" have been satisfied. It is true that the amount of Mathematical knowledge required is very small, but "great" and "small" are after all relative terms, and it is a well-known fact, as your correspondent points out, that many men do find these "extras" a real burden. It may be said that what is required of the candidate for Classical or other Non-Mathematical Honours is far less at the present day than it was at the time when the University compelled such men to obtain a place in the Mathematical Tripos, a *régime* under which Richard Shilleto,—clarum et venerabile nomen—managed to secure the right to contend for Classical Honours by reaching the rank of "wooden spoon," and under which one of the very greatest of the many living scholars of whom Cambridge can boast, failed altogether to obtain this passport to further distinction, and had to be contented with a "Poll" degree. Surely the University was acting in the right direction when she abolished this inhuman regulation, but she only partially completed the reform. Is not the example of Oxford in this respect worthy of imitation? The authorities who rule the destinies of the Classical Tripos have now followed the precedent of the sister University in establishing what is nearly analogues to "Mods" and "Greats;" what gratitude would they win from countless wretched Undergraduates if they would only assimilate the character of the "Little Go" to that of "Smalls!" Is it vain to hope that this grievance will at some not very remote period be

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removed? I am thankful for small mercies, and gratefully acknowledge the kindness of that recent Grace of the Senate, by which one is not compelled to pass in all the subjects if examined in the first term, but still they have to be done sometime, and they weigh very heavily on the Non-Mathematical mind, and are a very grave obstacle to real study. They are a relic of barbarism, and as such are an anachronism, which ought not at this date to be tolerated. But I must conclude, for the Parallelogram of Forces and the Solution of Triangles, to say nothing of Logarithms, require all my attention. Your readers will doubtless sympathize, many of them from personal experience, with those unhappy individuals whose lot it is, for their sins, to face the examiners in these subjects next December,

quos super atra silex iam iam lapsura cadentique
imminet adsimilis,

in the shape of a not improbable "plough."

I am, Sirs,
Yours faithfully,
A CLASSICAL FRESHMAN.

Oct. 22.

C. U. Bi. C.

ANNUAL ROAD COMPETITION.—This was held on Monday, October 20th. Great care had been taken in the selection of the course to avoid going through a town in the early part of the competition when it was likely that several men would be riding in company. The start took place at the first milestone beyond Huntingdon, on the Old North-road, and the course lay along this road for four miles to the Alconbury obelisk, where the New North-road comes in. This was then taken and followed through Buckden (11 miles), Eaton Socon (18 miles), (avoiding St. Neots), the outskirts of Sandy (24 miles) and Biggleswade (28 miles). Thence the route lay eastwards through Dunton, Tadlow, Wimpole (40 miles), over Orwell Hill to Lord's Bridge, finishing by the brickfields on the Barton-road. The whole distance was about 47 miles. It will thus be seen that Biggleswade was the only large town passed through and of course long before this was reached the competitors were well scattered. Special instructions were given to each rider to carry a bell, and to abstain from going at an undue pace through towns and villages, riding on footpaths, &c. After inquiring from all who rode we find that none had the slightest trouble with shy horses or otherwise; in fact the roads were for the most part very deserted and the distance was too great for any riding at a pace dangerous to competitors or other travellers.

To prevent any mistakes as to the route, each competitor was provided with a chromographed map.

The competitors and starter went to Huntingdon by the 11.30 train and the following were started at 12.44 :—H. S. Clarke, Trinity; B. O. Dickenson, Jesus; R. W. Macleod, Clare; H. Nicholls, St. John's; C. A. E. Pollock, Trinity; F. F. Tower, Trinity; A. P. Trotter, Trinity.

The first four miles were very hilly and there was a strong head wind. Clarke and Tower were the first to round the corner at the Obelisk, Macleod, Pollock, and Trotter being together a quarter of a mile behind, Nicholls not far off, but Dickenson some way in the rear.

The wind being now favourable the pace improved. Trotter dismounted to shorten his cranks and Pollock to oil his machine: This enabled Macleod to get away, and the competitors were timed at Buckden (11 miles from the start) as follows :—Tower and Clark 1.30½ p.m., Macleod 1.32, Pollock 1.34¼, Trotter and Nicholls 1.34½, Dickenson 1.37½.

Going through Eaton-Socon Pollock had again to dismount to oil, and thus lost about a quarter of a mile.

For the next ten miles there was no change; Clarke and Tower were together, Macleod about a third of a mile behind, Trotter and Nicholls about a mile behind the leaders, Pollock a quarter of a mile behind them, Dickenson a mile or more in the rear. From Sandy to Biggleswade the road was remarkably good. Nicholls was unable to keep up with Trotter and was caught and passed by Pollock.

After leaving Biggleswade Clarke got about 100 yards ahead of Tower but in three or four miles they were together again. This part of the road was not so good as that previously passed over. Pollock came up to Trotter about 4 miles after Biggleswade and after riding with him a short distance, left him behind going up a hill.

On reaching Orwell Hill, Clarke and Tower walked up by mutual consent: at the top Clarke obtained a slight lead as Tower stopped to oil. Tower however came up again and the two were together till 2 miles from the finish when Clarke got ahead going up a short hill and retained his lead till the end, winning by about 150 yards.

Macleod also walked Orwell Hill and went at an easy pace for the rest of the distance: this enabled Pollock, who was the only competitor who rode the hill, to catch him about half a mile from the finishing place and after a short struggle to take the lead and gain third place by 100 yards.

Trotter had stated at the start that he intended to try for one of the additional medals which were promised to competiters completing the distance within 20 minutes of the winner. This he succeeded in doing, though running it rather fine, only saving the 20 minutes by 7 seconds.

Dickenson came in sixth a quarter of an hour later. Nicholls gave up at Orwell Hill.

Appended are the times at which the men finished:

	H	M	S		H	M	S
1 Clarke.....	3	52	1	4 Macleod.....	4	5	43
2 Tower	3	52	22	5 Trotter	4	11	54
3 Pollock.....	4	5	24	6 Dickenson.....	4	29	0

The winner's time was thus 3 hours 8 min., his average pace being therefore just 15 miles an hour.

With the exception of the first 10 miles after Biggleswade, the roads were good throughout. The wind moreover was more or less favourable except during the first 4 miles.

Clarke takes the Challenge Cup and silver medal: Tower a silver medal: the third, fourth and fifth men bronze medals.

RACE MEETING.

In consequence of the small number of entries for some of the Club Races it was decided by the Race Committee to reduce the number of days' racing from three to two. Hence no races will be held to-day (Wednesday) as advertised.

SATURDAY, Oct. 25. The chief event was the 4 mile Invitation Race, which lost some of its interest through the absence of C A. Palmer, of Birmingham, who was unfortunately unable to attend. The results of the racing were as follows :—

FOUR MILE INVITATION RACE.—*First heat*: W. T. Thorn, L.B.C., 1; F. G. Mayor, C.U.Bi.C., 2. Thorn won easily. Mayor obtained second place after a close race with J. W. Willink, C.U.Bi.C. Time, 13 min. 5⅔ sec. *Second heat:* J. R. Hamilton, Druids B.C. and H. S. Clarke, C.U.Bi.C. dead heat. These two soon had the race to themselves, as O. P. Fisher, C.U.Bi.C., the only other starter, was riding a strange machine and soon retired. After waiting on each other till the last lap, a dead heat was the result. Time, 13 min. 33½ sec. *Third heat:* C. A. E. Pollock, C.U.Bi.C., 1; A. P. Shaw, Civil Service B.C., 2. F. F. Tower, C.U.Bi.C. led the way for the greater part of the distance, but the other two beat him in the spurt at the finish. Time, 13 min. 19⅛ sec. *Final heat:* W. T. Thorn, 1; A. P. Shaw, 2; C. A. E. Pollock, 3. All the six starters led in turn, and it is impossible to give an account of the various changes that took place. Thorn finally took the lead a lap and a half from the end, but Shaw came up with a grand spurt, and was only beaten by two feet. Pollock was about 10 yards behind, 5 yards ahead of Hamilton. Time, 12 min. 45¼ sec.

FOUR MILE FRESHMEN'S RACE.—*First heat:* G. D. Day, St. John's, 1; F. S. Colman, Corpus Christi, 2; Time, 14 min. 0⅘ sec. *Second heat:* D. J. S. Bailey, Jesus, 1; H. G. Atkinson, Emmanuel, 2; Time, 13 min. 34⅘ sec.

ONE HUNDRED YARDS SLOW RACE.—J. F. Darrell, C.U.Bi.C. 1; M. D. Rucker, L.B.C., 2; Rucker was riding a strange machine, which did not appear to suit him, and he was easily beaten.

MONDAY, Oct. 27, MILE HANDICAP.—*First heat:* T. E. Scrutton, Trinity, 150 yards, 1; O. P. Fisher, Jesus, 25 yards, 2; Scrutton won by about 10 yards, in 3 min. 0⅘ sec., Fisher defeating C. A. E. Pollock, Trinity, scratch, by a foot. *Second heat:* J. G. McGubbin, Non. Coll. 150 yards, 1; H. S. Clarke, Trinity, 25 yards 2. The limit man was not pressed: Clarke only obtained second place by a foot, F. F. Tower, Trinity, 35 yards, being third. Time 3 min. 2⅘ sec. *Final heat:* H. S. Clarke, 1; J. G. McGubbin, 2. Won after a good race by 5 yards. Fisher was third. Time, 3 min. 1⅘ sec.

FRESHMEN'S RACE, FOUR MILES.—*Final heat:* G. D. Day, St. John's, 1; F. S. Colman, Corpus Christi, 2; D. J. S. Bailey, Jesus, and H. G. Atkinsonf Emmanuel, also competed. This was a most exciting race, and all four men shewed good form; they were close together throughout the whole distance, each leading in turn. Day, however, ran away from the rest in the last lap, Colman beating Bailey by a yard. Time, 12 min. 53⅓ secs.

FIVE MILES ROADSTERS' RACE.—This was confined to men who had not ridden against Oxford. J. W. Willink won easily by a lap and a half, in 16 min. 39⅘ secs. H. G. Atkinson was second, and he would probably have been nearer the winner had it not been for his previous exertions in the four miles. F. Sutton, Trinity, and F. S. Colman retired before the distance was accomplished.

TEN MILES.—C. A. E. Pollock, Trinity, 1; F. F. Tower, Trinity, 2; H. S. Clarke, Trinity, was third; F. G. Mayor, St. John's, fourth; and O. P. Fisher, Jesus, last. This was not a very event-

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ful race, as the competitors seemed to be waiting on each other all through. Tower led the way for the greater part of the distance, though all the others except Mayor spurted in front now and again. Two laps from home Clarke was leading, with Pollock second and Tower third. In the last lap Pollock shot ahead and won by about 10 yards, Tower passing Clarke about 100 yards from the end. Time, 33 min. 31⅗ secs.

It may be noticed that the path was rather rough, and there was a moderate wind blowing.

THE RIVER.

Although we have been for the last fourteen years constantly by the river, we have never seen so much interest taken in the training for the 'Fours' by the various boat clubs. First Trinity, Third Trinity, Trinity Hall, L.M.B.C., Jesus, Pembroke, Queens', Caius and Magdalene all have fours in course of preparation. We say "all" advisedly, as we sincerely hope that the slight indisposition, which a short time ago was the cause of an oarsman being absent from practice in both the Third Trinity and Pembroke boats, may not prevent either from appearing at the post. There have been rumours of Sidney putting on a four; these, we imagine, must have originated in the fact of a well-known Sidney oarsman having been seen on the bank coaching the Queens' four. We might here remark that, although the chances of the success of this latter crew are of course slender, we think they are extremely judicious in putting on a boat. They row very fairly, considering their short practice, and we hope that next May they will find their college eight benefited by the plucky effort they have made this term. One of their crew is a member of the 'Old Bedfordian' crew that distinguished itself at Bedford and St. Neots regattas a year or two ago.

As to the merits of the various crews, we must say that the L.M.B.C. are far more like a 'four' than any of their rivals. They row well together, and get their boat along evenly and fast, albeit we see many points of form to cavil at. Their successes last year on our own river and at Henley have made them slightly careless, and the result is an occasional slovenly bit of rowing. This is the more to be regretted, as they possess many of the really good points of rowing. We should like to see them reach out further and keep the elbows much closer to the sides towards the finish of the stroke than they do at present. A fault such as this is no mere matter of form—it detracts seriously from pace.

We consider Third Trinity and Jesus the next best of the entries. Both of these crews are rowing well and in very good form; in fact to the uninitiated they are more taking in this respect than the L.M.B.C. In our opinion, however, they lack the effectiveness of that crew, besides not having had the immense amount of practice in rowing together that the L.M.B.C. men have had.

We are sorry to see First Trinity so rough; and the same remark applies to Caius and Trinity Hall. This is the more to deplored, considering the high position these clubs hold on the river. "First" in particular seems so anxious about getting the hands away sharp at the finish of the stroke, that the beginning and the end of it are almost entirely lost and forgotten. The steering of these crews is hardly what it should be, presenting a marked contrast to that of L.M.B.C. and Third Trinity, or to that of the Pembroke crew, which we regret to say is no longer in practice. The Magdalene four are rowing very fairly, and have a great stroke in Watson-Taylor. We hope that their eight next May will benefit by their exertions this term; as every one would be glad to see a college that once supplied J. Hall (stroke), Lewis Lloyd (6), Wharton (cox)—three members of the 'Varsity eight in one year—up higher on the river.

As the term advances and more freshmen find their way to their college boathouses—the river becomes the more impassable. In fact it is impossible for any but the best steerer to take a coxswainless Four through the maze of tubs, and eights which crowd the river between Waites' and Jesus Locks in the early part of the afternoon.

There seem to be more freshmen's eights this year than usual. It is questionable whether it is advisable to put untaught men into an eight and to leave them to shake down to their work as best they can. Some have never been in an eight before, and these are certain to contract faults which the best coach will not afterwards be able to get rid of. One man running on the bank cannot possibly give his crew the individual attention which they require. The old plan of tubbing is certainly extremely laborious, especially in a club where sometimes forty men have to undergo the process in an afternoon, but it is a surer way of producing profitable men.

The entry for the Fours closed on Monday, and shows an increase of crews on last year.

The Colquhouns take place the week after the Fours. It is an open year and quite impossible to "spot" the winner. Of the probable competitors Prior (L.M.B.C.) was beaten by Barker, in 1878; Knaggs (Caius) was beaten in the final in 1879, by Sandford, by one second only; and Pilkington (3. Trin.) proved himself equal to Knaggs; Watson-Taylor (Magd.) and R. Jones (Jesus) were also entered last year. Gollan (Jesus) won the Handicap Sculls at the Metropolitan Regatta, with 30 secs. start. Naters (Sidney) won the Senior Sculls at York, and Thomas (Caius) has distinguished himself at several Regattas.

C. U. Assoc. F. C.

The match which had been arranged with the Wanderers for last Saturday, was unfortunately postponed, so the University played a practice match against Jesus College instead, and were victorious by 2 goals to 0. The University was represented by E. J. Wild (Captain), and E. D. L. Harvey (right wing); F. Sandford and H. W. McConnell (left wing); C. P. Harvey and A. D. Price (centre); A. R. Aspinall and E. H. Topham (half back); F. J. Tuck and R. J. Reynolds (back); C. F. Poole (goal).

The following additional matches have been arranged:—Nov. 1st, *v.* Trinity College (on Trinity ground); Nov. 11th, *v.* St. John's College (on St. John's ground); Nov. 13th, *v.* Royal Engineers (Cup Tie) at Chatham; Dec. 3rd, *v.* Oxford University (at the Oval).

The first round of the Inter-Collegiate Cup Ties was drawn by the Committee last week. Matches have to be played off by Saturday, Nov. 1st.

C. R. F. U.

Cambridge v. Walthamstow.—This match was played on Parker's Piece on Oct. 25th. Until half-time nothing of importance occurred, Walthamstow having to touch-down twice in self-defence. After half-time the visitors were pressed and Payne ran in behind the posts, Yelts placing the goal. Before no side Cox and Wilson each secured a try for Cambridge, but no goal resulted The :Varsity thus won by a goal and two ties to nothing.

Walthamstow: (backs) A. G. Fletcher and V. Twining; Three-quarter, B. G. Mills and P. Gasatt; Half, C. B. Ashmore and H. L. Ashmore; forward, F. J. Eschalaz (captain), H. T. Creswell, H. Peskett, S. Fowler, A. Fowler, A. Garrett, G. A. Rouquelle, T. Godlie, J. R. T. Robertson.

Cambridge; (backs) P. T. Wrigley and C. E. Boughton-Leigh; (Three-quarter) J. H. Payne and H. Shear Irvin; (Half) R. T. Finch (captain) and H. Fuller; (Forward) C. P. Wilson, C. H. Coates, R. M. Yelts, J. J. Gover, H. S. Morris, A. L. Foster, H. T. Mills, T. J. Steele, F. L. Cox. Umpires: W. L. Agnew and H. G. L. Smith.

Subscriptions (3s. 6d. for the term, or with postage 3s. 9d.) should be sent with full address to the Publisher, Mr. Elijah Johnson, Trinity-street; to Mr. Clifford Poulter, Middle Temple-lane, London; or to Messrs. Slatter and Rose, High-street, Oxford.

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UNIVERSITY INTELLIGENCE.

The formal resignation and re-election of the Vice-Chancellor take place on Monday and Tuesday next.

Messrs. G. F. Browne and J. P. Taylor (Proctors), J. Porter (Master of Peterhouse), W. M. Gunson and E. W. Blore, are to be the University members of the Watch Committee.

The Board of Natural Science Studies and the "Double Honours" Syndicate have recommended new regulations for the various Triposes, which will be discussed on Friday.

The honorary degree of D.D. is to be conferred on the Right Rev. A. Sweatman (Christ's), Bishop of Toronto.

No essays have been sent in for the Hulsean or Le Bas Prizes.

COLLEGE CORRESPONDENCE.

ST. PETER'S.

The annual college meeting is fixed for Wednesday. No fellow has been appointed since 1877, and there are now four at least of the fellowships unfilled.

A general meeting of the Boat Club was held on Thursday, the 23rd instant, when a large proportion (17 out of 19) of the freshmen were admitted as new members. The Challenge Sculls and Trial Eights were fixed provisionally for the 21st and 29th of November respectively. The daily attendance at the river is larger than it has been for some years, and the interest in rowing seems on the increase.

E. S. Arkle is president of the Athletic Club. At a meeting it was unanimously agreed to have the sports this term if possible.

Association Football matches have been arranged with the following clubs:—Oct. 30th, Emmanuel; Nov. 3rd, Newmarket; Nov. 11th, Caius; Nov. 20th, Corpus; Nov. 21st, Saffron Walden.

The first debate of the term was held on Saturday, under the auspices of the Sexcentenary Club. The inevitable question was raised, "Whether, in the event of an early dissolution, the present Government is worthy of support." H. A. Watson moved the affirmative, W. E. Beales opposing, and the speaking was well kept up. There was a large attendance, the motion being carried by 26 votes to 9.

CLARE.

In our list of the Boat Club Committee we omitted the names of the Rev. H. E. Maddock, P. L. Jones-Bateman (former first Captain in residence) and E. E. Baker (Captain C.C.C.)

Football, as usual, has proved fruitful in accidents: five or six men already have been more or less hurt. Perhaps on this account the team has hitherto been singularly unlucky; for details, see the reports of other College Clubs.

For some time past it has been customary for the second year to invite the third year and freshmen to meet at a College Wine, early in the October term. The practice is abandoned this year, in consequence of the College authorities having refused their permission.

At a meeting of the Debating Society on Monday, the 24th, R. D. Ridley proposed "that the decay of the practice of duelling has been for the good of Society." The motion was opposed by R. Gleadow, but was carried by a considerable majority. The meeting was well attended, and the Society seems in a very flourishing condition.

Archaeological and Architectural Society.—President, Rev. H. W. Fulford, Clare; Secretary, L. S. Staley, Clare; Committee, W. O. Sutcliffe, St. John's, J. Hamblin Smith, Peterhouse. The object of the Society is to promote Architectural knowledge, by visits to places of interest in the neighbourhood, and by papers on Archaeological and Architectural subjects. It is open to members of other Colleges. Terminal subscription 2s. On Monday, 27th, the Society made an excursion to Denny Abbey, near Waterbeach, returning in time for hall.

We have had a large number of men tubbing each day; there is plenty of material and strength to work on among the Freshmen, and we hope that the practise which they will have in the Trial Eights will knock some of it into shape. At present we have two eights out, and two fours.

PEMBROKE.

Our Four has been obliged to scratch, owing to Ainslie having strained his arm.

On Thursday last we played the Old Wykehamist (Association), and were defeated by one goal to none.

On Saturday we played Peterhouse (Association), and were victorious by seven goals to none.

The Athletic Sports are fixed for Saturday, Nov. 22nd.

In the last number of the *Review* the name of the Assoc. F. Capt. should have been given as E. M. Sturges, and Benedict Society was printed for Benedick society.

GONVILLE AND CAIUS.

At Sunday morning chapel we had a sermon from the Lord Bishop of Carlisle, formerly Fellow of the college. The preacher took as his text, from the Epistle of the day, "Redeeming the time." In a brief but telling discourse he dwelt more especially on the application of the text to undergraduate life.

A meeting of the Boat Club was held on Thursday, at which Tuesday, Oct. 28, was fixed for the race for the Gold Sculls. This took place, as fixed, over the Colquhoun course. W. Bazalgette, J. A. Bratton and H. Brown started, and finished in the order named, Bazalgette winning somewhat easily.

On the same evening a meeting of the Athletic Club was held for the election of freshmen. From the number elected the club may well hope that its present prosperous condition will be maintained.

In connection with athletics we may mention that W. W. Bolton met with an accident in a Rugby Union match last week. We hope that it is not so serious as to interfere with his running next term. The Association team played Clare and Emmanuel, defeating the former by four goals, and the latter by four to one, while the Rugby Union team met with equal success against the Peterhouse and Emmanuel men.

On Monday Mr. Bettany read a paper before the Scientific Society on "The place of Natural History in Education." The essayist dwelt more particularly on the attractiveness of natural history as a pursuit, and its excellent effects upon youthful intellect.

On Wednesday, at the Debating Society, G. F. Welsford moved, "That in the opinion of this society the present system of licensing places of public amusement needs reform." The motion was lost by a considerable majority.

The Science and Art Society held its first meeting on Friday, when R. F. Cobbold resigned the office of vice-president, and proposed W. Ridgeway as his successor, who was unanimously elected. J. F. G. Dill then read a paper on "The History of Chemical Science," in which he traced its origin and progress. An animated discussion took place, arising out of some remarks of the essayist on the philogistic theory.

The Once-a-Week held one of their usual pleasant reunions on Saturday evening, and later on at the Shakespearian Society the play of "Richard III." was commenced.

TRINITY HALL.

The Four has been out regularly, coached by L. G. Reed. It consists of the following men:—Bow, C. E. Freeling, 10 st. 4 lb.; (2,) H. Heape, 10 st. 7 lb.; (3,) C. S. Brandon, 11 st. 12 lb.; Stroke, E. C. Brooksbank, 11 st. 1 lb. The boat goes well, and does credit to the college. Two eights have been lately in daily practice, coached by Brooksbank and Freeling. A couple of Fours have also been put on. The Fitzgerald sculls are fixed for Nov. 5th, and 6th. Several Football matches have been played. On Oct. 22nd, against Corpus by the Rugby Union Club, when the Hall won by a goal and two tries to nil. The tries were obtained by Lomax and Shearburn, and Hart-Davis dropped the goal. The Association team met the Old Carthusians at the end of the week; a draw was the result, each side scoring two goals. Hunter and McLeod kicked those for the Hall.

One of the usual robberies has taken place, proving that it is undesirable to leave money in college rooms except under lock and key. As a rule, the loser only has himself to blame.

CORPUS CHRISTI.

We notice that a marble tablet, in memory of the late Dr. Pulling, Master of the College, has been placed in the Chapel, bearing a suitable inscription.

The statement which has appeared in a weekly paper, from its Cambridge correspondent, to the effect that the College authorities have decided to place a reredos in the Chapel, is, to say the least, incorrect.

The first of the weekly practices of the Musical Society took place on Tuesday evening, 28th inst. Sir W. Sterndale Bennet's Cantata, "The May Queen," has been selected for the present term. The Society seems to have lost none of its popularity, and we understand that there is every prospect of the exertions of the members being applied to some purpose for a Concert in the May term, though this has not been quite definitely decided. The duties of Hon. Sec. have been devolved upon E. Smith.

On Wednesday last we played Trinity Hall (Rugby Union) on our own ground. The visitors succeeded in winning a good game by one goal and one try to one try disputed. On Friday, 24th inst., our Association team met a strong King's eleven, on the King's and Clare ground, and were defeated by five goals. J. A. Tryon has been elected Hon. Sec. of the Football team for this term.

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KING'S.

The college has lost this week one of its most distinguished members in Bishop Chapman, Fellow of Eton. He was a well-known master at that school in the first half of the century, was for twelve years Bishop of Colombo, and on his return was nearly elected Provost of Eton on the death of Dr. Hawtrey.

A movement for the union of King's and St. Catharine's has been set on foot, and the matter will be seriously discussed at a college meeting before the end of the term.

By the addition of two fresh names this week the entries this term are raised to twenty-nine; of these eight are selected candidates for the Indian Civil Service.

The Debating Society, which has shown signs of much greater vitality since it resolved to remit its terminal subscription and to consume coffee and tobacco during its debates, met on Friday, the 24th. A. R. Ropes moved that "English Literature is on the decline," but failed to convince the house, which decided against him by a majority of three.

Our football term has as yet been fairly successful. On the 22nd we defeated Clare by two goals to love, and on the 23rd Corpus by five goals to love.

The King's and 3rd Trinity Athletic Committee met on Thursday the 23rd, when Scott-Chad was elected President and W. G. Elliott, secretary. Our sports are fixed for Nov. 19th.

QUEENS'.

The President and Fellows of this College have presented the Venerable Archdeacon Whitaker, Provost of Trinity College, Toronto, to the Rectory of Newton Toney, Wilts. Mr. Whitaker was formerly a Fellow and Classical Lecturer of this College.

One of the privileges peculiar to the members of small colleges is the right of way over the grass plots. Of this we have been robbed by the appearance of the annual railings, which illustrate so well, by the strange diversity of their forms, the futility of all attempts to obtain verticality or symmetry. Unshackled as they are by any laws of art, they lend a strange picturesqueness to the old court, and we must feel deeply indebted to their authors for this brilliant display in metal-work and paint. Visitors will find the porter well-informed in the history of these interesting objects.

The Scholarships on the May Examinations were published on Tuesday, 21st inst.—Mackintosh raised to £85, Ellis to £60, Relton to £50, Prior, Wildman, and Jervis to £40 each. The Hughes Prize, for an English Essay, has been awarded to Bolton.

Our four went out for the first time in the light ship on Wednesday. Walker has taken Hind's place at 2, and the improvement is very apparent.

Only three of our Football team are totally disabled, so we play Leys School on Wednesday 29th.

ST. CATHARINE'S.

At a meeting of the S.C.C.B.C., held last Tuesday, 21st, all the alterations of the rules, proposed by the Revising Committee, received the sanction of the club. The following fixtures were announced:—Pairs: Nov. 1st; Scratch Fours: Nov. 15th; Sculls: Nov. 22nd; Trial Eights; Nov. 29th. Our Freshmen having taken to the water, will, we hope, have satisfactory trials.

The following Football matches have been arranged:—Nov. 7th, *v.* Trinity 2nd eleven, on Trinity ground; Nov 14th, *v.* Saffron Walden; both these are Association. The only Rugby Union match at present settled is *v.* King's School, Ely, at Ely, on Nov. 8th.

For the Scratch Fours, eight pairs have entered, a larger number than usual; the first ties are nearly all played off.

The Debating Society will hold its first meeting on Tuesday, 28th, when a motion on the subject of the removal of the disabilities of women will be brought forward: considering the reputation for learning which our Patroness is reported to have acquired, any motion on the 'higher education' of women ought here, at least, to receive genuine support.

JESUS.

At a meeting of the Football Club on Thursday, October 23rd, C. E. Jeffcock resigned his post as captain of the Rugby Union Fifteen and F. Gelderd was elected in his place.

The fifteen played their first match on Monday, 27th inst., with Emmanuel, and got four tries at goal in the course of the game, to Emmanuel's none. The Jesus forwards played hard, but were not so heavy as their opponents. The victory was due to the capital passing of the ball, which throughout the game baffled the Emmanuel backs. Jesus played several very promising freshmen and the team ought to be a strong one when the old hands and the new have learned to work together. The Association Team have played two matches, beating Emmanuel on Thursday, the 23rd inst., and being beaten by the University on Saturday, the 25th inst. The Team has lost some good players since last season and so far does not shew the form of past years. The forwards no doubt will learn in time that "every man for himself" is not the motto for a football team that aspires to excellence.

CHRIST'S.

Mr. J. Greaves, 7th Wrangler, 1877, and first class Natural Sciences Tripos, has been elected Fellow of this College.

At the Debating Society on Saturday, October 25th, J. M. Brown proposed that "trial by jury should be abolished, and trial by Judge, with assessors from the bar, be substituted." The motion was opposed by H. B. Barrett; there also spoke for the motion E. L. de Hart and T. Fawcett, and against, R. Whitby, E. Parkyn, F. Temperley, and J. Cummins; the motion was carried by 22 votes to 20.

On Thursday, October 23, we played against the Old Reptonians, on the Corpus ground; during the first half of the game we had two shots at our opponents' goal, but after half time the Old Reptonians secured a goal, after a good run of Green-Price's down the side.

ST. JOHN'S.

The head-mastership of Sedbergh School, left vacant by the death of the Rev. F. Heppenstall (formerly master at the Perse School), has fallen to Mr. H. G. Hart, assistant-master at Harrow, and formerly at Haileybury College. Mr. Hart is a Rugbeian, and was formerly a Fellow of this college, having graduated as 7th classic in 1866.

We have to regret a serious misfortune sustained by the L.M.B.C. four, to wit, the loss of A. F. Green, who is unavoidably absent and will be unable to row. The boat, however, with W. Barton at 3, has been endeavouring to get together at the shortest possible notice. The freshmen have proved rather better than they were last year, and we may look to some very fair boats being got together for the trial eights.

In the athletic morality of this college there is a very palpable and unfortunate defect. Freshmen, ever willing to share successes, are not proportionately willing to make sacrifices in support of college institutions. This is a sad state of things, and as such is laid plainly before the notice of persons of such one-sided patriotism.

The Association Football Club have begun the season in good form, having won three matches, drawn one, and lost one. On October 18th the match with Pembroke resulted in a victory for our team by three goals to none. That with Clare on October 21st was won by St. John's by two goals to none. On October 23rd the Old Uppinghamians sustained a severe defeat, St. John's winning eight goals to none.

The Debating Society held their first meeting on Saturday. Mr. J. Russell proposed "That this house would welcome the establishment of a republic in England."

MAGDALENE.

Boat Club.—The authorities have, with some reluctance, decided not to enter their crew for the University Fours. While not wishing to disappoint a large portion of the College, who take an immense interest in the doings of the boat, and support the Club on all occasions, they feel that they would not be able to do justice to themselves or the College, owing to the shortness of their practice in a light boat. L. G. Reed, Trinity Hall, has kindly coached the crew every day, before taking his own College boat.

The Captain will now be able to devote his time to tubbing Freshmen, and making up two Trial Fours, from which to select men for the boat in the Lent Races.

Football Club.—We are looking forward to a good match with Kings' on Wednesday, for the Cup Ties. In the match on Tuesday last they beat our team by two goals, after a well-contested game. On Wednesday, however, one of their best men will be absent.

The L.D.V. Musical Club held their first meeting on Saturday last, under the presidency of C. Hughes. N. Newton, Trinity, kindly gave his assistance, and several new members took part in the programme. Although the Club has lost several new members, still it promises to maintain well its flourishing condition.

Athletic Club.—We are glad to hear that the Committee of the C.U.A.C. have decided upon Nov. 24th as the day for our Sports.

TRINITY.

The Rev. C. T. Howson, eldest son of the Dean of Chester, has been presented by the Duke of Westminster, to the Rectory of Overton. The Venerable Lord Alwyne Spencer Compton, Archdeacon of Oakham, whom Lord Beaconsfield has nominated to the Deanery of York, is a younger son of the second Marquis of Northampton, and was educated at Trinity, where he graduated as a wrangler, in 1848. He has been for some years a zealous member of convocation, as Proctor for the Diocese of Peterborough and also as Archdeacon.

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The Senior Dean requests any member of the College, who wishes to take advantage of the confirmation to be held by the Bishop of Ely, on December 2nd, to call upon him as soon as possible. We notice that the subjects for English Declamations are already given out; they are as follows;—1, Anselm; 2, the overthrow of Serfdom in England; 3, Shakespeare's representation of historical characters; 4, the place of Lord Bacon, in relation to the philosophy and progress of discovery; 5, John Churchill, Duke of Marlborough; 6, Edward Burke; 7, the growth of a greater love for and study of nature, at the end of the last and beginning of the present century; 8, the unification of Modern Italy. The rules of the College require every Senior Soph to write a Declamation; and all Declamations must be sent in to the Senior Dean on or before December 12th.

The "Magpie and Stump" Debating Society had their second meeting of the term last Friday. A fair number of members were present, and almost all took part in the debate. "Higher Education for women" was the subject under discussion: and its desirability was maintained by a majority of nine.

The First Trinity Four have been active during the week, and have rowed several courses.

On Thursday the Trinity Association played an exciting match *v.* St. Jo' n's, which resulted in a tie, each side obtaining a goal in the first twenty minutes. On Saturday a match was to have taken place against Clare, but the team of that college failed to put in an appearance. The second eleven however played a match against the second eleven of St. John's, and defeated them by two goals to one.

SIDNEY.

An Eight has been out every day lately, coached by Palmer, and we hope to have Trial Eights again this year.

A meeting of the Athletic Club was held last week when the following officers were appointed:—President, H. B. Shaw; Secretary, R. S. Goodchild; Committee, (one from each year) H. B. Raven, A. F. Ostrehan, J. T. Batchelor, and G. H. Mallinson. In accordance with a suggestion from the Secretary of the C.U.A.C. the sports have been postponed until next term.

The Football team played together for the second time on Monday, the 27th, in a match for the Association Cup, against St. John's: they were beaten by three goals to none.

The Fives Handicaps are being got up for this term as usual. The handicappers are Mr. Neville, H. G. Bennett, and A. F. Ostrehan. At present there are 21 entries. It has been arranged that instead of each pair playing every other pair, no pair shall be left in after being once defeated in two games out of three; the old system was found to occupy too much time.

At the Debate last Saturday, C. W. Williams brought forward a motion in support of Cremation, but after several speeches it was thrown out by a narrow majority.

DOWNING.

On the 22nd inst., a well attended meeting of the Boat Club was held, under the presidency of the captain, W. H. Beamont. The rules for the Brickwood Challenge Sculls were revised, and a new pattern for the uniform of the college eight decided upon. Nov. 4th has been fixed for the date of the Brickwood Sculls; Dec. 2nd for the Brokden (light) Pairs, and Freshmen's (tub) Pairs.

At the second meeting of the Debating Society the following motion was brought forward by F. Kilvington: "That the manner of living prevalent amongst the majority of the various classes of the English people at the present time is tending to lower them, both physically and morally." The voting was—ayes, 9; noes, 11. Next Saturday the opening of museums and Libraries on Sundays will be discussed. Though the society is only entering on its second year of existence, it shows great promise, as nearly all the members of the college have joined it.

NON-COLLEGIATE.

Our Boat Club is to be wound up. The almost insuperable difficulties we have to meet with, both in the constant migration of our men into the colleges, and in the disunion which must prevail among men separated from each other as Non-Collegiates are, have been regarded as sufficient reasons for giving up a club which cannot be successfully carried on. We cannot but regret, however, that we have not *esprit de corps* enough to make real effort to keep our boat on the river in so successful a manner as could not but add to our prestige in the University.

Cavendish College—The following elections have been made to the offices of the college societies:—Boat Club: President, F. T. Swanwick; Captain, F. L. Brereton; Secretary, F. T. Thew. Football: Rugby Captain, J. S. Hill; Association Captain, W. W. Robinson; Secretary, H. Blaker. Debating Society: President, the Warden; Secretary, W. P. Phillips; Committee: F. L. Brereton and H. J. Hodgson.

OXFORD LETTER.

October 27th.

Amid capricious weather, varying from the extremes of muggy warmth to keen frost, the Michaelmas term has begun. The restoration of New College Chapel has already been noticed in your columns. The opening of the New Debating Hall was to have been formally celebrated under the auspices of the Earl of Winmarleigh, the oldest living President; but an accident unfortunately prevented him from fulfilling his engagement, and formality being dispensed with, an ordinary debate was the occasion of the first use of the building. It is a fine spacious Hall, admirably suited for the purpose in view, but one cannot help thinking it a pity that it cannot serve some other use as well. It reminds one of a country Church, used but one day in seven, where daily services are a thing unknown. Verily, if the Oxford Union be a nursery for politicians, the Conservatives have every cause to rejoice. On the opening night, last Thursday week, before a crowded house, and a large sprinkling of ladies, Mr. Curzon, of Balliol, moved that it was for the interests of the nation to return the Conservatives to power at the next general election. After attentively listening to his fluent periods for the space of some 45 minutes, a large number of those present, satisfied, it is to be presumed, that the arguments of their champion were unanswerable, got up and left, while Mr. B. R. Wise, of Queen's, before a considerably thinned house, proceeded to pour out the vials of his wrathful criticism on the arguments of the mover. Mr. Wise has an effective voice and manner, and an ardent sincerity which extorts attention, even from his keenest opponents. Apart from the speeches of these two gentlemen, the opening debate calls for no further comment; the motion, it is needless to add, was carried, by 38 to 27.

Owing to the addition of the new Debating Hall the Union is completely transmogrified. It is as though the rooms had been playing at a game of general post; the old debating room has become the library; the magazine room is now the coffee room—would that its change of appearance had brought with it an improvement in ventilation!

On the 23rd of October last a goodly field met together to do battle for the Open Fellowship at Trinity. There were Craven and Ireland Scholars, University and Newdigate prizemen; but the winner turned up in Mr. Mann, of Exeter, who is considerably senior to most of the competitors. A disappointed Aristotelean is reported to have said that he had at last discovered what was meant by Ἄνθρωπος ὁ τὰ Ὀλύμπια νενικηκώς.

The Davis Chinese Scholarship, at Balliol, has fallen to Mr. W. H. Wilkinson, of that College. Mr. H. B. Dixon, of Christ's Church, has been appointed Millard Lecturer in Physical Science, at Balliol and Trinity.

Oxford is now no longer left behind in the race for the higher education of women. Two establishments have been opened this term, Somerville Hall, under the direction of Miss Shaw-Lefevre, and Lady Margaret, under that of Miss Wordsworth. A lack of originality seems to have been shown in the choice of a name, already appropriated, though in a different application, to a Cambridge College; but then it was so hard to hit upon a name. Ascham Hall seemed supereminently suitable, until some scoffer suggested the obvious misinterpretation to the unlearned, Ask'em.

Both Halls are full as far as present accommodation goes, though that does not extend beyond the modest number of some ten apiece. But they will no doubt speedily increase as their sister establishments at Cambridge have done.

Seven or eight Colleges have got crews practising for the Fours, which are to be rowed on November 5th, and

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the following days. There is nothing very striking about any of them; Hertford, Balliol and University are perhaps the most promising. Hertford, University and Pembroke have got 'Varsity oars in Messrs. Disney, Rowe, and Southwell, respectively; and Christ Church have an useful oar in Mr. L. R. West, late Captain of the Eton boats.

To facilitate the traffic of boats on the river a contrivance has been set up at Iffley Lock, whereby rollers do the work of conveying boats across. The idea is not a bad one, only the landing place where one gets the boat on to the machine is singularly ill-chosen, being quite close to the placard marked Danger in the Millstream, and almost impracticable for a skiff. It is hoped the Thames Conservancy will remedy matters. Messrs. A. H. Evans, of Oriel, and P. M. Rogers, of B.N.C., have been elected Presidents of the Rugby Union and Association Football Clubs, respectively. The 'Varsity were successful in both matches played to-day, at Rugby, against the School, and up here against the Old Carthusians, at the Association game, in the Parks.

Talking of the Parks, it is now a settled thing that we are to have cricket there, and the Vice-Chancellor and Mr. Alfred Robinson, of New, have been appointed delegates, to carry out the decree with reference to a cricketing pavilion.

The running path is patronized as freely as ever by its devotees, old and new.

Mr. A. F. Hills, of University, has been elected President of the O.U.A.C., in every way a satisfactory appointment. Mr. C. N. Jackson, of Hertford, is re-elected Treasurer, and Messrs. Lawrence and Macaulay, of Corpus and Oriel respectively, have been elected on the Committee.

I cannot pretend to furnish you, like *Bell's Life*, with a list of the Freshmen likely to distinguish themselves on the path; but must wait till I have seen the Freshmen's Sports, which have been postponed till after the Fours.

We are likely to suffer from quite an *embarras de richesses* in the way of music and public entertainments this term. Here is a list. On the 28th of this month Signor Papini gives his violin recital; on the 1st of November we are to have the Misses Robertson, who are sure to draw; on the 6th the Choral Society will perform Spohr's "Last Judgment" and Stainer's "Daughter of Jairus," with Mrs. Osgood and Mr. Barton McGuckin among the soloists; on the 7th, the very next day, Mr. Charles Hallé and Madame Norman Neruda pay us their annual and ever welcome visit; and on the 19th we shall have another real treat in hearing Mademoiselle Janotha, Madame Schumann's now celebrated Hungarian pupil. Besides this Mr. Archibald Forbes is to lecture on the Zulu war on November 17th, and Mr. Brandram is to give a recitation somewhat later on. Of a truth the reading man with musical tastes will be sorely tempted to sacrifice many an evening this term.

An election will be held at the end of the next week to two fellowships at All Souls', and I hear of a large field of able candidates.

The Oxford muse has blossomed forth into song. A publication, intended I believe to be terminal, entitled *Waifs and Strays*, is now to be had at some of our booksellers. The contributions are with two exceptions signed by initials. Balliol is, I believe the favoured college on which the divine *afflatus* has fallen most powerfully. Merit of an uncommon order is betrayed by the author of the following stanza:

> But somehow or other I feel, Mary,
> Though I cannot recall thee before,
> Our lives had been joined by a seal, Mary,
> On some other and earlier shore.

That seal should certainly have been secured for the Westminster Aquarium.

HARROW LETTER.

The term hardly seems fresh to us, for we are nearly half way through it; but Founder's Day with its host of old Harrovians on their road to Oxford and Cambridge reminded us pleasantly that University Terms are at any rate at present not as school quarters. However the school still seems strange. The numbers of those who left, and of the new comers are larger than usual this term. There is one conspicuous loss which no new comer can repair. Mr. John Smith's health is such that the hope of his ever resuming work is very faint. All old Harrovians and not a few others will know what this loss means; how rare an enthusiasm and devotion to duty will in future influence us only by the memory that they have left behind. His work in Mr. Rendall's house is taken for the term by Mr. F. W. Headley of Caius College. We are very proud of the way in which we employ the evenings before holidays, now we have our new speech room and organ. The week before last Mr Brandram recited to us the "Tempest," as only he can recite.

The Glee and Madrigal Society entertained us one evening, and on Friday next Mr Stedman's choir intend to give us Mozart's "Twelfth Mass." November will soon be here, and with November comes the Balliol: I believe two of the Sixth at least will represent us. We are agitating for some new Fives Courts, and hope to get them built within the year: if under the foundations room can be made for a forge for the workshops, a great benefit will be conferred on a deserving and popular institution. Old Harrovians will not be surprised to hear that they will be invited to subscribe.

The Football Eleven have only two members left. Unluckily both were ill for the first match on Founder's Day, and the school were beaten by one base to none. There is a new school song by E. E. B. set to a good tune, with a still better chorus, by Mr. Farmer. Here is the chorus:

> October! October!
> March to the dull and the sober!
> The suns of May for the schoolgirls' play,
> But give to the boys October!

And at present the school quite agrees with it, for we have fine weather at last, and "Footer" goes merrily.

POETRY.

MORIENSQUE FEFELLIT.

I would not vanish from the eyes of men
In dazzling splendour, as a fire that flies
Flashing across the midnight gloom, and then
Scattered in deeper darkness leaves the skies;
But as a star that beams the livelong night,
When heaven's black veil is softening into gray,
Unmarked, unmissed, puts out its gentle light,
And in unbroken silence slips away.

A SAD STORY.

i.

From the iron-sinew'd oak
Down a little acorn fell,
Rustling thro' the shrivell'd leaves
Breaking where the spider weaves
His entrapping cell.

ii.

Proudly creaked the mighty monarch
While the autumn gust flew by,
"I shall mark the acorn there
Wave its branches high in air
In another century."

iii.

But there came a rush and rustle
With a brushing thro' the grass
Came a grunt of satisfaction
And the object of attraction
Was the acorn fall'en, alas!

W. J. SPARROW-SIMPSON.

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MODERN JOURNALISM.

The vast popularity of the so-called 'Journals of Society' constitutes, in our opinion, one of the worst signs of the times in which we live. They are simply ubiquitous. In the smoking-room, the boudoir, and the servants' hall (when master and mistress have read them); at our clubs, and in our railway-carriages; on the parson's study-table, and in the publican's bar-parlour; in all these places and in a hundred more they are constantly to be found. The majority in their favour seems overwhelming; and yet we have no hesitation in joining the ranks of the minority, nor do we fear to brand them as both dangerous and disreputable.

History is but repeating itself in their appearance. In the year 1714, Addison, in the Spectator, complained of a class of papers which flourished solely by virtue of their succulent scandal, and highly-seasoned innuendoes. Many will recal his inimitable parody of their style; his lady Q-p-t-s, for whose unworthy sake the British nation was to suffer, and his playful threat of 'outshining the modern race of Syncopists,' by publishing a Spectator without a single vowel in it!

Is the country then returning to its condition in the days of Anne and the earlier Georges? Are its manners—so unquestionably elevated since those times—sinking once more into that deadly slough? And does this people love to have it so?

We fear these questions cannot be answered, as we would they could be, with a decided negative. That papers, whose sheet-anchor is scandal—let them deny it if they can—should command a ready sale throughout the kingdom is proof positive that our national taste is on the decline, and that we are turning again to our wallowing in the mire.

What good is gained, we should like to know, by giving publicity to the faults and follies of what goes by the name of Society? To say that it is done for the purpose of shaming the persons thus gibbeted into better behaviour, is simply absurd. Beyond bringing an occasional action for libel (following upon some more glaring assertion than usual), which acts as a cheap advertisement by giving the paper greater notoriety. Society cares little for what is said of it, or at most languidly relishes the excitement of seeing itself in print. More nauseous, because more hypocritical is the plea that by reading of the frailties of others, people are prevented from doing evil themselves. To the generality of readers such disclosures do not serve as warnings, but as examples: just as the stories of Jack Sheppard and Dick Turpin have been the ruin of many an errand-boy. Besides, the flippancy with which they are treated proves the purpose of their narration to be no honest one. In short, an interest is created in revolting subjects, which is in every way demoralising.

The style in which these tit-bits of scandal are served up to the public is in itself a disgrace to literature. Its slanginess and its familiarity are unbearable. Noblemen are spoken of by their christian names, and the editors of contemporaries are subjected to vulgar ridicule. The pages teem with 'I hear,' 'I learn,' 'I understand,' 'I am informed on the best authority.' Personalities abound in every column, often so gross as to merit nothing short of a horse-whipping.

A specially objectionable feature of this class of journalism is its unwarrantable intrusion into the secrets of domestic life. How are these minute particulars acquired? Does the information come from gentlemen or grooms? From the boudoir or the butler's pantry? If it is obtained from servants—in some cases it can hardly have been got at otherwise—the lowest depth of degradation has been reached: writers and readers have alike stooped to put themselves under an obligation to domestics! Perhaps we are old-fashioned in our ideas: but we certainly had thought that an Englishman's house was his castle; that, as a nation, we were averse to "interviewers," and regarded such Yankee intruders with righteous abhorrence. And yet, alas! it does not seem to be altogether distasteful to the "Celebrities" of these periodicals, to have the pattern of their carpets, and the brand of their cigars, not to mention the style of their dress, their dinner, and their drawing-room, catalogued for the delectation of the curious. Soon there will be nothing which the world does not know; not only the family-china, but the family-secrets will be described in black and white; and even the proverbial skeleton will hear the key turning in its cupboard's lock.

The tone of the articles in these papers is also often bad in the extreme. Utterly regardless of truth and decency, their writers treat the most sacred subjects with brutal coarseness and cynicism. If one is to believe them there are no such things nowadays as honour, or religion, or love: no woman is pure, no friend faithful. Beneath their withering touch all the loved memories of family affection, all the honest pleasures of a simple life, crumble into dust. We rub our eyes and wonder where we are: for so clever is the pen that traces the abominable untruths before us, with such composure are they stated, that it is difficult to believe them false. And yet who does not know, in his own mind, that the world is nothing like so bad as these cruel cynics would have us believe; and that there still exist loving wives, dutiful children, and trustworthy friends, in spite of all their protestations to the contrary?

The evil is a great one: how is it to be met? If we ignore its existence it will be first our bane, and finally our ruin. Let us strike at its root, by refusing it all support; and let us unsparingly avow our hatred of its principles. If only all the members of our Universities would combine in thus attacking it, a great gain would have been achieved. Such a movement would at least shew that there are still some old-fashioned people in the world who revere what is sacred, and abhor what is vile.

H. F. W.

HORACE'S LOVE OF CHILDREN.

So much has been said and written about Horace that it may seem almost presumptuous to attempt to add to existing criticisms. Still I cannot help thinking that one point at least has been too much overlooked. I mean his affection for children and sympathy with childish life.

It is just what we should expect from the good-natured, easy-going, somewhat obese bachelor, with plenty of fun, plenty of stories, and plenty of time on his hands. His mixture of frolic mirth with patronising moral is just what would draw out the heart of a child. On his own childhood he looks back with feelings of pleasurable regret. How lustily he rolled among the foliage of myrtles and laurels in his early Apulian home, kept safe from the assaults of bears and vipers by the kindly care of the gods! and how the neighbours patted him on the head and called him 'a wonderful boy'! (Odes iii. 4, 10). Then we all know 'plaguey Orbilius' (Epp. II. i. 69), under whose genial auspices he was first introduced to the Odyssey done into Latin by old Master Livius Andronicus:—

Namque ni-lum pe-ius
Ma-ce-rat he-mo-nem quam-de ma-re sæ-vom
Sunt ma-gnæ top-per con-fring-ent im-port-u-næ und-æ.

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No wonder he did not feel enthusiastic about an old writer who translated

"οὐ γὰρ ἔγωγέ τι φημὶ κακωτέρον ἄλλο θαλάσσης
ἄνδρα γε συγχεῖαι εἰ καί μάλα κάρτερος εἴη."

(Od. viii. 138) no better than that! He little thought then that he too would one day have a state chorus of noble boys and girls entrusted to him, just as Livius had after those dreadful portents in terrible Hannibal's days. But however much he was bored by reading, he hated the lessons in summing far more. The memory of unhappy moments spent over fractions haunted him till his latest hours. In his letter to the Pisos he draws a vivid picture of the arithmetic class, and strongly condemns the utilitarian money-getting views inculcated by the master, —Euge rem poteris servare tuum, 'Capital, you will keep a tight hold on your coin'—as repugnant alike to all art and poetry. In the same spirit of disgust he represents the whole forum as a big school where the like lessons were taught—

O cives cives quærenda pecunia primum est
Virtus post nummos.
—Epp. I. i. 46.
'Never mind the stink, sweet smells the chink.'

So speaks forth old father Jarus, and the citizens with bag and slate attend with solemn respect.

We can have little doubt that Orbilius would shew the poor lad other uses for 'longæ arundines' than to serve as hobby-horses, and so he would soon be weaned from his three-year old games, his bricks and his little go-cart (Sat. ii. 3, 245). We do not know if he was bullied. His spirits were certainly never permanently affected, and he was probably not much with other boys except under his master's eye, or in the safe presence of his father, yet he seems to have experienced the feeling of hopeless wrong without any chance of redress, for he says in the Epodes (vi. 16.):—

An si quis atro dente me petiverit
Inultus ut flebo puer.
What if a churl should snap at me
And pester and annoy,
Shall I sit down all hopelessly
And blubber like a boy.
—Th. Martin (altered).

For the hulking Flavians, who went with weekly pence and dangling satchels to their local school, he felt just such a contempt as a genuine public school boy would now-a-days. Only at Rome they had no public schools in our sense of the word, so he went round with his garrulous good-natured papa to all the best masters in the town. But while he contemned the Flavians, he was too much of a man to envy the richer young gentle-folk whose parents were far too grand to come to school with them themselves. Strict though his father might be, yet the young poet took wholesome delight in his wise talk and instructions, which, as he informs us, laid the foundation of his own fame as a satirist, for his father, we learn, was a satirist in embryo.

As to games and sports, I think he could ride (Odes iii. 24, 54. i. 8, 5). Moreover he tells us in his satires (i. vi. 104) of lonely excursions, mounted on a bob-tailed mule. But he was not partial to hunting (Ep. i. 18, 40), preferring to haggle in the market for his own porridge and beans. He was not, to judge by his father's instructions about 'swimming without corks' (Sat. i. 4, 109), one of those who feared 'to touch yellow Tiber,' though his whole heart was drawn out in sympathy for the poor lad just recovered from the quartan ague, whom his most stupid mama made stand naked in the cold stream on the very day of his cure by way of a thanksgiving service! He certainly was fond of ball, and used to play at it not unoften perhaps with Virgil and Varius, till his bad eyesight interfered. The three-cornered game was the most congenial, either to himself or his metre. On a sunny afternoon how gay that campus must have been, with its wrestling, and quoits, and javelin throwing, and ball, and the groups on the river bank bathing; and the eager crowds of spectators surrounding the best known athletes. Into the spirit and fun of these 'campestria prælia' Horace could thoroughly enter; he could enjoy the discomfiture of the ragged self-styled King Stoic at the hands of the ragged self-styled King boys; he had a natural sympathy with the puerile sleight of hand which fixed a tail to the toga of the old miser pulling out the penny from the paving stones. How else should he have written those lines to Mercury?:—

Te boves olim nisi reddidisses
Per dolum amotos puerum minaci
Voce dum terret viduus pharetra
Risit Apollo.
When with loud threats he charged thee to forego
The kine thy impish craft from him had wiled,
E'en as he spoke, of quiver reft and bow—
Apollo smiled.
—Th. Martin.

Who does not recognise, or has not perhaps suffered from such true childish pertness which baffles all bluster by being incorrigible, and compels an unwilling acquiescence in outrageous liberties? Perhaps as Horace reckons himself among the 'Mercuriales viri' he had tried some such trick with Orbilius, but with what result is beyond the reach of conjecture. It is more than doubtful whether Orbilius ever smiled. Then Horace understands sulks:—

Porrigis irato puero cum poma, recusat,
'Sume catelle' negat: si non des optet.
You offer an apple when Tom's in a huff,
But he sternly insists 'I have had quite enough."
'Take it darling.' 'No, thank you.' You pocket the fruit,
And Tom in a trice is agog to get to 't.

Who has not felt the bitterness of such wishes casting wormwood and gall on our otherwise satisfied honour? He knows, too, childish fickleness, especially the fickleness of small girls, for he compares the versatile tastes of the otiose Greeks to the gambols of a girl about the skirts of her nurse.

'Quod cupide petiit mature plena reliquit.'

He believes in in the Aphorism, "All work and no play makes Jack a dull boy," for when he exhorts himself, now grown into years, "sapere abiectis nugis," he is most careful to add—

Et tempestivum pueris concedere ludum.

He also shows practical faith in Wordsworth's pithy remark that 'the child is father of the man.' Witness the following tale:—

Postquam te, talos, Aule, nucesque
Ferre sinu lasso, donare et ludere vidi
Te, Tiberi, numerare, cavis abscondere tristem
Extimui, ne vos ageret vesania discors
Tu, Nomentanum, tu ne sequerere Cicutam.

Lines which I have ventured somewhat freely to paraphrase:—

When farmer John divided his two farms
To his two sons upon his dying bed,
His honest heart was filled with sad alarms
To think how they would fare when he was dead.
'William,' said he, 'since first I saw the way
You gave your nuts about and played at toss
With gaping pockets where no wealth could stay—
And, Jimmie, since I saw you look so cross
Some little time ago, and hide your pence—
When you had counted them with utmost care—
In that big hole under the garden fence:
Such diverse madness filled me with despair.
The debtors' gaol, methought, is William's goal,
And Jim will starve himself to fill yon hole.'

Much more might be said on the subject, but perhaps it would better fit the lecture-room than the *Review*; so I

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will only add that, as if to prove that his interest in childhood was no fleeting passion, but that to the last he retained his boyish freshness and exuberance of spirits, in one of his latest writings (Ep. ii, 2, [197]) he reverts to his school holiday of five days in March. "Why my whole life.', he exclaims, "is like those five days, none too long to enjoy eagerly while it lasts!"

H. A. B.

SONGS OF THE PEOPLE.

I do not intend to discuss the influence of amusements on character: it will be sufficient for our purpose, to remember that the way in which a man spends his leisure will help us to estimate his mental and moral nature; that it is an index, if not a moulding force of character, and deserves the attention of all who study the condition of any class in the community. But my immediate purpose is to show from the songs that have won popularity during the last few years, the views prevailing among certain sections of our fellow countrymen about their own life and that of other parts of the community. It is true that the great power once held by songs is on the wane; that this literature is taking new forms, and if destined to survive at all in the changed conditions of society, will be soon utterly transformed. But let us take it as we find it at present, and leave speculations on its future developments to another time and place.

The songs with which we are specially concerned may be classified under three or four heads:—Ballads; songs describing the ordinary life of those who sing and those who listen; while another class touches on the habits and character of the other sections of society, still leaving the great mass of political and topical songs which deal with and criticise events of the day. This method of classification is rough and inartistic, but it will serve to show with greater clearness the ideas prevalent among the working classes on these various subjects. And it may be mentioned here that what is true of the metropolis and of the large towns will also hold good, after a slight interval, of the country districts. The songs that rouse the audience to enthusiasm at the music hall or in the tap-room of the public, and stimulate the demand for spirits and water, and swell the fines for glass broken in the generous excitement, soon make their way into the country on the big broadsheets with the gentleman on the cover, who always wears a watch, some lockets and several rings, looking like an English Hans Breitmann in a dress suit. It is only a matter of a few months at the most, and even if Hodge should be chanting the praises of "The celebrated note that the brave Lord Derby wrote," a few months after date, when that accomplished penman has left his party and his cabinet, and has been denounced as an inferior Titus Oates, it is of little consequence, as the agricultural labourer at present has no vote; but, as a rule, these little errors are rare. Our town songs go to the country, just as our old clothes go to parts of Africa, where, as we are told, "bustles" and "Dolly Vardens" are just now coming into fashion. In these days circulation is rapid and complete.

Let me, before advancing further, stop to point out one essential characteristic of the songs of the day, their imitation, repetition and parody. A song is successful, and has a great run, and half-a-dozen more built on the same lines are at once in the field. For instance, "The two Obadiahs" pair off with "The two Marias"; "Tommy's Uncle" has "Sally's Aunty" to keep him in countenance, and "Nancy Lee" has to answer for the sins of "Nancy Free." "Whoa Emma" is still more fruitful, and is echoed by "Oh Emma," till it calls forth a song with a most sensible title, "Why can't you let Emma alone?" For, as it justly complains, "Wherever one goes, you hear nothing but 'whoas' Prefixed to the Christian name Emma," while it clears up a difficulty as to the origin and nature of the famous phrase, by which many must have been perplexed: for—

An old gent said to me,
'Young man, why don't you see
It's all a joke,' which did me much surprise.
He said 'Don't be put out,
It's a saying that's got about;'
And then their voices seemed to reach the skies.

A fact clearly pointing to a mystic basis of the ditty.

But to our subject proper; and first let us take the Ballad. Of this class there are few good specimens, and they are growing rarer year by year. The extremely realistic and practical character of the one I shall quote, bears on it the impression of the age. Let me ask my readers to bear in mind the conduct and habits of most rustic lovers of our day as portrayed by immortal pencils in the deathless pages of *Punch*, and they cannot fail to appreciate the fidelity and accuracy of the unknown poet:

MOLLY THE BETRAYED.

In a kitchen in Portsmouth a fair maid did dwell,
For grammar and graces none could her excel.
Young William he courted her to be his dear,
And he by his trade was a ship's carpentier.

Now it chanc'd that von day *ven her vages vas paid,*
Young William *valked vith* her, and thus to her said,
"More lovely are you than the ships on the sea."
Then she *nudg'd him* and laughed and said "Fiddle de dee."

Then he led her o'er hills and down walleys so deep,
At length this fair damsel began to veep,
Saying 'I fancy, sweet William, you've brought me this vay
On purpos my hinnercent life to betray."

He said "*that is true, and we've no time to stand,*'
And immediately took a sharp knife in his hand.
He pierc'd her *best gown* till the blood it did flow,
And into the grave her fair body did throw.

But speedy vengeance is in store for him. The wind falls, there is a dead calm, and the skipper is in despair for a time.

Then he called up his men with a shout and whoop,
And he ordered young William to stand on the poop.
"There's summat not right," said he "mongst this ere crew,
And I'm blow'd if I don't think, young William, it's you."

Then William turned red, and then vite, and then green,
Vile Molly's pale ghost at his side it was seen.
Her buzom vas vite, the blood it vos red,
She spoke not, but wanished—and that's all she said.

In days to come this simple composition would furnish an examiner with passages of the most valuable nature, and would tax the ingenuity and the knowledge of worried students under examination in the language and literature of the early English.

But when we pass to examine the class of ballads which treats historically of the events of the day, we find them in large numbers, and the twopenny bard evidently rivals the popularity of the penny-a-liner. The favourite topics are battle, murder and sudden death, shipwreck, fire and famine. Songs occur—often many celebrating the same subject,—on the Indian Distress, the great Digbeth fire; songs on the loss of the "Northfleet," the "London," the "Eurydice," and the "Princess Alice." The descriptions are as important as the sentiment, and to those among whom they circulate convey no ludicrous associations. Selection is never easy, and the difficulty in the present case is increased by the religious element which prevails in most songs of this class. This is one of the least offensive specimens:—

THE LOSS OF THE PRINCESS ALICE.

Eight hundred sailed from London town,
Along the Thames' broad stream;

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Hale health adorned them as a crown,
Life seemed a dazzling dream.
All day they danced, and laughed, and played,
They shattered sorrow's chains;
Returning home, each man and maid
Rejoiced o'er countless gains.

She bounded through the waters fast,
A thing of life and light;
With those on board each care was past,
'Twas day although 'twas night.
Soon, soon, they thought they would be home,
To quaff new comforts there;
For wheresoe'r a man may roam,
At home's the happiest fare.

The Princess Alice sped along,
The gayest of her class;
The time was whiled away with song,
With song from lad and lass.
But human hope is lost like dew—
The Bywell Castle's crost,
The Princess Alice sinks from view—
Six hundred lives are lost.

We are next concerned with the songs that treat of the life of the working classes themselves, the most numerous class of all. Their most prominent characteristic is the virtuous and moral tone that prevails throughout, for though my nets dredged deep, very few cases came to light in which dishonesty, or even immorality of the grosser kind, is attributed to the working classes. Even among the criminals the favourite songs have a decided moral tendency, and in their leisure hours Messrs. Fagin and Sykes like to leave the shop behind them. And this same quality is common to most songs of this kind; there is little reference to the details and circumstances of labour, though work "in the aibstract" is duly glorified in songs like "The Loom and the Lathe," or "Hurrah for the Spade"; but while "The Honest Working Man" and "The British Workman" both have their praises sung, only three trades receive individual mention, and that in more than a thousand songs. I omit, of course, the soldier, the sailor and the policeman as professional men; but of the others only the coster, the sweep and the collier are specially noticed, and a right good fellow Collier Joe is, with much sense and strong sympathy of the most practical character. And, as I said before, the workman as here depicted, is a man whose only foible is an over-rigorous virtue, one who takes a true view of human life and merit, and who does not "judge a man by the cost of his clothing," whose keen insight pierces through the deceptive gloss of the 'beaver' and the warm soft hues of the tweed. Others may err, but he is not to be deceived. His aims and his pleasures are innocent; a comfortable "cot"—as he will call his home—a good smart wife, and healthy and happy children, an occasional trip to "Hampstead in a van," and "Eggs for your breakfast,"—with these blessings can mortal man desire more? And though our friend is not a G.T. yet he knows the difference between the "Toper and the Tote," as he puts it; and that from all strong drinking—

It's best at once to stop,
Or you may find that many drops
May lead to the last "*drop.*"

And he can draw a sound moral:—

So look upon these pictures—
The toper and the tote:
And see which has most happiness,
And which the better coat.

Or to put it in another way:—

To the gin-shop men go for the warmth and the glow,
Which is food for reflection profound;
For if once they begin to spend coppers in gin,
They are treading on dangerous ground.

Still, though satisfied with life in the main, he has his troubles and his grievances. He finds cause for complaint about—

JUSTICE IN ENGLAND.

The inequality and favouritism of society give rise to cynical remarks like these:

There's one thing I've learned in the course of my life,
A poor man that's honest and true,
To battle his way thro' the care and the strife
Of this world, has a hard thing to do.
But just put a man, it don't matter what sort,
In good clothes and they'll all treat him well,
It's the clothes not the man that most people respect,
Says Sammy the Convict Swell.

And the good old times are gone; for—

The star in the east, 'twas once shining bright,
And plenty of work all around.
The ship building trade is in a sad plight,
In the workhouses tradesmen are found;
Still hope for the best, &c.

But with striking fairness he qualifies his complaints, and adds the cause of all the mischief, allowing that things are not so bad after all. For—

The cause of man's ruin is easily traced,
To his want of a fair dealing mind,
Did we all go straight, and do what was right,
More rich and less poor we should find.
This great age of swindling 's no credit to us,
A nation that holds its head high,
No bank bursting scamps or stock exchange rogues,
Stood a chance in the days gone by.

We've always been noted for very great men,
Whose deeds on the land and the sea,
Have gained them the highest of honours and praise,
And ever remembered they'll be,
The Prince of all soldiers brave Wellington was,
Lord Nelson was king on the main,
And Palmerston he was the statesman of old,
His like we may ne'er see again.
Bnt now to Disraeli, Lord Derby, John Bright,
And Gladstone for speeches we fly,
And Lord Salisbury's proved as useful a Peer,
As any in days gone by.

But if one sentiment be stronger than another it is his loyalty, the force of his feeling sometimes sweeping him off his feet into incoherent prayers such as—

God bless the Royal Prince of Wales,
And his Royal bride;
Together happy *may they flow*
Through life's troubled tide.

(In fact, like a new Arethusa and Alpheus), and "*Hail Victoria*" touches their hearts no less deeply.

But the sentiment extends further still. Are we menaced by foreign foes? Well—

If they should invade us we've no cause for alarm,
We've lots of fighting Princes here to shield us from all harm,
If they should dare approach our shores they'd find it all U P
If we should send our Sailor Prince to meet them on the sea.
Then there's a host of others with names too long to tell,
Saxe Weimar and Prince Christian, Prince Arthur, too, as well,
Likewise the Duke of Cambridge, whose valour never fails,
And in case of an emergency the gallant Prince of Wales.

But sentiment deepens into principle, and loyalty into devotion, in the chorus from a popular music hall opera; in Victoria, the Prince of Wales and Saxe Weimar they see, not estimable women and men, but Royalty incarnate, and so—

Swearing death to traitor slave,
Hand we clench, sword we draw,
Heav'n defend the true and brave,
Vive le Roi! Vive le *Roi!*

Hearts that patriot thoughts inspire,
Rebel threat ne'er shall awe!
Thus, till life's last throb expire,
Vive le Roi! Vive le *Roi.*

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With this noble sentiment I must conclude this part of the paper, reserving the remainder till the next number. We have seen what the "average man thinks of himself." The general result may be summed up as supreme self-satisfaction; or, to quote once more from the old sources:

Oh the working men of England, what progress they have made
In iron, cotton, wool and coals, the staple of our trade.
The morning bells that ring for toil oft fills them with delight,
In hopes of joyous plenty on a glorious Saturday night.
Contentment is the workman's lot; he'll toil by night and day;
But give him plenty in his cot, with freedom and fair play.

What he thinks of other people will be described next week.

THE PAPER-KNIFE.

"*On Mr. Spencer's formula of Evolution, as an exhaustive statement of the Universe*," *by Malcolm Guthrie*, pp. 267. Trübner 1879.

This unpretentious book will afford most important aid to any one attempting to estimate the value of Mr. Spencer's system. Mr. Guthrie writes as a student, who makes no claim to extensive acquaintance with philosophy, and who has no positive thesis to maintain, but who is determined to master what he reads. He has set himself to answer the question, how far does his system solve the problem of philosophy as it is stated by Mr. Spencer himself? Or to put it in other words, does the formula only *describe* or does it *explain* the phænomena of the Universe? Mr. Spencer claims to do the latter: Mr. Guthrie contends that he only succeeds in the humbler task.

The criticism—which takes into account the latest modifications of Mr. Spencer's views—falls naturally into two parts; one shews the defects of the system as an explanation, the other discusses its value as a description. Many of the points raised have of course been mooted before, but there is much that is fresh in the careful analysis of the terms employed, which is undertaken with the view of showing that Mr. Spencer's reasoning is not unfrequently a substitution of dissimilars; it is summarised thus; "The Evolution . . . appears to be one of words only. It is a kind of ladder of semi-synonyms. The stair by which we mount from the inorganic to the highest forms of life, is made up of words that bracket together biological and chemical (*i. e.* mechanical) processes It is a scheme founded on the frailties of language. Complex is overlapped by organic, organic is overlapped by sensitive, sensitive is overlapped by vital, and so we get life." p. 58.

The very thoroughness of the verbal criticism renders the book by no means easy reading, and the style is not perspicuous: it shews to least advantage in the appendix, which contains a useful statement of the arguments of the leading critics who have discussed *First Principles*. It is from the remarks on his fellow critics that we get the clearest light on Mr. Guthrie's own philosophical standpoint, which is sceptical; he sees that 'things' cannot be explained when viewed apart from 'thought,' but he has little hope of finding that 'things' become intelligible when they are regarded as related to one another within the realm of thought.

W. CUNNINGHAM.

"*Elementary Mechanics, including Hydrostatics and Pneumatics*," *by Oliver J. Lodge, D. Sc. Lond.* W. & R. Chambers.

In this little work the consideration of bodies in motion precedes that of bodies at rest, so that, as in the great work of Thomson and Tait, the Statics follows after the Dynamics. The book is written in simple and clear style, and assuming, as it does, only the most elementary mathematical knowledge is well adapted for the non-mathematical reader. At the end of each chapter there are illustrative examples.

We have received the following books: "The Truth as it is in Jesus," by H. T. Adamson, B.D, (C. Kegan Paul and Co.); Vol. I. of "The Encyclopœdia Dictionary," by Robert Hunter, M.A., F.G.S., etc. (Cassell, Petter, Galpin and Co.); "Is it Peace," by W. A. Whitworth, M.A. (W. Wells Gardner).

Members of the University are warned against persons calling themselves de Bockum-Doffs who have been round to different Colleges collecting subscriptions on various pretences.

CALENDAR FOR THE WEEK.

WEDNESDAY, Oct. 29th. C.U.C.S. meeting at 9 p.m.; paper by A. F. Griffith, B.A. Bicycle Club races withdrawn. "H.M.S. Pinafore" in Guildhall at 8 p.m. Assoc. Jesus v. Trinity, (Clare Ground), for Cup Ties.

THURSDAY, Oct. 30th. Congregation at 2 p.m. University Fours at 3 p.m. C.E.T.S. Meeting at 9 p.m. in Clare College.

FRIDAY, Oct. 31st. Prof. Colvin's lecture on Raphael. University Fours, at 3 p.m. Assoc. Cup Ties, Clare v. Caius: King's v. Magdalene: Pembroke v. Trin. Hall.

SATURDAY, Nov. 1. University Fours. St Cath. B.C. Pairs. Assoc. University v. Trinity (on Trinity ground). R. U. Cambridge v. Gipsies.

SUNDAY, Nov. 2. Commemoration of Benefactors at St Mary's at 11.30 a.m.; preacher, Prof. Lumby. At 2 p.m. Ven. Archdeacon Hussey, St John's College, Oxford.

MONDAY, Nov. 3. C.U.A.C. Freshmen's Sports.

TUESDAY, Nov. 4. C.E.T.S. Meeting in the Guildhall at 2.30 C.U.M.S. Chamber Concert in Guildhall at 8.15. C.U.A.C. Freshmen's Sports. Emmanuel College, Jessop Sculls. Downing College, Brickwood Sculls.

*** Many College Football Matches have been omitted from want of space.

CHAPEL SERVICES.

Nov. 1 (All Saints' Day), King's: Novello in E.; anthem, "These are they," Dykes. St John's: Calkin in B flat; anthem, "What are these?" Pierson. Trinity: Gregorian Tone, No. 3.; anthem, "What are these?" Pierson.

Nov. 2 (21st after Trin.) King's: morn. service, Hopkins in F.; hymn. 120; aft. service, Hopkins in F; anthem, "Every creature," Spohr. St John's: morn. service, Sullivan in D, Garrett in D; hymn 540; even. service, Dyer in E flat; anthem, "What are they?" Dykes. Trinity: morn. service, Gregorian Tones Nos. 3 and 119; hymn 167; even. service, Walmisley in D. minor; anthem, "I beheld, and lo!" Blow.

FRESHMEN'S LIST.

We have received the following corrections and additions to our list of freshmen:

St John's: F. Sandford, 4, Jordan Yard.

Trinity: F. M. Lucas, 14, Round Church Street; E M. Lucas, 35, Jesus Lane.

Non-Coll. 69—To add: Bisshopp, F. R. B., Jepson, W. F., Morrison, J. T. J., Sherrington, C. S.

MICROSCOPES—Collins's Educational (1 inch and ¼ inch) £5 10s.; Cole's Physiological objects for the Microscope, 1/6 each. Cases to contain Microscopic Objects, 3/6 and 5/6. Cases of Dissecting Instruments, £1 1s. Pocket Cases of Surgical Instruments, 35/-, 40/- and 52/6. Aneroid Barometers, and Thermometers (Clinical 8/6); Scalpels, Forceps, Scissors, Stethoscopes, Subcutaneous Injection Syringes. Eye Preservers, Spectacles and Folders. Elastic Socks and Knee Caps for Athletics. (Five per cent. discount for Cash). H. J. Church, 18 and 19, St. Andrew's Street, Cambridge, (Advt.)

UNIVERSITY ADVERTISEMENTS.

"SOCIAL PURITY." An Address by Mrs. JOSEPHINE BUTLER at Cambridge to Undergraduates and others. Price 6d. London: Morgan & Scott. Cambridge: Elijah Johnson.

Cambridge University Church Society.

WEDNESDAY, October 29th, Meeting at 9 p.m. Paper by A. F. GRIFFITH, B.A., Christ's, on "Church Work in Rural Districts.' The Terminal Sermon will be on November 6th, not November 5th.

Emmanuel Congregational Church Cambridge.

SERVICES will be held THIS DAY (Wednesday) in connection with the Ordination of Mr. W. S. HOUGHTON, at 3 p.m. when the Rev. H. ALLON, D.D., of London, and the Rev. G. S. BARRETT, of Norwich, will take part in the service; and at 7.30 p.m., when the Rev. J. BALDWIN BROWN, of London, will preach to the church and congregation.

EXCHANGE AND MART COLUMN.

WANTED, SACH'S BOTANY. [G. 1.

THOMSON and TAIT'S Natural Philosophy. Original Edition Perfect, and in good condition. Offers wanted. [S. 1.

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THE UNIVERSITY PULPIT.

SUPPLEMENT TO

The Cambridge Review.

WEDNESDAY, OCTOBER 29, 1879.

Oct. 26th, 1879.

Sermon by the Right Rev. HARVEY GOODWIN, D.D., Bishop of Carlisle.

"Come now and let us reason together."—Isaiah i. 17..

In preaching from the pulpit to-day, I bear in mind that we have just entered upon a new academic year. Possibly there will be some present who attend Great St. Mary's for the first time: certainly there will be some, perhaps many, to whom Cambridge life is an untried thing, and who are experiencing the pleasure and also the anxiety of their new position. A man must be wonderfully calm and self-possessed if he does not enter upon University life with some feeling of anxiety: in many ways it is the most important epoch of his life: mighty results depend upon the manner in which he makes his start in the race: a bad start may spoil everything.

Hence a preacher who is called upon to occupy St. Mary's pulpit at this season may be pardoned if he has in his thoughts the general character of a Cambridge career, and some of the dangers and difficulties which attend it: he may be pardoned if he puts out of his mind for the nonce hard problems of theology and matters of controversy, and burning questions of Church polity and the like, and gives the second place in his thoughts to the senior members of the congregation, while he gives the first place to those who have most recently come into residence, and asks them more than others to "reason together" with him upon their plans, their position, and their prospects.

In quoting the words of my text I have omitted a portion of the verse which in some respects may be regarded as the most important: as the passage stands on the page of the prophet Isaiah, it runs thus:—"Come now and let us reason together, *saith the Lord*": the invitation is from God himself, and assumes its highest meaning when it is regarded as coming from Him. In a certain and very true sense God reasons with every man: it is the royal prerogative of mankind that they can be reasoned with, that they have a conscience, and an instinct of personality, and a sense of God, which other creatures have not, and which constitute the highest definition of manhood: I shall have something to say presently, concerning the laws according to which this reasoning between God and the soul of man appears to be governed: but I have omitted the words, *saith the Lord*, from my text, because I wish to give to the invitation, "Come and let us reason together," a wider scope, and to discuss the reasoning which may be pressed upon a young man's mind in several ways besides that one sovereign and principal way, according to which his Father in Heaven, by the power of the Holy Ghost, reasons with his conscience and his heart.

For instance, I should suppose that each College Tutor would adopt towards his pupils something of the tone of one who quietly reasons with them, concerning the circumstances in which they are placed. The Tutor is emphatically *in loco parentis*:—he is not merely the College Lecturer, but the man who has charge for the time of the interests, worldly, mental, spiritual, of those entrusted by God's Providence to his care. And it is only likely, only reasonable, that a Tutor who feels his responsibility should speak as a parent would, concerning the advantages and the duties and the dangers of College and University life: he would speak perhaps of the importance of a wise choice of companions, of the advantage of quiet steady reading, of the religious and social privileges of the place, of the temptations to extravagance, the exceeding dangers of a life of idleness and pleasure: he would do all this to the best of his ability,—nay, I doubt not that what I have described does habitually take place: and the result is different with different men: some feel thankful, and treasure up the good advice which is given them, some think of it for a moment and then forget it, while some (it may be) deride and despise it at once and altogether: but the point upon which I wish to lay stress is this,—namely, that if the Tutor says "*Come now and let us reason together*," he will infallibly have the best of the argument, if argument of any kind be possible: the idle and pleasure-loving man would never have the face to justify his conduct by any reasoning: idleness may be very fascinating, the love of pleasure—even of vicious and sinful pleasure—may have become practically the imperious master of the soul, which will be obeyed; but as for justifying this line of conduct by any process of reasoning, the boldest man living would not undertake the task. If the Tutor says concerning the course of life, which not only he but every Tutor in his senses would recommend, "Its ways are ways of pleasantness, and its paths are peace," some part of the man to whom he addresses himself might resist the conclusion, but his reason would certainly assent.

But the education of Universities, as of public schools, depends as much upon a man's companions and contemporaries as upon his tutors and seniors: it is the very principle of English education that this should be so: in its application the principle has its advantages and it has its dangers: and it is important to observe that the principle may be applied both actively and passively. A young man may feel the power over his companions which his position gives him, and may feel himself bound as in the sight of God, to turn that position to account: it will require wisdom to do so successfully: a well-meaning man may sometimes so act as to be regarded as a bore, and then he is not likely to do much good: nevertheless there are strong men who know how to use their strength, and who are able to reason both by word and example so as to produce great results. There is the classical instance of Paley, which will occur to the minds of some of you. Paley tells us himself how that he commenced his Cambridge career unprofitably: "I was constantly in society," he writes, "where we were not immoral, but idle and rather expensive. At the commencement of my third year, however, after having left the usual party at rather a late hour in the evening, I was awakened at five in the morning by one of my companions, who stood at my bedside and said, 'Paley, I have been thinking what a fool you are. I could do nothing, probably, were I to try, and can afford the life I lead: you could do everything and cannot afford it. I have had no sleep during the whole night on account of these reflections, and am now come solemnly to inform you, that if you persist in your indolence, I must renounce your society.'" This was very good reasoning: Paley felt the force of it: turned over a new leaf in the book of his life, and became a new man. It is not often that you meet with such manly reasoning as that which, under God, saved Paley from wasting his great gifts, but there is always plenty of reasoning of another kind: Paley's one farseeing unselfish outspoken friend belongs to a comparatively small society; but that multitude of boon companions with whom he spent his time, and who enjoyed his wit, and shared his idleness, represents a body of reasoners who are abundant in all generations of Cambridge life, and whose arguments have practically a great power of suasion. And therefore, if a man feels that he has not the mental and spiritual calibre, which will enable him to influence his fellows, he should at least consider how liable he is to be influenced himself by the attractions of society, and the example of companions: "not immoral," wrote Paley, "but idle and rather expensive": do not his words describe one of the most dangerous forms of society,—dangerous, just because apparently innocent, or at all events, not having a pronounced character of evil, such as would frighten any young man who had not already passed an apprenticeship in the ways of sin?

I suppose that in some respects the temptations to "idleness and

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expense" are less now than they were in Paley's days, probably in other respects they are greater. Certainly there is one class of reasoners on the wrong side, which has almost been created since those days, and which have increased and multiplied even since my own. Thirty or forty years ago we used to hear of money lenders; and no doubt if a young man was anxious to mortgage his future prospects, and his happiness and peace, for such gratifications as ready money could afford him, he could find persons willing to advance ready money; but so far as I know, there was no wholesale offering of money to all who can be tempted to take it,—no constant invitation by postal circulars, from firms in London, saying "Come let us reason together,—surely you must want more money than you have—surely you would like to borrow it on easy terms, upon personal security." I confess I was quite horrified some short time ago, when I received from an undergraduate some three or four circulars from money-lenders, all of which he had received by post, within the first week or two of the October term. I suppose there is no possibility of this mischief being stopped by authority: but it certainly is a very evil thing: if money lenders had any bowels of compassion, I should say it was a very *cruel* thing: but, at all events, I may sound the note of warning to those most concerned: I may say, avoid those crafty circulars as Eve ought to have avoided the serpent: burn them, if burning be not too good for them. "Surely in vain is the net spread, in the sight of any bird."

To pass on, however, from this disagreeable subject, let me remind you how thoroughly the words, "Come and let us reason together," express the distinctive traditional characteristic of the University of Cambridge. This University of ours is, as we hope, one of those "places of sound learning and religious education," for which, from this pulpit, we bid the prayers of faithful people. Now the traditional principle upon which education has been carried on here has been that of *reasoning, arguing*, or according to the old-fashioned term, *wrangling*: the task propounded to our students has been not merely to read what Aristotle or Newton has written, but to discuss and defend what they have written: not merely *Statuit Newtonus*, but *Rectè statuit*: and so the prime honour of the University has been given to the *Senior Wrangler*, or the *Prince of Reasoners*: and the name of *Examiner* is a comparatively new name: the old name, which we still preserve, though it has lost its significance, was that of *Moderator*: not the man who gave out printed papers, or asked questions *vivâ voce*, but the man who superintended the intellectual combat of the Wranglers, who settled, as an umpire, any questions which might arise in the course of the argument, who meted out at his discretion praise to the deserving. It was a noble conception; gone, no doubt, past the possibility of recall; and we have in its plac the system of manifold Triposes and examinations in a constantly increasing and ever more various set of subjects, by means of printed questions and written answers: it would be foolish to complain of the inevitable, and in many respects I do not doubt our system is better than it ever was before; we keep more completely abreast with the progress of science, or rather of all the sciences, and with the advance of learning, than we did in days gone by; but I sometimes question whether there is the same development of the robust practical intellect which was the result of the discipline of the schools in which our fathers wrangled. Certainly I am surprised, if one may look outside the Universities, at what strikes me as the rashness of the conclusions which are sometimes drawn by scientific writers, and apparently accepted as sound: you find an ingenious hypothesis confounded with, and put in the same scientific grade with a theory which has been tested in every conceivable manner, and invariably verified; the suggestion of some possible natural law, for example, described as a "theory" of the same order and kind as that of universal gravitation,—the meaning of the word "theory," in the Newtonian, and the highest sense of the word being apparently misunderstood. And the misfortune is—and this is my reason for introducing the subject into the pulpit—that of late the boundary fences between the science of nature and the science of religion have been very much broken down: the same rashness of induction, which places an hypothesis upon the same level as an established theory, also assumes the existence of a conflict between the truths which that hypothesis seems to involve, and the truths which the Church throughout the word holds: and so it seems to me that in addition to all the unbelief which is sure to exist in all times, which would exist even if the world the flesh and the devil were the only propagandists, there is a vast amount of what I may call loose illogical infidelity, arising from a general kind of belief that somehow modern discovery has upset ancient creeds, and that if you study natural history you must give up the Gospel. Now I hold that this condition of things, which I by no means desire to exaggerate, is very serious; and I cannot but believe that the safeguard against that kind of intellectual wildness, which leads to spiritual mischief, is to be found in the tone of mind which Cambridge ever has endeavoured and still does endeavour to foster: science no doubt has made vast strides since the time of Newton, not only in those branches in which he like a giant led the way, but also in others which then did not exist, and of whose possibility he could scarcely have guessed, yet I know of nothing which has been discovered, or which seems even to loom in the horizon of discovery, to invalidate those conclusions concerning the being and the power of God, which Newton did not hesitate to express. Would Newton, had he lived now, have been Atheist? I can conceive no ground upon which the suggestion could be decently made. And I think we may look to Newton's University, and to Newton's pupils,—to you young men, who have the opportunity of breathing the same atmosphere that Newton breathed,—as at least one rock upon which the waves of infidelity will break in vain,—say rather as a rock carrying a light to guide the wandering in their passage through the perilous deep.

Nevertheless reasoning will not do everything; a good Senior Wrangler may be a very bad Christian, and there are many previous possessions of the human soul which have not been won by argument. The mind has imaginative faculties as well as reasoning; poetry, music, painting, sculpture, are not things which can be proved: the pleasures of art must be felt,—by which phrase I suppose we mean to assert that they appeal to a different faculty, a different part of the mind from that which is conversant with logical proof. The same thing may be said of the affections; the love of a mother for her child, the respect of a son towards his old father, the inspirations of public spirit and patriotism, have little or nothing to do with logic: they are axioms of the heart, postulates of the feelings. And they are none the worse for this; they are, as precious, as real, as if they had been argued out with all the certainty that belongs to a proposition in Geometry: nay in one sense they are much better, because they rest upon and appeal to something more universal and so far more precious than the power which makes a man able to be a Geometrician: and therefore it is no derogation to the character of religious truth, if we say that the invitation, "Come and let us reason together," does not cover the whole field over which religious truth is spread: reason has of course much to do with it: nay there are certain departments of theology in which every power of investigation of which man is master may have full, and entirely legitimate play: it is impossible in fact to deal with Theology otherwise than in a scientific way; but just as you may have a science of Moral Philosophy and yet would believe no Philosopher who told you that there was no difference between right and wrong,—or as you may have a philosophy of the Feelings and yet would never accept the conclusion of a philosopher who told you that there was no such thing as the love of a mother,—so you may have a philosophy of Religion, and yet find deep down in your moral and religious being axioms concerning the existence and the power and the character of God, which are too deep for the deepest philosophy either to deny or even to confirm. If, therefore, I am told by one who wishes to reason with me, that my belief in God, my belief in the revelation made by Him through Jesus Christ our Lord does not rest upon reason, I am quite willing to grant that this conclusion is in some sense true. If it rested only upon reason it would be but imperfectly fitted to perform the great function in the human economy which belongs to the department of faith. It has been cleverly and sarcastically remarked concerning the great evidential controversies of the last century, that theologians were busy in *proving Christianity*, but that the difficulty was to know what was to be done with Christianity when it had been proved; and doubtless if the science of God is to take its stand by the side of the sciences of astronomy, chemistry, geology and the like—or if the truths of the Gospel are to be simply and merely matters to be settled by historical investigation and scientific criticism, the resulting knowledge of God, whatever value it may have, will have little, if any, for the carrying out of the primary purposes, for which it is worth while to contend for the "faith once delivered to the saints." It is not that a wise man shrinks from reasoning or fears criticism, but that in the nature of things the knowledge of God which will affect the conduct and regenerate the heart must rest upon a different foundation from that knowledge, which a man can discover by mere logical processes, the possession of which throws no special responsibility upon him, the contempt of which does not stain his soul with sin or cast a dark shadow on the future of his soul. What we want is not the banishment of reason from theology, not a divorce between science human and divine, not a feeling of bitter jealousy between the student of nature and the champion of the Apostles' Creed: what we do need is a candid recognition on both sides of the distinctive characters of the two departments of knowledge, so that they who reason may reason together for mutual edification and not for mutual destruction. This need is no new one, though recent scientific history may have thrown it into

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prominence. Let me quote to you what Bacon said upon the subject long ago. "It appears to me," writes Bacon, "that it would be of especial use and benefit if a temperate and careful treatise were instituted, which, as a kind of divine logic, should lay down proper precepts touching the use of human reason in theology. For it would act as an opiate, not only to lull to sleep the vanity of curious speculations, wherewith sometimes the schools labour, but also in some degree to assuage the fury of controversies wherewith the Church is troubled. Such a treatise I reckon among the things deficient; and I call it *Sophron* or *the Legitimate Use of Human Reason in Divine Subjects.*"*

Commending to your thoughtful consideration these weighty words of Bacon, I pass on to one more suggestion arising out of the words of my text; it belongs to a different class from those which I have put before you already. I have been speaking of various persons in various ways and for various purposes adopting the invitation, "Come now and let us reason together": but I wish before dismissing the words, to give them back (as it were) to Him to whom Isaiah attributes them, namely, the Lord God Almighty Himself. I believe that in a certain sense the words "Come, and let us reason together," express the very spirit of all the dealings of God with His reasonable creatures. If any conduct be enjoined upon mankind, or any conduct forbidden, it is because the enlightened soul will be able to perceive that the conduct enjoined is reasonable and good, and the conduct forbidden, unreasonable and bad: the primæval restriction of human liberty in Paradise was reasonable, on this ground if on no other, that it recognized the subordination of appetite and passion to a higher will as a prime condition of spiritual prosperity: and no one can say that the law given from Sinai, accepted as it has been ever since by the most intelligent nations as a worthy epitome of our duty towards God and towards our neighbour, deserves any other epithet than that of *reasonable*: but it is to be observed that reasonable as these laws may seem to be, and as they doubtless are, the enactment of them is based upon no appeal to reason, no argument, no invitation like that of the text, but upon the royal proclamation of Almighty God. "The Lord God commanded the man" concerning the forbidden tree "thou shalt not eat of it." "God spake these words and said, Thou shalt have none other Gods but Me." It is the indication of a loving union between God and man, when the language is not "Come and let us reason together," but rather, "do this which I command, and do not do that which I forbid: and so you find that the language of my text, which some would think perhaps to be the language that should always be used towards reasonable creatures, was reserved for men in an almost hopeless condition of rebellion: it was when the whole head was sick and the whole heart faint, when there was no soundness in the body from head to foot, but wounds and bruises and putrefying sores, that the Lord God of Israel condescended to argue with His stiffnecked children, and tried to bring them back by reasoning when the bonds of love had been broken.

Is not the language of the Gospel in this respect the fulfilment of the language of the Law? The keynote of the teaching of our Lord Jesus Christ is, I suppose, to be found in such words as these, "Come unto Me, all ye who are weary and heavy laden, and I will give you rest." He does not promise to batter down all objections to His claims as Lord and King by evidences which no reasonable man can resist, but He says rather "I, if I be lifted up, will *draw* all men unto Me." It is the power of the magnet, not of the slave driver's whip, not even of crushing argument, which describes the influence of Christ over the souls of men. And indeed you need the hypothesis of some such magnetic power to account for the facts of history as you find them recorded. Jesus walked by the Sea of Galilee and saw certain fishermen, to whom He said "Follow Me," and they left all and followed Him. There was no reasoning here. And He saw a publican named Matthew sitting in his office and taking tolls and getting rich: and He said "Follow Me," and he rose and followed Him. There was no reasoning here. When our Lord appeared to St. Peter and others by the Sea of Tiberias after His resurrection, He first gave him the charge of the flock, then signified by what death he should glorify God, and then concluded with the old unfaltering, unmitigated, unbending command—"Follow Me." There was no reasoning here. Once more, think of Saul cast down to the earth, still more emphatically cast down from all his high thoughts concerning himself, and asking humbly, "Lord, what wouldest Thou have me to do?" and then hear the sentence concerning the chosen vessel for preaching the Gospel communicated to Ananias, "I will show him how great things he must *suffer* for My Name's sake." There was no reasoning here.

Reasoning! No, it seems the very reverse of reasoning; men called upon to give up all in order that they may gain imaginary thrones; men assured of a painful and shameful death by One whom they have professed to love; men taught that they must *suffer*, as the reward of their willingness to *do*. And yet these men never complained that they had been taken in, or that they had made a fool's bargain. Whatever may be doubtful concerning the Apostles and their history, there is no doubt about this, and a long unbroken succession of martyrs and missionaries and self-denying men and women down to the present time have borne them company, and kept them in countenance. Apostles and martyrs and missionaries are not reasoned into their apparently mad conduct, though they would tell you that their reason approved; the most exalted servants of the Lord Jesus Christ have been promoted out of the school of reason to take their places in the school of love; their language is not "We were unable to resist the evidences of Christianity," but rather this—"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us Kings and Priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen.

* "De Augmentis" (translation). Spedding's Bacon. Vol. V. 115.

CAMBRIDGE MISSIONS.

An interesting service took place on Sunday evening, at St. Giles', the occasion being the dismissal of two fresh missionaries to join the Cambridge Delhi Mission. The dismissal service was preceded by a sermon from the Bishop of Carlisle on behalf of another mission which took its rise in this University in 1857, the 'Universities Mission to Central Africa.' The Delhi missionaries were then dismissed by the Bishop of Ely. They are the Rev. S. S. Allnutt, of Tonbridge School and St. John's College, (2nd. Class Clas. Trip. 1873) and the Rev. G. A. Lefroy, Marlborough College and Trinity College, (1st Class Theol. Trip. 1878.) There will now be six Cambridge men working in Delhi, the mission having been started only two years ago. The following is an abstract of the Bishop's short address:—

"It is a marked feature in this service, that whilst you are to serve Christ in India, the field of labour of which most has been spoken to-night is Africa. It is surely a sign of the power of Christ's kingdom to bind together in *one* the kingdoms of this world, that in the truth to be taught . . . . intervening oceans should vanish from sight and Asia and Africa become one."

"In times past, says Bishop Milman, who himself laboured where you are going, "in Indian history you perceive among the inhabitants of the land a general contempt or abhorrence of the Christian Religion . . . . *now* not only do they recognize the beauty of the Gospel, the loveliness of our Holy Saviour's character, the general perfection of the Faith which He preached and the Church which He founded, but they seem to me to have a desire that it should be set before them with such attractive force that they may be unable to resist it. They have broken away from their ancient moorings, ... they have a longing for the haven." You go forth to an ancient people, a mighty people, no horde of savages, but the heirs of an old civilization, the disciples of a subtle philosophy, a civilization which is failing them, a philosophy which satisfies them not . . . How much of prayer and watchfulness is needed that those keen eyes should discern no flaw in your own lives! How much of study that those sharpened wits should have the Faith of Christ in all its perfectness! In time past perhaps the need of Thological learning in the missionary has been generally much overlooked. In India it can less than anywhere be dispensed with, and hence the great interest which attaches to the Delhi Mission, whose object is to grapple with the Hindoo intellect awakening from the long dream of the sufficiency of its own superstition and to place before it the Gospel of Jesus Christ, as a religion which gathers up into itself all the scattered germs of truth which underlie those vast systems of error, and contains within it that further Revelation of God which can alone meet the yearnings of men." The Bishop then presented each missionary with an Urdu Bible, with the hope that they might be enabled "as skilled scribes to bring out things new and old." The 'Gloria in Excelsis' having been sung, and a parting Benediction given, the congregation which had been so large as to overflow into the Church porch, dispersed.

APPEAL FOR CLOTHES.—Old Clothes and other garments will be gladly received by Rev. Edward Liddell, rector of Jarrow-on-Tyne, on behalf of the artisans and labourers of that parish, who are unable to get work in the ensuing winter, and are already in great distress. Clothes may be sent, either directly, or to F. J. Jenkinson, Esq., Nevile's Court, Trinity, who will forward them.
(Advt.)

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The Cambridge Review:

A JOURNAL OF UNIVERSITY LIFE AND THOUGHT.

No. 4.] WEDNESDAY, NOVEMBER 5, 1879. [PRICE SIXPENCE.

SUMMARY OF NEWS.

The shivering readers in the north wing of the University Library and the perspiring occupants of the basement-rooms may equally hope for better days. The engineer consulted by the "Warming" Syndicate recommends the pipes in the latter to be put into a straight-waistcoat of felt and canvas, to restrain their superabundant energy; while in the former he proposes to put two new coils in table enclosures. Will some member of the Society for the prevention of cruelty to readers suggest that a few chairs should be scattered about in the rooms for the use of those who wish to consult books, and don't feel inclined to lie at full length on the top of one of the hot-water tables—at present almost their only chance of doing so?

The battle of Human Anatomy as a Tripos Subject raged once more in the Arts Schools last Friday on the discussion of the Report of the Board of Natural Science Studies. Several speakers were severe upon it; and many who were not present will share in an inability to see why one section of Comparative Anatomy (and that not the best known) should be separated out as a distinct branch of knowledge in which a candidate can obtain a "First" without of necessity having any general anatomical knowledge at all.

We regret to have again to write that Prof. Maxwell is in a very precarious state, though he shewed slight signs of improvement yesterday.

Dr E. Perowne, Master of Corpus, was elected Vice-Chancellor yesterday. Dr Power, Master of Pembroke, was not installed for a second year, owing to his continued ill-health. In his speech on resignation in addition to a recapitulation of the chief changes during his year of office, and the now annual Jeremiad on the poverty of the University, the most noteworthy point is where, in speaking of the prospective changes in the University he says:—

"The Revolution (for such it appears to me) which is impending over our University and Colleges from without cannot, I think, be regarded by any of us without grave anxiety as to the future of our Institutions. Many no doubt look forward with confidence to their progressive improvement by the changes which are awaiting them—for myself I confess that my fears are stronger than my hopes as to the result."

Surely it is a serious matter for the chief resident officer of the University to take the opportunity of his resignation of office to declare his distrust of a Commission appointed by the almost unanimous voice of Parliament, before any of its plans are definitely settled, and when those that are known all tend to the extension of the influence and resources of the University. The dignity of the Vice-Chancellor's chair will certainly be diminished if its occupants are to represent not the University, but one party in it.

The winter session of Edinburgh University opened on Tuesday, October 29th. Opening addresses were delivered by some of the Professors; Professor Blackie insisted on the close connection between ancient and modern Greek, remarking that a man passes from the Greek of Xenophen and Plato to the Greek of a modern newspaper, with greater ease than from Xenophon and Plato to Homer and Hesiod. Professor Tait referred to the death of Professor Kelland. Upon the "Data of Ethics," by that long-suffering personage, Mr. Herbert Spencer, Professor Calderwood poured out the vials of his wrath.

Amongst the Graces passed by by the Senate on Thursday, Oct. 30th, were the following:—Report of the Honours Examinations Syndicate was confirmed; the Rev. J. Sharp, M.A. (Oxon.), was appointed to lecture on the Telugu language.

There will be a meeting of the Church Temperance Society to-day (Wednesday), in Pembroke Hall; the Bishop of Ely will take the chair at 2.30.

The Annual Meeting of the Philological Society will take place to morrow (Thursday, Nov. 6th), at 8.30, in St. John's. Papers are promised by Mr. Paley, and Mr. Verrall. Mr. Postgate will bring forward an important motion.

Mr. A. G. Steel, Trinity Hall, has been elected Captain of the University Cricket Club for the next season.

The last general meeting of the Cambridge University Society for Psychological Investigation was held Nov. 2, when the subject for discussion was "The two séances held by the Society during the past week with Mr. Firman, of Paris, as medium." The following resolution was passed: "That in the opinion of this Society there were at the séances held during the past week with Mr. Firman as medium, no phenomena manifested which could not easily have been produced by ordinary physical means, and that no proof was given that the phenomena manifested were not produced by such means."

The third Union Debate took place last night. We subjoin the official report:—Mr. S. G. Ponsonby, Trinity College President, in the chair. Mr. E. R. Christie, Non. Coll., moved "That in the opinion of this House the growth of Socialism would tend towards the Regeneration of Humanity."

Ayes.	*Speakers.*	*Noes.*
Mr. E. R. Christie, Non. Coll.		Mr. G. W. C. Ward, St. John's.
Mr. W. H. Bennett, St. John's.		Mr. F. G. A. Hitchcock, Trinity.
Mr. H. Cox, Jesus.		Mr. L. J. Jones, Trinity.
Mr. G. Newberry, Non. Coll.		Mr. J. K. Stephen, Kings.
		Mr. J. C. Isard, Trinity.
		Mr. H. Darlow, Clare.
		Mr. J. W. Hill, Trinity.
Neutral.		Mr. A. Giles, Queen's.
Mr. E. A. Parkyn, Christ's.		Mr. H. L. Stephen, Trinity.
		Mr. P. L. Renouf, Trinity.
		Mr. W. E. Reddie, Trinity.
		Mr. T. Beck, Trinity.

The honourable opener having replied, the House divided. Ayes 17; Noes 88. Majority against the Motion 71.

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The Fours were rowed on Thursday, Friday and Saturday last. On the first day First Trinity drew a bye, L.M.B.C. won against Caius, Jesus against Trinity Hall, and Third Trinity against Queens'. On Friday L.M.B.C. and Jesus beat First and Third Trinity respectively, the latter race being very well contested. Finally the Johnians secured an easy victory over the head of the river. This result is likely to lend an unusual interest to the races next May term.

Prof. Colvin's lectures on Raphael appear to be popular. He gives notice that in order to prevent inconvenience from overcrowding he will in future repeat each lecture on the day after its delivery. Here is a good chance for the art student to correct his notes of one lecture by attending its duplicate.

At the annual meeting of the Isaac Newton University Lodge of Freemasons on 27th ult., the Rev. F. J. Foakes-Jackson, Trinity, was duly installed W.M. by P.M. F. C. Wace, St. John's. The W.M. named the following as his officers for the year:—A. Gray, Jesus, S.W.; A. Campbell, Clare, J.W.; the Rev. B. Boughton-Leigh, Trinity, chaplain; John Deighton, treasurer; Rev. D. Hall, secretary; the Rev. J. C. Saunders, Downing, S.D.; A. R. Price, Clare, J.D.; R. C. Boughton-Leigh, Trinity, D.C.; W. Hillhouse, Trinity, I.G.; Lucas, Jesus, and M. Fowler, Trinity, stewards.

Professor Newton, of Magdalene College, is the new president of the Philosophical Society. We note with pleasure that Dr. Michael Foster is one of the new vice-presidents.

The *Guardian* understands that £20,000 has been paid or promised towards Selwyn College, and that the committee are waiting for £5,000 more to commence operations.

Mendelssohn's "Elijah" will be performed by the Cambridge Musical Society, on Wednesday, Nov. 19th Miss Orridge, who won such success here last term, Miss Marriott, Mr. Barton McGuckin, and Mr. King, have been engaged as soloists, and the band will be numerous and efficient.

We have received a letter from Mr. Howard, of Trinity, one of the Additional Pro-Proctors, complaining of our remarks last week on the disturbances at recent entertainments. Mr. Howard writes:—

I do not deny that one or two men evinced a taste for senseless screaming and rude mimicry of the singers, but they were easily and quickly checked, and certainly caused no general annoyance. It is true that many men joined in the choruses, but at an entertainment given mainly for the amusement of undergraduates, I cannot see that this is ungentlemanly, and I believe that the enjoyment of the rest of the audience was increased rather than spoiled thereby.

I was present at three of the performances to preserve order, and (if I may quote words familiar to hearers of "H.M.S. Pinafore") "I desire to convey to you officially my assurance" that the behaviour of the undergraduates generally was excellent. The Mayor of Cambridge, who was there on two evenings, informs me that he was perfectly satisfied; and as the authorities of the University and town are thus agreed, I think you will allow that on this occasion (to quote once more) "official utterances may be regarded as unanswerable."

We are glad that the authorities did not find the disturbance at any time beyond their control, but we must still maintain that it was unworthy of the audience: an opinion shared by other Cambridge papers.

THE RIVER.

The first day of the four-oared races produced few, if any, exciting races. First Trinity drew the bye, and opened the proceedings with a row-over. In the execution of this formal process, their form elicited much adverse criticism. L.M.B.C. then contended in a heat with Caius. The former crew had overtaken the latter at the Ash Plantation (persistently called the "Willows" by those who style themselves the "cognoscenti") and paddled in behind them, completing the distance in 10min. 55secs—very good time, considering that they had to easy for the losing crew. As to time, however, we must remark that the day was a particularly "fast" one, a fairly strong breeze being in favour of the boats; while, at the same time, it blew slightly off the tow-path shore of the Long Reach, rendering an application of the rudder, on that part of the course, at least, hardly necessary. We may add that the L.M.B.C. boat was beautifully steered.

In the second race between the Jesus and Trinity Hall crews, Jesus had the first station and won without difficulty. The steering in both boats was very indifferent. Time, 11min. 4secs.

In the third race Third Trinity rowed against Queen's. "Third" had the second station, and gradually gaining on their rivals, were only about fifty yards off them at Morley's osier holt. Thence to the finish "Third" rowed rather within themselves, and won tolerably easily. The Queen's crew, though over-matched, rowed with great determination, and preserved their form very fairly throughout. The steering of Third Trinity was excellent. Time (we believe) about 11min. 7secs., though an accident to a pistol made it difficult to say.

On the second day L.M.B.C. met First Trinity, and disposed of them with ridiculous ease from start to finish. Time something over 11min.

The second heat between Jesus and Third Trinity proved extremely interesting. Both crews rowed with great determination throughout, and in good form. As was generally anticipated, however, Jesus proved the least bit too strong for "Third," and won a fine race by, we should say, some 15 to 20 yards, Third Trinity easing when their opponent's pistol was discharged. Time 10min. 51secs.

On the third day, in the final heat, L.M.B.C. had first station and Jesus second. The race needs little description. Whatever chance Jesus may have possessed, was lost by the eccentric course pursued by their boat. When we say that they fouled the Vicarage field, opposite Ditton Corner, in their a tempt to round that promontory, we need say no more. Up the Long Reach the boat went fairly straight, though occasionally yawing in and out in a most unnecessary manner. L.M.B.C., who rowed a very fast stroke, kept a beautiful cou se throughout, and won by 15secs. Time 10min. 48secs. We hear that something went wrong with the rudder of the Jesus boat. Whether this is so we know not; we merely state the fact that the course pursued by their boat was most erratic.

In commenting on the rowing of the respective crews, we can only say that the winning crew did not row in such good form as that of last year. No doubt, the loss of their No. 3, at a critical period of training and practice, affected them seriously. But for all that their rowing had fallen off a great deal. This we specially noticed as they paddled down to the post before the final heat. Stroke was doubling over his oar at the finish, in a manner painful to witness, and the rest of the crew, if we may except bow, who appeared to us both to row and paddle equally well, failed to row the stroke out at the finish. It is true, that a good deal of this imperfection disappeared when the matter came to racing, but more of it remained even then than we cared to see. We hope the L.M.B.C. will not forget that a crew that cannot paddle well toge'her, cannot, generally speaking, race, though they themselves furnished a brilliant exception to the rule.

We must congratulate them heartily on their victory, and cannot leave the subject without remarking that the steering of the crew (for which their bow was responsible) was a treat to witness. No. 2 rowed, as he always does, very hard. The same remark applies to No. 3 and stroke, though we must cavil at their want of form.

The Jesus crew deserve very great credit for their rowing. Very few people who saw them three weeks ago, imagined that they could possibly improve as much as they did before the day of the race. They rowed long, and very fairly together, and their paddling, as they went down to the post for their final heat, contrasted very favourably with that of L.M.B.C. Had they kept a good course in the final heat, they would have made a very close race with L.M.B.C.

Third Trinity rowed very well together, and in good form. They were also excellently steered by their bow. They were somewhat deficient in strength, and neither they nor the Jesus crew were quite so much a four as the L.M.B.C.

Of the other competitors we liked Queens' best. They rowed fairly long, were very fairly steered, and preserved their form under defeat. For four-oared rowing their style was unsuited; it would have paid much better in a heavy eight, and the same remark applies very strongly to the rowing of the Caius four.

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A CAMBRIDGE THEATRE.

We are not disposed to take such a despondent view of this question as that expressed by the writer in a recent number, who, after asking two or three times with plaintive cry "Why is there no Theatre in Cambridge?" comes to the melancholy conclusion that, thanks to the Puritans, that taste for enlightened enjoyment which must have been so characteristic of England in the Elizabethan age, has perished out of the land. True that the Puritans crushed out the drama, by closing the theatres, and ordaining that every public player should be whipped, while every spectator present at any such performance was to be fined; true that with the Restoration it burst out again with a licentiousness which was the natural consequence of reaction, and reflected only too truly the spirit of the capital and the Court. What better indication of that spirit can we find, than the record that a play of Wycherley's "was damned, *because it was a moral play*?" Since that time the stage has gone through many phases, but never has its position been better than at the present day, never have its prospects seemed brighter. Writing in 1871, George Henry Lewes saw signs of improvement, and throughout this decade its progress has been wonderful. Indications of this are easily found; witness the discussion which has recently been occupying the columns of the *Times*, on the subject of a National Theatre. The same paper only a few months ago writes:—"The prospects of the drama, both serious and comic, have never, within our recollection, been so hopeful as at present," and goes on to speak of "the lessening of prejudice against the Theatre." Again, M. Got, the *doyen* of the Comedie Française, and an accomplished judge, tells us that during the last ten years our progress has been "marvellous," it took him "by surprise," he was not "prepared for it." Lastly, and perhaps most significant of all, look at the number of good theatres we have already, and the large and increasing body of playgoers. We know there are some people who still look upon the theatre as the Devil's house, that there is some of the old narrow-minded prejudice still surviving, but it is prejudice based for the most part on ignorance, at least so far as our experience goes; for we have found that those who are most prejudiced against the theatre know little or nothing about it, and in nine cases out of ten, have never even been within the walls of a theatre at all. To such people, Mrs. Kendal, charming actress and admirable woman, spoke very sensibly not many months ago at Manchester, when she and Mr. Kendal found time to give a reading for charitable purposes, in the midst of a provincial tour. "You must not allow yourselves," she said, "to be led away by all the things you hear said against the theatre; I feel very sad when I take up the papers, and see the things said about my noble profession. I cannot understand how you intelligent people can really believe them. Of course there is bad in every class, but you must not believe all that is said against them. Don't let yourselves be led away by people who say things they know nothing about. I want you to come and judge for yourselves, and if you find anything reprehensible, stop away; but don't run down people who are striving to do their duty."

Is then the idea of a theatre in Cambridge altogether Utopian, is it too visionary to be possible? We would fain think not. Visionary it may be, but many a castle in the air has before now become a castle on terra firma, and we see no reason why it should not be so in this case. Difficulties there may be, and serious difficulties, but what difficulties may not be overcome by an influential committee, with a judicious mixture of young and energetic Dons? The benefits are obvious. Mental recreation and amusement seems to us to be the primary object of the theatre, at least for educated people; and though we have abundant means for physical recreation in Cambridge, we have not many forms of mental recreation open to us at all, and the theatre is we think the best form of mental recreation that there is. It is something akin to the recreation to be got by reading a novel, but on the stage we get the words spoken with point by the characters themselves, we get a picture pleasing to the eye, and a complete illusion which raises a man out of himself, and makes him forget his own cares and troubles in those of others, while he carries away with him a plenteous store of the pleasures of recollection. Cambridge is, chiefly owing to its climate and situation, rather a depressing place, and a theatre would of all things be calculated to dispel the dulness arising from this depression. We do not for a moment think of advocating a theatre with a stock company to play all the year round; such a theatre would not be feasible, nor perhaps advisable; but we want a theatre to which good London companies could be invited three or four times during the term, according to the selection of that committee of which we have spoken. Second-rate companies, itinerant Christy Minstrels, and such like exponents of the art, we have, and are allowed to have, *ad nauseam*; why may we not have a good theatre, a good company, and a good play? Cambridge has seen many theatrical representations before now: we hear of them as far back as the fourteenth century, and from the middle of the fifteenth century to the time of the Great Rebellion, they were of frequent occurrence. That they were carefully got up and of considerable importance is evident, for in 1594 the Vice-Chancellor writes to Lord Burleigh to ask for a loan of the royal robes from the Tower, "as there are in the Tragedie sundry personages of greatest estate to be represented in auntient princelie attire, which is nowhere to be found but in the Office of the Roabes at the Tower." And it became a common custom to entertain Royalty in this way; thus when Queen Elizabeth visited Cambridge in 1564, she witnessed a performance in the Chapel of King's College, as did also Prince Charles in 1612; while two years later a series of representations were given before King James in the Hall of Trinity College. Moreover in the statutes of the latter College it is laid down that if the lecturers omit the usual representations of comedies or tragedies at Christmas they are to be fined to the extent of twelve shillings.

We may conclude by expressing a hope that the subject may be taken up and seriously considered in the proper quarter, and we trust the day may not be far distant when we shall see a theatre in Cambridge, founded and flourishing under the auspices of the University.

WM. TRENCH KIRKPATRICK.

DOMINANT IDEAS.—A SUGGESTION.

The 'Spirit of the Age' is a phrase, delightfully vague in its very comprehensiveness, which has been in every man's mouth since the days of Montesquieu, and has flourished of late with a fresh aroma under its German Synonym, Der Zeitgeist. I think, however, that we are inclined to be too hopeful as to the amount of knowledge we imply when we use the expression. Speaking of it in its present form as the Modern Spirit, Mr. Bagehot says:—"It is not easy to concentrate its essence in a phrase: it lives in our life, animates our actions, suggests our thoughts. We all know what it means, though it would take an essay to limit and define it." His 'we all know' seems to me too strong, and it is for the purpose of getting at this knowledge in a simpler way than by limiting and defining our ideas on the subject, that I am about to offer a suggestion.

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It is undoubtedly important, and should be interesting, for every one to find out what the spirit of his age is, or more accurately, perhaps, what he hopes it is, or would like to make it. But to gain even a glimmering notion of this requires a fineness of insight which only a man here and there can be expected to possess, and a largeness of reading and experience which junior members of a University are necessarily without. Yet it seems not impossible that every one may find a test which will give him the not unfruitful knowledge of what the Zeitgeist is for himself, what spirit animates *his* view of what life is, or what it should be. I have not in view extreme cases of ideas which would revolutionize moral and social life in the theoretical spirit of a Comte or the practical spirit of an Owen, but rather of ideas, as they affect the life and work of the ordinary well-educated and well-intentioned man. The revolutionary spirit is a transient phase of mental life, except with the men of heroic mould who plant the landmarks of the history of nations. But we, I suppose, shall engage in some recognised occupation; we shall marry, or, taking the two-mile radius, be given in marriage. But there is an ideal side of life to be accounted for; the divergence of ideas of the pessimist and of the optimist seldom reaches the sphere of their affections, or their way of going about ordinary matters; and the *insolens tyrannus* may be as much revered in his own household as the most popular of demagogues in his. It is the life of ideas rather than of business and affection which is influenced by the Spirit of the Age. Now, for some special pursuits, special tests are available. For example, the future politician should be able to say whether he holds most to the principle of aristocracy or to that of democracy, to the aggregation or the separation of nationalities; the future schoolmaster should know whether he is for maintaining or abandoning the supremacy of the classical type of education; the future clergyman must decide between the claims of Reason and of Authority, or adopt some method of harmonizing and reconciling them. But is there any test for all these, when out of their special sphere, for he broad case of University men in general, who may be supposed to have some more or less defined purpose of disseminating ideas, their own, or those of someone else, when they get out into the world of active life, or of working them into the higher aspects of their own character? In view of the advisability of getting at this broad idea, I come forward with a speculative kind of suggestion.

It is based on a comparison to be found in the recent sympathetic memoir of John Lothrop Motley, by Oliver Wendell Holmes, where our old friend, the genial and humourous "Autocrat" draws attention to three somewhat noteworthy literary productions. These are: *Pelham* (1828), by the late Lord Lytton; *Vivian Grey* (1825), by Benjamin Disraeli, and *Morton's Hope* (1839), by Motley. The comparison would be closer and would suit my purpose more exactly, if we substitute for Pelham, Lytton's first novel, *Falkland* (1828), so I shall assume this alteration made. Each of these novels shows unmistakeably that its author was under the influence of Byronic ideas, and wrote in the Byronic vein. "Passion showing itself off against a dark foil of cynicism" is the characteristic. They were all failures: *Falkland* and *Morton's Hope* fell stillborn, *Vivian Grey* was kept in circulation by "the action of the foreign presses", against the wish of its author. But this is not the point; what we have to notice is, what the influence was which actuated their authors in their first flights, and we find that to them the spirit of the age was the spirit of Byron.

Now I make no presumption that those to whom I am offering a suggestion are going to climb the "heights where Fame's proud temple shines afar," as novelists, historians, or statesmen; nor yet that they are going to write first works which shall be failures: they need not even be going to write novels at all. But they may be going to write in some form or other, at any rate they are going to think and to talk, and the question is, with what leading conceptions will they enter upon their immediately post-graduate days. We might attempt to solve the difficulty by the application of some direct questions. Are we hopeful and confident in the immediate as well as the final supremacy of the *καλὸν κἀγαθὸν*, is there a well-spring of energy within us, and a joyous trust that the future can, and a determination that so far as we can do anything it shall, be higher and nobler than the past; that each succeeding generation shall start from a higher level than the one before it? Or is the cold touch of the spirit of pessimism upon us, are we despondently inclined to take things as they are, troubling ourselves with questionings as to whether life is, at bottom, 'worth living'? Or again, we might try to approach a solution by an indirect but perhaps more accessible route by asking—what leader do we follow? Whose 'great language' have we tried to learn? Whose 'clear accents' have we yearned to catch? Is it Carlyle, the interpreter to an even wider world than Coleridge reached, of the unreality of the passing show compared with the eternal reality of the divine idea? Or do we doubt, not without hope, with the infant-cry of '*In Memoriam*,' or again do we trust in the virtue of science with Huxley, or in the culture of the few, with one Oxford leader, in the development of the æsthetic side of our nature with another, or 'the moral æstheticism' of a third; or lastly, are we coolly critical, inclined with so many of the lesser lights of literature and thought *securum agere ævum*?

It may be that some of us have already taken our sides, and know it; that we could answer such questions as the above with promptitude and decision. But to those who find it difficult to ascertain by direct questioning how they stand, what they take the Zeitgeist to be, or what they would like to make it, I propound my long-delayed test, which is this:—Suppose, merely *suppose*, I were going to write a novel or a poem, what would be its prominent idea or spirit? Never mind whether or not I set about writing it, the supposition is enough, what main purpose should I conceive myself as eager to work out? Of course I am not now talking of work which is merely descriptive, whether of character, incident, or external nature, or which is essentially the unfolding of a tale of love. Many of the most interesting first novels would not illustrate my position at all. "The Professor," the magazine stories of Thackeray, "Pickwick," "Scenes of Clerical Life," all, with more or less of artistic treatment, portray different strata of life and different types of character; how different, let the unnamed Muse of Epic Prose relate. But the three novels before mentioned were all novels of ideas, in them their authors were developing conceptions of life, the working out of which is the main motive of the whole. Suppose then we were going to write with an idea, what would that idea be?

He who can answer this question may, I think, be said to be at least on the way to fulfilling the injunction of the old Delphic oracle—"Know thyself." Even if he answer it, as probably many of us would, in a negative sort of way, if he find that he is totally unable to conceive what he would in good faith make the basis of such a novel or such a poem, he has found out this much—that he has no dominant idea to work out. He might then, possibly, be led to fulfil the injunction which seems a natural corollary of the oracular deliverance—"Inform thyself."

A. CALDECOTT.

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ENTRANCE SCHOLARSHIPS.

It is folly to pull up a plant by the roots to see how it is growing. Such is the oracular reply we often receive when we are anxious to reform existing institutions. The illustration is specially apt and reasonable, and we straightway bow to its cogency. But is the analogy true? We think not. Pulling up by the roots means, we take it, either constant or close criticism, and we may doubt whether it is noxious that criticism should be either the one or the other. The aphorism appears to us misleading, and we venture to discard it in the following remarks. We propose to pull up the system of entrance scholarships by the roots to see how it is growing.

There are two classes of entrance scholarships—those at our Universities and those at our Public Schools. The same censure or apology may be applied in a great measure to both, but our observations are intended to relate only to the second of the two classes.

Three questions naturally suggest themselves. Are entrance scholarships wise and beneficial? If not, are they a necessary evil? And if so, what alteration can be made to better the present system?

And first, are they wise and beneficial in themselves? We are bold enough to submit that they are neither the one nor the other. They are guilty of fostering two tendencies distinctly evil at an early age—specialisation, and cram. It would seem ridiculous, if it were not so familiar, that a lad of fourteen should be rewarded with an income of £60 per annum for six years for shewing a special acquaintance with the difficulties of classical composition. Yet so it is. It may be said that special knowledge is not what the examiner desires to reward. Still, as a fact, he does this. Scholarships generally are either classical or mathematical: they are rarely given for combined excellence in both. Composition in Latin or Greek is notoriously the thing that pays, and so we are reduced to the absurdity of rewarding special knowledge of classical composition at the age of fourteen. And then comes the question of cram. Go to any preparatory schoolmaster, and he will tell you of the immense temptation he is under to cram his boys. Impecunious and ambitious parents must be gratified: his own reputation as a successful teacher must be maintained, and if possible increased. It is not our intention to draw a lucid picture of the damage done to health by scholarship training. We are disposed to think that such damage, though sometimes severe, is often overrated. But what we wish to insist on is an evil of another kind. Specialisation and cram nourish a spirit of examination-love, not of knowledge-love, a spirit of rivalry and selfish ambition, of viewing all knowledge as a subject for examination, and of thinking that all the struggle of life is over when the Tripos list is out. This is the spirit which needs exorcising.

But perhaps Scholarships are a necessary evil: perhaps some such assistance is necessary to aid the parent with inadequate means, or some such stimulus requisite to evoke latent genius. To take the last of these two hypotheses first. Now that boy must be either of a very greedy or very sluggish temperament, whom the present list of prizes at our large public schools fails to arouse or satisfy. A glance at any prize list is enough to answer this objection.

The other objection is of more moment, and presents more difficulty. But even here the system is at fault. For it is well known that in a large number of cases scholarships go to those who can afford to do without them, and who only gain them because their means have enabled them to procure a better education than their poorer competitors. But what of the residue who are by the help of scholarships permitted to reach an education otherwise out of their grasp? There are doubtless such cases, and as they are the only excuse for the existence of scholarships let us discuss them.

And this brings us to our last question, viz., what improvement can be effected in our present system? First and foremost, if we are to have entrance scholarships, they must go to the proper persons, to those who require them. And to insure this, some mode of enquiry must be devised by which the candidates may be proved worthy. To this it is objected, that such inquisition is liable to abuse, and is offensive in itself. We can only reply that the system acts exceedingly well in the case of sizars and subsizars, and in that of foundations at our great public schools. More substantial testimony could not be wished.

Secondly, scholarships should not be given as a reward for special knowledge. On the contrary, what ought to be rewarded is the highest standard of excellence in all the subjects collectively which a boy of fourteen naturally learns in the ordinary course of a school term, viz., in French, History, Elementary Mathematics, and Classics. A boy ought not to begin to specialise before the age of eighteen at the earliest. What school education should do is to train him in a variety of subjects up to that age, until he is able to indulge his peculiar bent with profit.

But we have not space to deal more fully with the subject, and we can only hope that these suggestions may stimulate some reader to attempt the improvement of a system which has so many glaring defects.

E. W. HOWSON.

CORRESPONDENCE.

SELWYN COLLEGE.

To the Editor of the Cambridge Review.

SIR,—Mr. G. W. Johnson's attack upon Selwyn College and its promoters is more amusing than damaging, but it is not wanting in confidence. His letter may be reduced to a syllogism, thus:—Episcopacy is narrow and sectarian; the late Bishop Selwyn was a representative of Episcopacy; therefore those who found a College in memory of Bishop Selwyn are doing a narrow and sectarian thing. And, by way of strengthening his position, he throws out a parallel, and compares the embryo Selwyn College to the existing Keble College, Oxford. Keble, it seems, is "a strictly sectarian seminary;" and Selwyn is to be "a sister, or at least a first cousin," of Keble. Since your correspondent evidently does not know Oxford, though he writes about it, he may be glad to be informed that Keble has long outgrown its first days of apparent isolation, and that Keble men, so far from being "shut up in a sanctum," or kept "in strict seclusion and separation" on so e "mediæval monastic method," mix freely with the rest of the University on a level with the best and largest colleges, and hold their own in the schools, in the Union debates, and in athletics on land and water. Is it not fair to assume that cousin Selwyn will do likewise, when the time comes for her to take her place as a member of Cambridge University?

But the most amusing feature in Mr. Johnson's sketch is his assumption that narrow-minded Churchmen, if they wanted to found a secluded seminary at Cambridge, would dedicate it to the memory of Bishop Selwyn! George Augustus Selwyn, of all men who ever lived and wrought nobly upon this earth, to be associated with the idea of narrow-mindedness! The great Missionary, whose sympathies were as large as his hopes, who visited the islands where Presbyterian or Independent missions had been planted before his time, took note of their work with keen interest and without thought of jealousy, and, leaving these with his "God speed," proceeded to other fields where the ground was not yet occupied,—Selwyn, the brave captain, whose ship was always at the disposal of those other missionaries of the Gospel, if he could carry them hither or thither for work or rest,—surely, his name would have but an uneasy attachment to any "sectarian seminary." The truth is, your correspondent probably knows as little of Bishop Selwyn's life as he does of the aims of the men who revere the great Bishop's memory; or (may I add?) as he does of the teaching by which the faith of Churchmen is nurtured. At all events, before he indulges in a fling at Pearson on the "*Creeds*," and Hooker's Ecclesiastical "*History*," it would be as well for him to make himself acquainted with at least

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the *titles* of our best-known books of theology. If he would then go on to study them with some thought and care, he might perhaps come to change his opinion as to the uselessness of Pearson and Hooker in the equipment of a young Christian soldier (whether Churchman or Nonconformist) for his battle against the atheism of the coming age.

F. H. COX.

ROBBERIES IN COLLEGE.

To the Editors of the Cambridge Review.

SIRS,—In view of the pilfering which seems at the present moment to be prevalent in College rooms, I venture to suggest what I believe would prove a simple and efficacious safeguard. It is briefly this:—That between the hours of 2 and 4 p.m., no persons with parcels or notes should be admitted into College. It is too much to expect of human nature that a man should invariably sport his door when he goes out for the afternoon; bed-makers do not as a rule return before 4 o'clock, so that for two hours the staircases are practically deserted, and the rooms a prey to any casual visitant. To diminish the number of these visitants would not seem a difficult matter, and would prove of great service.

I hope that the authorities may be induced to take this matter up.

L. J. JONES.

Trinity College.

THE DRAMA.

(From a very occasional correspondent.)

SIR,—When the notice of your valuable paper first appeared, and I called upon you to proffer my services in any capacity whatever, you first hinted that you had a vacancy on your staff affording brilliant openings,* and on my declining it, *for reasons best known to ourselves*, you gave me one of those looks, of which like certain passages in the Greek poets, there is a variety of readings, and told me I might go to — anywhere.

Sir, I left. Your gyp kindly assisted me down your staircase, and otherwise I arrived home safely. Then I selected a chair with a soft cushion, and sat down to meditate how I could serve you. I resolved to represent you at the theatre.

For two or three weeks past my notice had been attracted by countless announcements in all kinds of type, varying from a foot and a half to the ninth part of an inch, that "Pinafore was coming;" little dirty boys pursuing a retrograde course, as is the custom of little dirty boys, ran into me as I came round corners, bearing boards that told me "Pinafore was coming," and as I passed by each shop window I observed magnificent works of art therein exposed that I at first took for the famous picture of "Nelson receiving the Spanish Admiral's sword, on the deck of the San Something or other," but which, on closer inspection, I discovered to be another method of letting the world know that "Pinafore was coming."

The artist who drew that picture, sir, had a lively imagination. I respect him for it.

However, I resolved to go and see "Pinafore." There was a meeting of celebrities of the stage held the other day at the Gaiety, and a resolution was passed that the stage at present was especially conducive to good morals. Who should be a better judge of the stage than an actor—or actress? I determined to go and have my morals conduced. I would go as your representative.

My seat cost me three shillings. Going there in your behalf, sir, I felt I could not do less. (By the way, shall you be in if I call to-morrow morning?) Perhaps I should say my chance of a seat. Or we may put it in this way; for use of the backs of the Guildhall benches to practise balancing upon, together with share of a general Turkish bath, at eighteenpence an hour; for two hours, three shillings. It is usual I believe, sir, for one's tailor, when he wishes to be agreeable, to remark on one's growth in one direction or another when he measures, especially for waistcoats. I am going to be measured to-morrow. I expect a considerable reduction in my next bill.

Well, sir, for the performance. What first struck me on entering the Guildhall door was a Johnian's elbow on the bridge of the nose. A magnificent display of fireworks thrown in all for nothing. There was a rush, a pushing, and a squashing. A busy hum of voices; I executed two summer-saults and a Catharine wheel, hitched for a moment on the sharp side of a door, and found myself in the Hall itself. There were benches, but all were full. However, I perched myself on the back of one, and sat down to enjoy the prospect. If it had not struck two-thirds of the other spectators that to sit on the back on the benches would enable them to see better, perhaps my position would have been advantageous, though uncomfortable. As it was, it was both uncomfortable and disadvantageous.

I said, to enjoy the prospect. The prospect in question was the back of a Queen's gown. It was rather a seedy one, and had been torn down the middle. Otherwise there was no particular fault to find with it.

I heard a noise. It was music. I got up on the back of the bench and caught a glimpse of a double curtain, with the pattern going in one way on one half of it, and the other on the other half. Then I lost my balance and tumbled back into the crowd.

The orchestra might have been better, but it was comprehensive, that is, it contrived to produce the maximum of music from the minimum of instruments. For this I consider it deserves credit. It struggled through the voluntary,—I mean, the overture—and the performance began.

I was representing you, sir, and I must exert myself in your cause. I made use of the shoulders of the individual next to me, and regained my position on the back of the bench. Indignant voices said "sit down." Rude remarks were made. But what cared I. I was you, sir, and in the proud consciousness of that fact I could brave the taunts of that ill-assorted assembly. There I stood, sir, as unmoved as——anything, ——until the proctor came and threatened me with expulsion. Is not this shameful, sir? Can this be called the liberty of the press, the glory of England?

But we must bide our time. I bode my time; and sat down. I reduced myself to the level of the common herd. I no longer breathed a more exalted atmosphere. Sir, should you care to know, there was onion sauce in Hall at Cat's that night. There was a man with a cough sitting behind me.

Do you know the play, sir, by Lord Byron, where the man looks over the front gate, while something is going on in the Doge's Palace behind, and reports proceedings to the crowd and audience in front? In the same way, there was a man just in front of me, who had apparently seen the play before, and knew it by heart. Through him I caught the dialogue, and I have heard most of the airs on the barrel-organs. I believe, sir, that it is Trinity that wears a gown made of umbrella-stuff. Is it not? I was puzzling over it the whole of the evening.

"Pinafore" is not bad. But is it for me to criticize? Who am I to flaunt my opinion before the world? People pay their money and may surely take their choice as to whether they like a thing or not without being ordered about. Let everyone judge for himself. What should I say of the excellence of the singing, of the exemplary behaviour of the audience, of the various encouragements given to the actors by the audience, and finally, how should I speak of the pleasure which swelled the breast of each undergraduate as he left that room? Words are wanting; my feelings are better imagined than described; can I do more? if so, why not? ah! there's the rub! P.O.O. made payable at the Cambridge Post Office. Then, my dear Mr. Editor, hoping you are all quite well at home,

I remain, yours very truly,

CORRESPONDENS DRAMATICUS.

(*Yes: as office boy to take down the shutters. Ed. *C. R.*)

CAMBRIDGE PHILOSOPHICAL SOCIETY.

At the annual general meeting held on Monday, October 27th, the following were elected officers and new members of Council for the ensuing academical year:—President, Prof. Newton; Vice-Presidents, Prof. Stokes, Prof. Liveing, Mr. M. Foster; Treasurer, Dr. J. B. Pearson; Secretaries, Mr. J. W. Clark, Mr. Trotter, Mr. Glaisher; new members of Council, Dr. Phear, Prof. Hughes, Mr. W. D. Niven.

Communications were made to the Society—

(1) By Prof. CAYLEY: "Table of $\Delta^m 0^n + \Pi(m)$ up to $m = n = 20$." A small table of $\Delta^m 0^n$ up to $\Delta^{10} 0^{10}$ is given in Herschel's *Examples* (1820), and a table of $\Delta^m 0^n + \Pi(m)$ up to $m = n = 12$ is given in the twenty-fifth volume of Crelle's Journal. This latter table Prof. Cayley has recalculated and extended to $m = n = 20$, using for its calculation the formula

$$\frac{\Delta^m 0^{n+1}}{\Pi(m)} = m \frac{\Delta^m 0^n}{\Pi(m)} + \frac{\Delta^{m-1} 0^n}{\Pi(m-1)}$$

A special method of verification was adopted.

(2) By Mr. W. M. HICKS "on the problem of two pulsating spheres in a fluid." The author examined the bearing of the problem on the explanation of gravity. He showed that the force between two pulsating spheres varied inversely as the square of the distance, and was attractive or repulsive according as their places differed by less than a quarter or not. He pointed out that along the axis of a vortex ring in fluid a vacuum must exist, and that by means of this, Sir William Thomson's vortex atom may be supposed to pulsate, and this to cause gravitation.

The annual dinner of the Society will take place on Saturday, November 29.

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COLLEGE CORRESPONDENCE.

ST. PETER'S.

On Wednesday last Mr. A. J. C. Allen, the Senior Wrangler of this year, was appointed to one of the vacant Fellowships, also to the offices of Dean and Librarian. The other vacancies are not to be filled up at present.

The following are the Rugby Union matches, which have been arranged for the present term:—November 4th, v. Ely School, at Ely; November 17th, v. Emmanuel, on Parker's-piece; November 24th, v. Corpus, on Corpus Ground; November 26th, v. Queens', on Parker's-piece: December 3rd, v. Clare, on Clare Ground. The only match yet played has been one with Caius, on the 20th ult., which we lost.

The Sports are fixed for Tuesday, the 25th of this month.

The motion before the Sexcentenary last Saturday was, "That the miser is more harmful to the State than the spendthrift," the debate being opened by Mr. J. L. Heddon. The motion was carried by one vote. There was an attendance of about 30.

CLARE.

The Clare Athletic Sports are arranged for November 6th and 7th. The Strangers' race is 150 yards handicap.

Our Rugby Union team played Corpus last Wednesday on the Jesus Ground, winning by one goal, four touches, to *nil*. The touches were secured as follows:—Armstrong 2, Kingsley 2, Alderson, 1. The remaining matches played were without special interest.

At the weekly debate on Friday, T. E. Sampayo moved, "That the efforts of the Church to utilise the Stage are deserving of support." The motion was opposed by C. F. Weston, but carried by a large majority in a full house.

We rejoice in no less than three societies, each of which meets weekly to discuss Shakespeare, with cake and coffee between the acts. The third year society indulges besides in interludes of sweet music, and boasts of a bust of the immortal bard, which it solemnly received this term as the bequest of the now defunct society in the year above. The present curator of this treasure, which is to be handed down from year to year, is W. H. Alderson.

The Archæological and Architectural Society will visit Oakington and Longstanton Churches on Monday, Nov. 10th, leaving Cambridge Station by the 1.45 p.m. train, G.E.R.

PEMBROKE.

We are glad to hear that the Seatonian Prize has been awarded to the Rev. J. C. Rust, formerly Fellow of this College, and now vicar of Soham. The subject of the poem was "Antioch."

The enlargement of the chapel seems about to begin in earnest; a hoarding now nearly encircles it, and numerous pits are being dug out to receive the foundations. We believe that the idea of enlarging it by adding an apse is abandoned, and that the required space will be obtained by merely lengthening it at the east end.

Two Eights and four Fours are now in regular daily practice, the former for our College Trials, and the latter for the Freshmen's Fours, both of which are arranged to come off on November 27th. The Scratch Fours are fixed for December 3rd, and the Searle Sculls for the following day.

On Monday, October 27th, we defeated Clare (Association) by two goals to none, having decidedly the best of the game throughout. The following Wednesday a team went over to Newmarket, and defeated that club easily by four goals to none.

On Thursday, 30th, we played Trinity Hall (cup tie) on the Caius Ground. During the first half of the time play was very even, though, owing to the slippery state of the ball, our goal-keeper let it pass between the posts. After half time we played up better, and a good run by Gregory secured a goal. We had now decidedly the best of the game, and probably should have obtained more goals but for the good back play of Buckle; as it was, the only other point secured was a goal by Jones, about a quarter of an hour before time, thus leaving us the victors by two goals to one. Our backs played well throughout.

Saturday, November 1st, we played Caius on their ground, they proved too fast for us, for though the ball was for the greater part of the game nearer their goal, they defeated us by two to one, Cobbold securing their second goal a few minutes before time.

We are drawn against King's in the second round of the Cup Ties.

A College Musical Society has been started, with A. M. Reid as President and J. W. Willink as Treasurer and Secretary. Meetings will be held every Thursday evening. Mr. Dewberry, organist of All Saints' and of Caius' is to be conductor. Our Freshmen seem very strong in the musical line, so it is to be hoped the society will meet with all success.

GONVILLE AND CAIUS.

On Wednesday we commemorated our great founder, Dr. John Caius. The charming antique service specially composed for this occasion was performed in chapel. It included the quaint old biography of the great scholar and physician. A few days previously the Tancred scholar edified the audience at evening chapel with an oration in the Latin tongue, commemorating his benefactor's virtues and generosity.

The scratch fours were rowed on Tuesday, and resulted in a victory for the undermentioned crew:—1, Ross; 2, Morris; 3, E. Francis; P. A. Roden (str); F. J. Clarke (cox). There was altogether an entry of eleven boats.

Both our football teams have had a week of great activity. We cannot rail against Fortune, as that fickle goddess bestowed victory in three out of four matches. The Association, on Friday, in a 'cup' match, beat the Clare representatives by five goals to one; and on the following day Pembroke by two to one. The Rugby Union on Monday sustained a defeat at the hands of the Johnians, for which they compensated by routing the Old Marlburians on Wednesday.

The members of the Scientific Society have had an excellent paper on "Poisoning," by C. S. Bayley. The Debating Society was unable to meet, owing to the celebration of Dr. Caius' commemoration. On Thursday those 'many-sided' gentlemen who comprise the Science and Art Society listened to a paper on "Van Dyck and the Flemish School," this also by C. S. Bayley. The Once-a-Week held a séance on Saturday as usual, and the Shakesperian Society laboured through Richard III. with true British fortitude.

TRINITY HALL.

C. F. W. Wood, M.A. Lond., late of Trinity Hall, has recently been elected to one of Dr. Williams' Divinity Scholarships of £50, tenable for two years.

On the first day of the University Fours, our Four was drawn against Jesus. Our comparatively unseasoned crew could hardly expect to pull off their heat against their more veteran opponents, but, rowing with great pluck and spirit, the fight they made was certainly creditable to the College. The crew remained unchanged, being composed as follows:—1, C. E. Freeling; 2, H. Heape; 3, C. S. Brandon; str., E. C. Brooksbank. The College Eights and Fours are being coached vigorously, as usual, from the bank, instead of the stern, as heretofore.

Our Rugby Football team met Christ's College on Parker's-piece on Thursday. The result was a draw, slightly in favour of Christ's by three tries to two. No important runs were made, but the greater weight of our opponents told in the scrimmages, on a slippery ground. The Association team was defeated by Pembroke in the Cup Ties. Some of our men would do well in the Freshman's Sports this week.

BOAT CLUB.—The Fitzgerald Sculls and Holland Boat will be rowed for on Wednesday, November 5th. We are sorry to say that the entries this year are unusually small, the following only having entered;—E. C. Brooksbank, L. G. Reed, W. N. Sibley, H. M. Beevor.

CORPUS CHRISTI.

On Saturday evening at a crowded meeting of the Debating Society, after a well sustained Debate, 44 members expressed their assent to a strongly worded motion condemning Spiritualism, while only 15 opposed it, a considerable number abstaining from voting. On a previous occasion, some months ago, when a motion in favour of Spiritualism was discussed, the proposers succeeded in carrying it by a narrow majority. Mr. Wallis and Mr. Sing have joined the Society.

Success has not attended the efforts of our Football players during the past week. On Wednesday, 29th ult., we were unable to muster a sufficiently strong team against Clare (Rugby Union), and we were defeated by 1 goal and 3 tries to love. On Saturday we played the Leys School Fifteen on their ground, a good game resulting in a victory for the School by one try, obtained early in the game, to *nil*.

There are a large number of entries for the Lawn Tennis Handicap Single Ties, the first round of which is now being played off.

The final heat of the "Wilkinson Sculls" will be rowed next Saturday. The number of entries is larger than usual, and there is every prospect of a good race for "The Final."

KING'S.

At a meeting of the Debating Society on Friday, Oct. 31st, J. H. Bevan moved that "railways ought to be bought up by Government," but he failed to carry his motion.

Our football team has not yet been beaten. On Tuesday, the 28th, we obtained an unexpected victory over the Trinity Etonians by 1 goal to nothing; the "back" on both sides was remarkably fine. On Friday the 31st we defeated Magdalene in a "cup" match

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by 3 goals to love. Our prospects of success for the future however are seriously damaged by the disablement of A. F. J. Ford.

The officers of the boat club continue indefatigable in tubbing the freshmen, who seem more promising as well as more numerous than usual. We are pleased to hear of the success of Mr. A. H. Cooke's edition of the 7th and 8th books of Herodotus.

QUEENS'.

The Athletic Club held a meeting on Monday evening, Oct. 27th, The committee for the year are: President: S. M. Statham, Hon. Secretaries: J. Rooker, J. B. Wildman, F. J. Ashnall, and J. Jervis. All interest during the week has been centred on the Four, whose race with Third Trinity, though ending in defeat, we regard as in no way discouraging. The R. U. Football Team play Caius on Wednesday and Ley's School return on Saturday.

ST. CATHARINE'S.

The Rev. G. F. Browne of this College has taken the degree of B.D.

The Rev. W. H. Peers, M.A., has been appointed Vicar of Harrow Weald, and the Rev. J. Swalwell, B.A., has been appointed Vicar of Sinnington.

BOAT CLUB.—The race for the Pairs came off on Saturday, 1st inst. three boats started, J. P. Hubbersty and J. Woolcott winning rather easily. Our Trial Eights will probably be made up this week.

The first meeting of the Debating Society was held on Tuesday evening, 28th ult., and was exceedingly well attended. J. P. Nichols, moved "That the existing impediments to the admission of women to the leaned professions should be removed." After a lively debate, the motion was lost by 11 votes to 19.

The Fives ties have been played off; the winning pair being W. H Pidgeon andM. W. Searle.

CHRIST'S.

Mr. H. M. Ward, Scholar of this College, has been appointed by Government for two years to investigate the causes of the Coffee disease in Ceylon. He starts immediately after his tripos in December, accompanied by Dr. Henry Trimen, who is appointed as successor to Dr. Thwaites, as Director of the Botanic Gardens.

The Lawn Tennis Club have had an ash court laid down. They have also made arrangements with the Trinity May Flies to let the latter have the use of two of their courts.

We have played three matches since the last number was issued. The first was on Wednesday, against Sidney (Association). They won by one goal to nothing. At Rugby Union we beat the Hall, on Thursday, Oct. 30th. Cooper got the first try for us. and E. J. Lewis almost immediately afterwards ran in nearly right behind the goal posts. Fowler also secured a try. At the very beginning and very end two tries were placed to the credit of the Hall. The ground was very wet, and a slight rain fell throughout the game. On Friday we played a drawn game against Emmanuel. Leening got a try and Fowler placed a goal off it. Towards the end of the game Jones did the same for them and Pattisson placed the goal. The game was very even and both sides played up well.

C. C. D. S.—On Saturday, Nov. 1st, J. A. Robinson defended the proposition "That in districts where it is desired by the Ratepayers the management of Public Houses should be entrusted to the Corporation or special Local Boards." E. L. de Hart opposed the motion which was carried by 29 to 12.

ST. JOHN'S.

The Rev. H. Vyvyan, B.A., has been appointed Rector of Withiel.

At a general meeting of the L.M.B.C., held in the Treasurer's rooms on Wednesday last, a vote of thanks was passed to the retiring officers of the club, and especially to A. H. Prior, whose energy and perseverance have had so much to do with our success. The Colquhoun Sculls (Nov. 7th, 8th, 10th) are under the auspices of the L.M.B.C., and the event finds an unusual number of entries. Tubbing, necessarily suspended during the fours, has been renewed and the trial eights will doubtless be definitely made up this week.

Our R.U.F.C. have won two victories this week. They played a match with Caius on Monday, October 27th, on the Caius ground, and scored a victory by five tries to nothing. The tries were gained by Payne (2), Chapman (2), Bell (1). On Saturday our match with Clare, on their own ground, resulted in an easy victory for us by four goals thirteen tries and two put outs to one try. Tries chiefly gained by Chapman, Wever, Payne and Hopton. In the Association game, Monday gained us a victory over Sidney for Inter-Collegiate Cup, our team winning by three goals to none. St. John's *v.* Clare on Tuesday ended in our favour by one goal to none. The Old Reptonians were defeated on Thursday by two goals to one, and on Saturday the Old Salopians met with a similar fate, losing by four goals to two.

At the Debating Society on Saturday, Mr. O. Rigby proposed "That this house would approve the Sunday opening of libraries, museums and art galleries." A good debate ensued, but the motion was lost by one vote. Next Saturday the house will discuss the question of cremation. Officers for the term—president, T. Coppock; vice-president, J. S. Yeo; treasurer, J. Russell; secretary, J. Spencer Hill. All members of the college are invited to join.

The following list of Fellows elect was published on Monday:—W. G. Rushbrooke, bracketed 6th Classic, 1872; F. Dyson, 3rd Classic, 1877; H. C. Pinsent, bracketed 4th Wrangler, 1878, first in Moral Science, 1878; A. W. Momerie [Mummery], senior in Moral Science, 1877; W. H. Gunston, bracketed 4th Wrangler, 1879; T. W. Dougan, 3rd Classic, 1879, highly distinguished for Chancellor's Medals.

MAGDALENE.

The Rev. R. Beverley Machel, B.A., late of this college, has been appointed Prebendary of Boxedant, in York Cathedral.

FOOTBALL CLUB.—The disappointment of losing the cup tie match against King's on Friday was partially mitigated by our victory over the Old Rossalians on Monday.

The Quindecemviri gave a second very successful musical meeting on Saturday.

TRINITY.

The Rev. T. Percy Hudson, M.A., has been appointed Prebendary of Bilton, in York Cathedral; and the Rev. Sidney Bolton Kincaid, M.A., has been appointed to the Headmastership of Guildford Grammar School.

Very little has occurred to break the "even tenor" of our way during the past week. From the screens we learn that the subject for Latin Alcaics this term is "Cabul," (which ought to produce some soul-stirring verses), and that copies have to be sent in to the Junior Dean, on or before Dec. 13th; also that the Examination for the 'Vidil Prize' took place on Nov. 3rd and 4th.

The Magpie and Stump Debating Society had an excellent meeting last Friday, when G. S. Ritchie brought forward the motion: "That in the opinion of this house the spirit of sport, as shewn in England, is wholly unjustifiable," which was provocative of much controversy, six speakers upholding and nine condemning it. It was finally lost by a majority of four.

We shall be glad if Secretaries of other College Societies, debating or otherwise, would send a short account of their meetings to the College Correspondent, through the editors. Such accounts should be sent in before 12 o'clock on Mondays.

The Trinity Association Football Club have played the following matches:—(1) *v.* Trinity Hall, on Tuesday, resulting in an easy victory for Trinity, by 7 goals to nothing; (2) *v.* Jesus (Cup Tie) on Wednesday, on the Clare and King's ground, another easy victory by 8 goals to 1; (3) *v.* Sidney, on Friday, also won by 5 goals to none; (4) *v.* Cambridge University, on Saturday, in the Jesus Close, neither side scored till within a quarter of an hour of time, when C. P. Harvey obtained a good goal for Trinity; the University scored one directly afterwards, so that the match resulted in a tie.

EMMANUEL.

The Rev. T. Miller Hayter, M.A., has been appointed Master of Dunston, East Acton.

The Debating Society held its second meeting on Saturday, when E. Fawcett moved that "In the opinion of this House the abolition of flogging would be detrimental to the discipline of the army and navy." This was opposed by W. L. Carter, and after a debate in which a large number of new speakers took part, was carried by a majority of nine.

We have not as yet been very successful in football—the Association being especially weak; but when the Rugby Union Team get together, they should be strong; especially as F. Freeth is in residence this term.

A meeting of the Amalgamated Lawn Tennis Club was held recently, when E. E. E. Heathcote was elected President. J. P. Kirkman, Treasurer, and C. B. Walters, Secretary. A lawn tennis coat and cap were authorised. The amalgamation of the two clubs has hitherto been very successful, and we hope that if the consent of the college authorities can be secured, a further portion of the paddock may be made available for tennis.

Two eights have been out the last few days. Though we doubt the expediency of putting freshmen into eights so soon, still they will probably produce two or three fair oars.

SIDNEY.

There was some very good racing in our Scratch Fours last Saturday: after five breast races had been rowed in the Long Reach, the following crew remained the winners: Loney, Woodhouse, Raven, and Logan (stroke). They won their first heat against a

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crew containing the three Club Officers; one of the oarsmen from the other boats acted as coxswain. In Foot-ball we defeated the Christ's team last Wednesday by one goal to none: but on Friday Trinity Club, which is very strong this year, scored five goals against us. The first round of ties for the Fives Handicaps have been nearly all played off.

The Debating Society discussed a motion last Saturday in favour of abolishing actions for Breach of Promise of Marriage. The Debate was well sustained, and we were glad to notice a promising speaker among the freshmen, whose example we hope will be followed by others of his year.

DOWNING.

Our second Debate this term was held on Saturday evening, Nov. 1st, just after Hall as usual. H. S. Taylor moved "That this House approves the opening of Museums and Libraries to the Public on Sundays." The opener's handling of the various stock arguments brought against motions such as this provoked a long and lively debate. In fact it was one of the best, perhaps *the* best debate we have hitherto had. The opposition counted seven speakers who dealt pretty fully with the question, but six others were found ready to combat their points. The opener having replied, the Chairman for the evening, S. J. Hickson, who also entertained the Society, declared the voting to be: for the motion 14; against the motion 8. Twenty-five Members and one visitor were present. At our 3rd debate next Saturday, T. Robson brings forward a motion deprecating Vivisection.

UNIVERSITY INTELLIGENCE.

The Rt. Rev. A. Sweatman, Lord Bishop of Toronto, was admitted on Thursday last to the Honorary Degree of Doctor of Divinity.

The Seatonian Prize has been adjudged to J. C. Rust, M.A., Pembroke.

Members of the University, who wish to study at the Zoological Station at Naples, are requested to communicate with Dr. Humphray before November 12th.

Amongst the graces passed by the Senate on Thursday, October 30th, were the following:—the report of the Honour Examination Syndicate was confirmed; the Syndicate of the Botanic Garden was authorised to obtain plant for the erection of a Curator's house in the garden; the Rev. J. Sharp, M.A., (Oxon.), was re-appointed to lecture on Telegu; C. E. Graves, M.A., St. John's, was appointed Examiner in Classics for the next General Examination, in place of J. H. Freese, M.A., St. John's, who is unable to act. The Vice-Chancellor read a letter from the Bishop of Durham, and the Master of King's, in which the new Theological Schools were formally handed over to the University. In resigning the office of Vice-Chancellor, Dr. Power, after thanking the Members of the Senate and the Heads of Colleges, for the help they had afforded him in carrying on the business of the University, referred to the changes to be introduced by the University Commission, of the benefits to be derived from which he seemed to be more than doubtful. He mentioned the new regulations for the Classical and Mathematical Tripos, and the arrangements with Nottingham and Sheffield, for the affiliation of local Colleges; the Lectures which have been set on foot for the training of Teachers; and the new Divinity and Literary Schools. He spoke of the rapid increase of the University expenditure, and lastly, referred to the loss the University has sustained in the appointment of Dr. Lightfoot to the See of Durham.

DEGREES.—At a Congregation on Thursday last the following Degrees were conferred:—

Doctor of Divinity.—Arthur Sweatman, Christ's.

Doctor of Law.—William Blake Odgers, Trin. Hall.

Bachelors of Divinity.—William Crawford Bromehead, Trinity; George Forrest Browne, Catherine.

Master of Arts.—Archibald Fuller, St. John's; Thomas Edwin Hamer, St. John's; Archibald Fuller, St. John's; Headley Willson, Emmanel.

Doctor of Laws.—John Warren Corbould-Warren, Downing.

Bachelors of Arts.—Thos. Emmerson Forster, St. John's; Hen Horrocks Slater, St. Catharine's; Reginald Steward, Trinity.

C. U. A. C.

The Freshmen's Sports came off on Monday and Tuesday in cold and dull weather. In spite however of the bad weather and the soft nature of the paths; some very creditable performances were done, notably by J. H. A. Law of Trinity (late Marlborough) in the Hundred, Long Jump and Quarter Mile. W. W. Hough, Corpus, won the mile in the very fair time of 4 min. 47 sec.

FRESHMEN'S SPORTS.—MONDAY, Nov. 3rd.

100 YARDS (First Round).—First Heat: G. E. Sheddon, Clare, and E. Lehman, Trinity, w.o. Second Heat: 1, E. P. Powell, Trinity; 2, J. H. Ridley, Clare; time 11 secs. Third Heat: 1, C. L. Des Graz; 2, S. R. Learmouth, Trinity Hall; time 11¾ sec. Fourth Heat: 1, J. H. A. Law, Trinity; 2, R. M. Pattisson, Emmanuel; time 11 sec. Fifth Heat: 1, E. G. Holmes, Trinity; 2, T. F. Riley, Clare; time 11¾ sec. Second Round.—First Heat: 1, E. G. Holmes, Trinity; 2, R. Pattisson, Emmanuel; 3, T. F. Riley, Clare; time 11 sec. Second Heat: 1, J. H. A. Lucas, Trinity; 2, E. P. Powell, Trinity; time 11 sec. Third Heat: 1, G. E. Sheddon, Clare; 2, S. R. Learmouth, Trinity Hall, † J. H. Riley, Clare; † time 11 sec.

200 YARDS HANDICAP.—First Heat: 1, W. G. Elliott, Trinity, 8 yards; 2, E. W. R. Clarke, Caius, 13 yards; time 21¾ sec. Second Heat: 1, J. W. Gregory, Pembroke, 10 yards; 2, R. H. Macaulay, King's, 6 yards; time 21 sec. Third Heat: 1, R. W. Leeming, Christ's, 10 yards; 2, L. H. Armstrong, Clare, 12 yards; time 21¾ sec.

HIGH JUMP.—1, A. E. Sorby, Trinity Hall, 5 ft. 5¾ in; 2, C. H. Gill, Jesus, 4 ft. 11 in.

ONE MILE HANDICAP.—1, J. W. Walker, 200 yards; 2, J. St. Quentin, Trinity, 100 yards; time 4 min. 11¾ sec.

120 YARDS HURDLE RACE.—First Heat: 1, M. Beauchamp, Trinity; 2, W. R. Le Fann, St. John's; time 19¼ sec. Second Heat; 1, H. H. Birley, Jesus; 2, C. L. Des Graz, Trinity; time 18⅝ sec.

QUARTER MILE.—First Heat; 1, J. H. A. Law, Trinity; 2, W. W. Hough, Corpus; time 55 sec. Second Heat: 1, J. G. Bradshaw, Jesus; 2, M. Beauchamp, Trinity; time 55⅝ sec.

TUESDAY, Nov. 6th.

100 YARDS.—Trial Heat: 1, J. H. A. Law, Trinity; 2, G. E. Sheddon, Clare. Law took the lead from the commencement, and won easily by 3 yards, Time 10⅘ sec.

200 YARDS HANDICAP.—Trial Heat: 1, J. W. Gregory, Pembroke, 10 yards; 2, R. H. Macaulay, King's, 6 yards; won by 2 yards; time 20⅗ sec.

THROWING THE HAMMER.—1, C. G. Hunter, Trinity, 82 ft. 5 in.; 2, H. H. Birley, Jesus, 78 ft. 7 in.

LONG JUMP.—1, J. H. A. Law, Trinity, 19 ft. 7 in.; 2, W. H. Roe, Magdalene, 18 ft. 11½ in.; 3, C. H. Ware, Jesus, 18 ft. 8¾ in.

120 YARDS HURDLE RACE.—1, C. Des Graz, Trinity; 2, H. H. Birley, Jesus. Des Graz won easily in very good form. Beauchamp fell at the seventh hurdle, Time 18¾ sec.

QUARTER MILE.—Final Heat: 1, J. H. A. Law, Trinity; 2, J. G. Bradshaw, Jesus. Bradshaw led by about 6 yards at 180 yards from home, when Law challenged him and came away and won easily. A good race down the straight for second place. Time 53⅗ sec.

PUTTING THE WEIGHT.—1, C. H. Wilson, Jesus, 31 ft. 4½ in.; 2, A. E. Sorby, Trinity Hall, 31 ft, 2½ in.

1 MILE.—1, W. W. Hough, Corpus; 2, J. G. Bradshaw, Jesus; 3, L. Green, Jesus; 4, H. Rogers, Trinity. The first lap was run by Hough in 1 min. 27 sec., Bradshaw being close behind, On the completion of the 2nd lap (3 min. 11 sec.) Hough was leading by 20 yards. This lead he maintained to the end and won very easily. A good third. Time 4 min. 47 sec.

The Clare Sports take place on Thursday and Friday. The Strangers' Race is 150 Yards Handicap.

On Monday and Tuesday, November 10th and 11th, St. John's sports take place. The Strangers' Race is 300 Yards Handicap.

RELIGIOUS EQUALITY SOCIETY.

The first meeting of this Society was held on Friday, October 24th, in Mr. Harris's rooms, in Clare College, Mr. Harris in the chair; over forty were present, including some visitors.

After routine business, the chairman addressed the meeting at some length, on the basis and action of future policy.

The Secretary then introduced the subject of the "Religious Instructors;" and the paper produced a warm discussion; it was pointed out that their establishment would be contrary to the letter and spirit of the Test Act, also that sufficient means for promoting religious education already existed, and that many objections to the proposal were very generally felt by members of the University. The meeting then concluded with some more formal business. We cannot help remarking one bad habit of this Society, viz: the custom of transacting private business at a public meeting; for instance, on this occasion, Mr. Hardcastle's paper was not introduced till after nine o'clock, and a paper of Mr. Kenny's was altogether postponed.

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C. U. Assoc. F. C.

Last Saturday, November 1st, the University played a practice match against Trinity, on Jesus Close, which resulted in a tie, Harvey obtaining one goal for Trinity, and Novelli one for the University, in the last two minutes of the game.

The University: L. Bury, F. J. Tuck, (backs), O. T. Cooke, E. H. Topham (half backs), P. C. Bates (goal), E. J. Wild, J. B. Chevallier, P. C. Novelli, H. Macaulay, H. McConnell, C. Hughes.

Trinity: C. F. Poole, F. B. Westcott (backs), A. H. Barker, J. Jacob (half backs), R. A. Pelly (goal), T. G. Styan, A. S. H. Wood (captain), H. Lafone, J. R. H. McLean, J. S. C. Wood, C. P. Harvey.

The second round of the Cup Ties have been drawn.

Trin. Harrovians v. Corpus or Peterhouse, Pembroke v. King's, Trin. Etonians v. St. John's, Trinity v. Caius.

Matches to be played off by Wednesday, November 12th.

C. U. R. U. F. C.

GIPSIES v. CAMBRIDGE.—The first advantage was scored by Finch, whose try was converted into a goal: Next F. L. Patisson ran in for the visitors, but the place was umpired a poster. Fuller, Morris and Finch secured tries after half time for Cambridge, but only one goal was kicked. The home team were thus victorious by two goals and two tries to a try.

Gipsies: Backs, G. L. Lyons and W. B. Paterson; three-quarters, H. P. Clarke (captain) and G. A. Rimington; half, G. H. Wells and J. H. Little; J. Hockey, R. H. Sharples, J. J. Ward, A. Ward, F. L. Patisson, R. M. Patisson, H. M. R. Menzies, E. T. Pown, C. R. Shore.

Cambridge: Back, C. E. Boughton Leigh and P. T. Wrigley; three-quarter, A. S. Taylor and J. A. Bevan; half, R. T. Finch and H. G. Fuller; C. H. Coates, C. P. Wilson, C. S. Rashdall, R. M. Yetts, H. S. Morris, J. T. Steele, J. J. Gover, F. L. Cox, A. L. Foster.

C. U. CHESS CLUB.

An unusually large number of men have joined the Club this term.

It was announced at the weekly meeting, on Thursday last, that the Committee hoped to arrange for the visit to Cambridge shortly of Herr Zukertort (the winner of the tournament open to all comers, held at the last Paris Exhibition), with a view to his playing a number of simultaneous games with the members of the Club.

OXFORD LETTER.

Nov. 3rd.

A large audience filled the Lecture Theatre, at the museum, on Wednesday last, to hear Mr. W. B. Richmond, the new Slade Professor of Fine Art, deliver his inaugural lecture. Besides a large proportion of ladies, and most of the Oxford literary notorieties, Prince Leopold was to be seen sitting in the front row. The lecturer began by paying a graceful tribute to the genius and services of his illustrious predecessor, Mr. Ruskin, and expressed his diffidence in having to occupy a position which must suggest so obvious and depreciatory a comparison. Besides his work up till now had been with the pencil, and not with the pen. While approving in the main of the principles under which art teaching had been carried on at Oxford, he went on to indicate one divergence which to him seemed of vital importance. He proposed to lay greater stress on the study of animate nature, and in particular of the human figure. "An artist who can draw a hand will make a better attempt at drawing a mountain, cloud, or wave, than an artist practised in the study of inanimate nature will make at drawing a hand." The study of the human figure would form in his teaching the cornerstone of drawing in all its branches. Alluding to the advance made in artistic taste in England, since the Exhibition in 1851, and our debt to the Japanese, both in colour and design, he touched on the improvement in house decoration, and the juster approportionment of colour to subject. "We are no longer in danger," he said, "of confronting a lion on the hearth-rug, nor of gazing on a wall paper, representing a castle, with a man fishing in the moat." The invention and application of photography had placed the greatest works of art within our reach for a moderate outlay. Art is now at your doors. An Oxford undergraduate can cover his walls from cornice to skirting-board with copies of the masterpieces of art, for a sum which thirty years ago would only have purchased a few indifferent engravings." In studying works of art we should accept certain masters as standards without questioning. As we did in literature with Homer and Shakespere, so should we do in art with Phidias, Michael Angelo, and Raphael. We should even study those works first we like least, and following the precept of Joshua Reynolds, "feign a relish till we relish find." There was nothing about which people had less difference in pronouncing an opinion than a work of art; they seemed to resent the notion that it required careful study and special training to qualify one's self for a critic. The Professor described how tourists entered the Sistine Chapel, "with guide-book in one hand, opera glass in the other, and their mind in their pocket," and after half an hour's hasty survey, "as if they had expected the ceiling to act as a kind of an eye-tray, in which they must be irresistibly caught," went away with the conviction that there wasn't so much in Michael Angelo after all."

As to choice of subject Mr. Richmond spoke severely against sensationalism, realism, and the predeliction for subjects drawn from contemporary life "The beauty of a story does not consist in its antiquity, nor in its modernness, but in the amount it contains of human and immortal truth." Art had not to do with what was loathsome or revolting. There was excuse for Hogarth, who was a satirist with the aim of reforming society, but viewed from an artistic point of view, his "abhorrent realism" was only redeemed by his greatness as a designer.

Amid general applause the Professor announced his intention of visiting Oxford once a fortnight, to superintend the work at the School of Art, and occasionally to draw before the pupils. Although Oxford was not a nursery for artists in the first instance, the art training placed within the reach of undergraduates might enable them to do a great work hereafter as patrons and elevators of the public taste. Turning to sculpture, the Professor noticed the dearth of great names in England, in that branch. Flaxman and Stephens, the authors of the Shield of Achilles and the Wellington Memorial, respectively, were the only two who in any way filled this blank. Owing to the liberality of the University a set of casts had been procured, illustrating the development of sculpture from the early Egyptian stage to its culmination under Phidias. He alluded to the practice, common among painters, of making small models in wax of the groups they were about to paint, and said that he intended to experiment with such models before his school at Oxford.

What chiefly characterised the lecture (which occupied nearly an hour and a quarter in delivery) was its eminently practical tone. Perhaps to many of those present, who could vividly recall the soaring flights of Mr. Ruskin's eloquence, the inevitable descent was disappointing. But, bating this, the lecturer may be said to have achieved a success, and amid the crowd that streamed out at the close, expressions of satisfaction, if not of rapture, might be heard on all sides. In consequence of the fact that at this lecture the majority of those present were ladies, some restriction is to be put on their attendance in future. This may seem ungallant, but the present system of admission does not sufficiently recognise the claims of those for whose benefit the lectures are in the first resort delivered,—to wit, members of the University.

The Revs. T. H. Hopkins, of Magdalen, A. Butler, of Oriel; and Messrs. H. F. Pelham, of Exeter (the Senior Proctor), and T. Case, of Brasenose, have been nominated as the four members of Convocation, to serve as delegates for the carrying out of the decree relative to the erection of the cricket pavilion in the parks.

Two concerts have been held this week:—Signor Papini's violin recital, on Tuesday, which was but sparsely attended, although his playing of Beethoven's immortal "Kreutzer" was well worth going to hear; and the Robertsons' concert on Saturday, which filled the Town Hall to overflowing with an enthusiastic undergraduate audience, who encored nearly every piece, and were often successful in their demands, owing to the extreme good nature of the performers. Classical pieces were conspicuous by their absence, but the songs and part-music were of a bright sparkling order, and suited the audience admirably. Signor Randegger accompanied with his usual skill, and Mons. Alberts' 'cello playing was highly appreciated.

A tale, of which the scene is laid in Oxford and the hero an undergraduate, has lately been published. The author signs himself "A Resident M.A." Following the Horatian precept "omne tulit punctum qui miscuit utili dulce," he has endeavouredto blend romance with plain matter-of-fact advice to those about to enter Oxford.

Although we have it on the authority of Pindar that water is the best thing going, this must not be unhesitatingly taken to apply to the quality of nature's rill in Oxford. If the "quality" aforesaid "is not strained" through a charcoal filter, unpleasant results may follow too excessive indulgence in this beverage. Nevertheless, in spite of these obstacles to the adoption of temperance in Oxford, the teetotal trumpet is to be blown at a public meeting on Monday evening and at a public breakfast on Tuesday morning—under the auspices of the Oxiord University Branch of the Church of England Temperance Association—at which Canons Farrar and Ellison and others are to address the meeting. Tickets for the

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breakfast, however, are not bought with the avidity which might have been expected.

A meeting of the Apollo University Lodge was held on Wednesday, the 29th, and a Masonic dinner took place in the evening, at both of which Prince Leopold presided.

The O.U.R.V.C. were inspected on Friday, the 31st, by Colonel Baynes, commander of the 42nd Brigade depôt, and the annual dinner, given by the officers of the Corps, was held in the evening, at which Colonel Morrell presided. About forty were present.

The result of the All Souls' Fellowships will not be made known for a couple of days yet. Mr. J. R. Maguire, of Merton, is spoken of on all hands as a likely man, but it is hard to say who the other Fellow is to be.

Παντα ρεῖ καὶ οὐδὲν μένει. The Heraclitean doctrine of perpetual flux receives daily confirmation. An old established custom is to be broken through this year, and the Christ Church Sports instead of taking place on grass on their College cricket-ground, are to be held on the running path.

It is said that no man can be happy who suffers from indigestion. Bearing this in mind most likely, the Christ Church kitchen has been reorganised, and good cookery for a moderate cost is to be the order of the day. The cumbrous staff of kitchen boys has been cut down considerably, and if undergraduates don't profit by the change, at least the College ought to.

The Athletic season has begun with the Worcester Sports held on Saturday, November 1st. The Strangers' race, a 120 yards handicap was won pretty easily by R. Stuart-Wilson of Trinity, with 9 yards start.

On the same day, the 'Varsity team (Rugby Union) defeated Cooper's Hill by 2 goals and 4 tries to 1 goal. The match between the 'Varsity and Old Carthusians (Association) last week resulted in a tie:—three all; and not in a victory for Oxford as I incorrectly stated. On Wednesday the Fours begin: Hertford still remain favourites, though Balliol have been improving; while University have rather gone off. Christ Church also may now be said to have a chance. There is sure to be close racing even though the style and times be not first rate.

The University sermons on Sunday, Nov. 2nd, were preached by the Hon. and Rev. W. H. Fremantle of All Souls in the morning; and the Rev. Dr. Gifford, St. John's, Cambridge, in the afternoon.

The Polo Club have migrated this term to Bullingdon and practise with unremitting energy.

A good natured friend has pointed out to me that the rollers at Iffley lock were never intended for the conveyance of skiffs. Those fragile craft would never stand such rough treatment. Still he agrees with me that the landing place is singularly ill chosen.

SOUPS v. SWEETS.

A request having been sent to the Bursar of one of our largest Colleges to discontinue the custom of having soup at the Hall-tables on alternate days, and to have sweets on every day of the week, it was decided to test the feelings of the undergraduates by taking a vote on the matter. Prior to the poll, we understand a meeting of persons more particularly interested in the question was held. The following summary of proceedings on the occasion has been sent us by one who was present:

MR ENTREE, in taking the chair, said he supposed he owed the compliment that had been paid him in asking him to preside at the meeting, more to the neutral character of his occupation, than to any personal merit. However that might be, they could rely on his strict impartiality. As he saw before him all the elements of good-breeding, he trusted that tender and lamb-like qualities would sway them all that day. He should be much cut up, if through any breach of good taste, they made a hash of their proceedings.

Mr. PLUM PUDDING (who on rising was received with cheers) said he had no hesitation in bringing forward a resolution to the effect that "henceforth sweets take the place of soups at the College Halls." He argued that the profession to which he belonged could boast, that through the several stages of man's life it occupied a pre-eminent place in his affections. Sweets were the joy of the child, the delight of the youth, the solace of the man, and frequently the sole means of sustaining life to the aged and afflicted. Could their opponents say as much? He could speak with some authority, as in "Mr. Punch's" famous code of the 39 Articles of the British Public, he was article 2,—a proud position.

Mr. CUSTARD seconded the resolution, and explained that its wording by no means implied that the Halls were to commence with sweets. Something was due to their old and esteemed colleague, Mr. Joint. He felt sure his friend, Mr. Pudding, had no intention of reviving the practices of Dotheboys Hall.

Mr. PEA-SOUP said in spite of the last speaker's assurance to the contrary, it looked very much like it. He (Mr. P. S.) opposed the resolution, and would like to know who the busy-bodies were who had set this movement on foot. As to the boasted position of sweets in the people's heart, he claimed for soups the first and the last place there. Milk, the food of the babe, was Dame Nature's soup, whilst from the diet of the sick and dying, he knew, in the great majority of cases, solids were entirely banished, and Oxtail or Broth, or, failing these, Liebig or Brand, were alone prescribed.

Mr. A LA JARDINIERE, in flowery language, insisted upon the necessity of constantly presenting the beauties of nature to the student's mind and eye. The opportunities of imparting sustenance and instruction at one and the same time were few and rare. Let them lose none of these. In a kind of soup, which they would forgive him mentioning by name, the opportunity occurred, and he might add, that he had been assured by a gentleman who had lately passed the Botany Special, that he owed his success mainly to a persistent study of the names and classes of the vegetables and herbs he found floating in his soup. He sincerely hoped the authorities would pause before removing such an educating and civilizing influence as soup from their midst.

Mr. APPLE TART said this was all very pretty, but the last speaker's argument was equally applicable to the fruits of the earth. It was notorious that the consumption during residence of a certain quantity of "squish" was a *sine quâ non* with Tripos men. They had to take it whether they liked it or not. [Cries of "No! No!"] Well, if they disbelieved him, let them ask any bedmaker if it wasn't so. It was only one step further to say that he believed every honour man would feel bound to support the resolution.

Mr. MULLIGATAWNEY warmly denied this assertion. Over and over again had honour men declared to him their conviction that they would have taken a higher place in the class-lists, if, during the Examination they had'nt suffered from dyspepsia and headache arising from excessive saccharine in their systems. As to talking about "fruits of the earth in due season," it was all nonsense nowadays. He had ceased to utter that response to the prayer in the Litany which asked for them, from the day in the Michaelmas term when he was served with green gooseberry tart. If this resolution were carried, he promised to make it hot for its supporters.

Mr. SOUFFLE said he would see the last speaker blowed first, before his threats should intimidate him (Mr. S.).

Mr. JERUSALEM hoped in the interests of peace, they would discuss this matter calmly. He trusted his friend Mr. Mulligatawney was not in earnest in his remark about the Litany. At the same time, he must say, the thought of the proposed change was enough to make the pious founders rise from their graves. To him the idea of feasting on every day of the week was most distasteful.

Mr. REAL TURTLE had no sympathy with the scruples of Mr. Jerusalem. He (the speaker) might say he could look on and see both parties fight it out. He never visited their board. [Several voices: What never?] Mr. Turtle: Well hardly ever. He ought to have said he was only seen at the High-table [cries of shame, followed by laughter]. Seeing Mr. Mock Turtle present, he was glad of the opportunity of telling him publicly that he considered him an impostor.

Mr. MOCK TURTLE rose to order and the Chairman called on Mr. Real Turtle to withdraw his last expression. This he immediately did, adding, that he felt better for having used it.

Mr. JELLY said he shook, when he thought of the possibility of scenes of the kind they had just witnessed becoming known to the public.

Mr. BROTH on the one side and Mr TAPIOCA on the other, argued the question from a medical point of view. Mr. BLANC MANGE endeavoured to join in, but he was sharply told by Mr. Broth that he had no right to a voice in the matter; that it was well known he (Mr. B. M.) was living under an alias; that his real name was Cornflour,—a person whose antecedents would'nt bear inspection. At this point Mr SIZE (who occupied a place near the door) rose, and said he could show those present a short way out of their difficulties. He would not go quite so far as to cry "a plague on both your houses"; but to his mind a cut from a plain joint was the most substantial meal a man could make; if anything more was wanted, before or after that, he could tell them where to get it. An indescribable scene of confusion arose at this observation. Mr. Mulligatawney was seen amid the general hubbub menacing Mr. Size from a distance: Mr Cheesecake was engaged in a hand-to-hand fight with him in front whilst Mr Gibletts was attacking him in rear. The abrupt entry of a posse of college cooks, who carried Mr Size bodily off to the kitchens, alone saved him from the fury of the meeting.

Here our informant states that fearing personal violence he left the meeting.

Later. We understand that, amidst the wildest excitement, the Chairman ultimately succeeded in putting the resolution, and declared that "the sweets" had it.

S. S. T.

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SONGS OF THE PEOPLE—II.

In the former paper I tried to show what the concert-hall frequenter thinks of himself and his fellows; let us now examine the conception he entertains of the life and manners of his richer brethren. Here we find a darker picture in more sombre hues, and vice for the dominant element. Of virtue they have enough at home; the little evil they need must be imported from the upper classes of society. It is stated, with considerable truth, that "A man may dwell in gilded halls, And yet not honest be"; that 'a man may dwell in lowly walls and yet not honest be' is a truth that they have not formulated. Of course it is the "Upper Ten" that serve them for their Helots, and furnish the text for moral discourse, and this will still be the case so long as the follies of every young man who is cursed with ten thousand a year, are paraded in the newspapers. But not only are "We Cards in the Guards" and "Champagne Charlie" and the rest of that jovial and boisterous crew who worship only Mars, Venus, and Bacchus, set before the public; gentles and dames of high degree give place to those of low estate. Of course the University man comes on the stage, and great is the ingenuity with which he at once keeps and breaks the academical regulations as to dress. He wears cap and gown, set off by "a coat of many colours," a crimson scarf with a dog on the pin, a waistcoat brilliant as a midnight sky, and trousers 'to be continued on our next' customer. Here he is; let him speak for himself—

OXFORD JOE.

I from Oxford College hail,
I'm an under-graduate,
Up to ev'ry little game,
Wide-a-wake I beg to state;
King of fashions! Oxford's pet
Of my College I'm the beau,
Though my name is Joseph
Yet I am known as Oxford Joe.

* * * *

On the Isis I'm at home,
Though the training is severe,
In the famous rowing match,
Joseph's with them never fear;
When we're pitted 'gainst the "Cams,"
Straining every nerve we'll row,
May the best men win I say,
All's fair play with Oxford Joe.

In the "Town and Gown" affray
Which perhaps you've read about
Hitting right and hitting left,
Joseph's foremost in the rout;
If the victor, Joe can be
Gen'rous to a fallen foe.
Bruiser, Bargee, Town and Gown,
Drink the health of Oxford Joe.

Take a Frenchman's (? Freshman's) Oak by storm,
Fight a cad, or ride a race,
On the road in drag or break,
Joseph always goes the pace.
Mind you give a friendly call
If you should to Oxford go,
Always glad to see you all,
Please to ask for Oxford Joe.

Note: He does not tell us that he is pulling an oar; he is 'with them,' aiding, and most probably a-betting too. In fact his case reminds us of a passage in the sermon of an eccentric divine, who, wishing to put clearly the difference between Jacob and Esau, said—"Esau, you see, would have pulled stroke in the Cambridge boat, while Jacob was betting on the bank."

But the middle classes come in for their share of the same treatment, and though the parson and the squire are let alone, the average man has his little weaknesses represented with some skill and great fidelity. It was in this line that the "Immense Macdermott" made his first great hit, before he came out as "the original Jingo." One of his heroes is out "on the spree" and "feels so remarkably loose." He describes his adventures in a style of ditty which is modelled on the pattern of the Church services reversed; most of it is sung, part may be said. He unwittingly selects his wife as the object of his gallantry, and the disappointment is mutual. I shall not quote the song, for it has little point save its indelicacy. But there is another which, though vulgar to the core, is not vicious. The scene is laid in the "Five o'clock 'Bus," in which twelve old gents and one drysalter—"a very dry salter," by his own account—used to ride home from the Bank every day. But, says he—

One evening, when starting, depict our dismay
When our old conductor quite slyly did say,
"Would any gent here like a lady to nuss,
For there's one wants to go by the five o'clock 'Bus."

The old Buffers smiled, and the old Buffers frowned,
And then came some chaff about handing her round,
For the five o'clock 'Bus was so full, don't you see,
It was plain she must ride on some gentleman's knee,
The lady was pretty and young, it was clear,
And so we all said "come and sit here my dear,"
She giggled and blush'd, and she *might have done wus*
For she sat on my knee in the five o'clock 'bus.

* * * * *

But when I alighted, and rung at the bell,
I found the young woman was waiting as well,
I shook in my shoes with a horrible doubt,
I feared she had come there to let it all out,
But my wife, when she saw us, said "very odd, Gus,
Here's our new servant come by the five o'clock 'Bus."

But the old gentleman suffers for his indiscretion, and "has to put up with the chaff and the fuss—How about that young girl and the five o'clock 'bus?" Now all this is not very amusing nor very objectionable; intense dulness is its chief characteristic. And so men of this stamp get little notice, while it is the more pronounced characters among the upper classes of society that win more attention and consideration. Those who listen to the tale of their daring deeds admire but do not imitate; in fact, with the present injustice of English law, such conduct might lead them into trouble, where others go off scot free. It is only "a swell" that can "bonnet a bobby," "wrench a door handle," or "lift a lady's veil," without fear of punishment. They can only worship afar off. And indeed an occasional protest may be found against the folly of the impecunious youth who endeavours to imitate in his own poor person his gaudier and gayer brethren. For, says the vocalist—

At midnight too we hear young men
With husky voices sing,
"Champagne Charlie is my name!"
And they know it's no such thing.
To hear them praise a sparkling wine,
It makes a man severe,
When he knows they *cannot raise the price*
Of half a pint of beer.

But that the richer and more fortunate members of society should do this, causes them no trouble, and so far as I can see, little jealousy. The large salesman, or the manufacturer, are at work, just as they are, during the larger portion of the day, and they do not begrudge them an extra amount of enjoyment after business hours are over. The life of the "West-end Swell" in their imagination does not begin till "After dark," and ends several hours "After the opera 's over," and they admire but do not envy him. And though their heroes can 'break all the commandments at a sitting,' they would be loath to trample the laws of morality and sobriety under foot in the same way.

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With a few words about the topical songs of the day this paper must come to a close; for my due space has already been outrun. The Irish difficulty and the Eastern question must be left out of consideration altogether. In these songs every prominent event of the day seems to be recorded; the verses of one ditty touch on the German jealousy of England, on Dr. Kenealy,—"that very warm member for Stoke . . . and exceedingly popular bloke," on an objectionable book—"the judge and the jury all took a look"; on Ritualism and the Public Worship Bill, and last, by a happy transition, on ladies' dresses. Cleopatra's Needle and Dr. Erasmus Wilson have done good service in times when other material ran short. In one case a romantic tale of love, courtship and marriage is, so to speak, threaded through the Needle's eye, and the obelisk that watched Egyptian lovers three thousand years ago helps an English working man to his bride to-day. Nor is science neglected, and Mr. Darwin's supporters get a strong argument *ad hominem*:—

A friend of Darwin's came to me:
"A million years ago," said he,
"You had a tail and no big toe."
Said I, "My friend it may be so,
But I've one now I'll let you know."
Spoken—Get out.

Mr. Bruce's efforts a few years ago are still fresh in the memory of harassed publicans:

Now there's Mr. Bruce who won't find it any use,
To try and pass his bill again next year,
He's been doing all he can, to stop the working man
From indulging in a quiet pint of beer;
He wants to close the 'Pubs,' but still allow the Clubs
To keep open to all hours at the West.
But the working man he'll find, won't stand things of the kind,
So Mr. Bruce can go and do his best;
All those who like to teach, should practice what they preach,
For I'm told Mr. Bruce, by the bye,
Who about drink makes a riot, gets boozed on the quiet:
But I'd tell you if I were a little fly.

And the Admiralty, even under the present Administration, seems to be as unsatisfactory as the old Home Office. Mr. Plimsoll is the hero. In one song he figures as "the sweet little cherub who sits up aloft" (a dangerous position for the portly M.P.), in another he gives the sailors "Emancipation Day" from coffin ships. But of deeper interest than all these minor topics is the question of "Woman's Rights." This subject Mr. Macdermott has made his own, and has set his "mark" upon it—"the mark of the beast," some might say, and not without justice. He anticipates a time when the whole duty of man will be summed up in consuming "cham" and "oysters," and in ordering "new rig-outs at Poole's"; all unpleasant business is to be referred "to Lucinda the pride of my life; Lucinda, who saves me all trouble and strife. Speak to Lucinda; yes, speak to my wife." "Oh! won't it be immense," when the wife leads the life of activity, and the weaker vessel cultivates the passive virtues only? But this ideal state is still in the far distance, and meanwhile man must stand firm against the feminine invaders. This is how he does it in a song, that has escaped minuter criticism by its very notoriety. Familiarity breeds contempt, occasionally disgust; and even about "My Grandfather's Clock" our information is strangely meagre and scanty. Obadiah the elder, with his younger namesake, has succeeded in raising temporary supplies on property belonging to the son, and on the strength of this newly gained wealth they have spent a social evening in the company of several refined and entertaining friends of the opposite sex. They must have derived much benefit from the occasion if De Quincey is to be trusted in his declaration that an evening spent in female society is a more valuable aid to culture than the perusal of one Greek play or of several books of Virgil. But generosity in this case outruns discretion, and at last when "the girl behind the bar" demands payment, they discover that they have been as reckless as a Chancellor of the Exchequer; and, as in "the Nightingale kept by one Sheer," "in letters of doom The legend is written—'all liquors Must be paid for ere leaving the room.'" What is to be done? "Said the old Obadiah"—alas, that it should have been the father!—"cut and run." But this difficulty seems to be amicably settled; probably one of the ladies stood treat to her stronger and bolder friend, and the following dialogue ensues between the now reconciled opponents:—

Said the girl behind the bar, to the old Obadiah,
Woman's rights, Obadiah, I require;
Said the old Obadiah to the girl behind the bar,
Don't aspire, gentle creature, don't aspire,
For Englishmen all know what are really woman's rights,
And ain't gulled by Lydia Beckers nor by Mrs Jacob Brights,
Oh! most Englishwomen aint like them you take my word,
Said the old Obadiah, thank the Lord.

And this after an unsuccessful attempt at fraud; the fervour of pious gratitude can hardly be surpassed. He recognises the failings and faults of these deluded women, and yet there is no sternness; they have compelled him to pay his debts, or to get them paid by some one else, but still he forgives them. He is the Mr. Turveydrop of the slum.

Much more might be said about the religious views current in this branch of literature. They are indeed interwoven with every part of it, and form an essential characteristic; but we must go no further, but conclude this paper with one remark—that it is time a poet of the people arose. There is no voice among them now, but only the dumb craving for utterance. The old Chartist rhymers who fired the hearts and sympathies of the masses belong to a generation that is past; their songs were often fierce, often violent and unjust, but always pure and manly; ours have but a trace of nobleness here and there in the dead mass of selfishness and snobbery.

A. W. W. DALE.

* THE EMPEROR JULIAN.

No sincere or thorough treatment either of a topic of religious life or of an epoch in religious history, can fail to interest readers of the present age. The life of Julian has an interest on both accounts. It is the life of a pagan who, on religious grounds, angrily opposed the religious forces of his time; and it is the history of an emperor who was anxious to convert his empire to his own opinions. His idea of Government was cast in no less an ecclesiastical mould than that of Charles the Great, or Charles V; and if Julian was less successful than either of these in chaining his subordinates with his idea, this was not because he was personally worse qualified for the task. And seeing that besides four or five contemporary writers, we get our information about him from his own orations, letters, despatches, and books,—written in elegant and vigorous Attic Greek,—we have in "the Emperor Julian" copious materials for an attractive volume.

Mr. Rendall has turned these materials to good account, and has produced a work not only readable, but really valuable. The part of a Hulsean essayist naturally differs from that of a historian like Gibbon. Some sides of an individual's character, and some *momenta* of a crisis of history, he is forced to omit or obscure. His duty is to collect and state all evidence that is important, leaving the

* The Emperor Julian, Paganism and Christianity; being the Hulsean Essay for the year 1876. By Gerald Henry Rendall, M.A., Fellow of Trinity College, Cambridge.

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reader as much as possible to frame his own conclusions: to elaborate details rather than to generalise: to be prosaic, in fact,—he must not be prosy—rather than poetic. The historian on a large scale should be the reverse, and probably no man ever succeeded better than Gibbon, while he at the same time stoops to give numerous authorities. Yet in spite of the advantages of his method, which, *e.g.*, calls for an account of Julian's masterly strategic powers —enhanced by his invincible style, and his unwillingness to exaggerate the bad qualities of Julian—Gibbon does not represent him as so admirable a character as Mr. Rendall. This is doubtless due to the fact that the essayist has exercised his sympathy where the historian used his sarcasm. The difference of the result in the two cases is by itself great enough to warrant the usefulness of the later production, even if it contained less new matter than it does.

The questions about Julian that we most desire to be solved are three, and if we find that each of them is cleared up fairly or on sufficient data, we shall thank the author of the solution. First, what were the general causes for the Apostacy—(the term Apostate is only applied two or three times in the book). Secondly, how and why his opposition to Christianity failed? Thirdly, how far he was guilty of persecuting the Christians?

1. The course of Julian's estrangement can easily be traced in its outward stages. Hatred of certain professing Christians was fostered by misteaching of their religion, and fondness for the classics into hatred of Christianity: on to this a Neoplatonist theosophy was grafted, till the imperial tree, watered by an intense Conservative patriotism, bore its fruit—a Pagan reaction. The poor child's early training by the eunuch Mardonius, under orders from his Cousin Constantius, who combined in odious union the qualities of fool, pope, and bear, is well sketched by Mr. Rendall. Julian himself in the Misopogon "with ill-concealed bitterness, traces his rough ungraciousness of manner, his severe unsympathising view of life to the training of that loveless childhood: "the iron had entered into his soul, and rankled there" (p. 39). Yet even this would have been tolerable had Christianity been presented to him truly and sincerely. It was neither. His training was violently Arian. Christ to him was already Paganised: His true personality was obscured. And "there is no positive evidence that *one* sincere Christian was among the young prince's tutors." So passed the years from 13 to 19. "His gentle cousin, who had made him an orphan, had butchered his kinsmen, had driven him into exile, had treated him as a slave, provided him now with a religion." (p. 42). He was brought back from the country to Constantinople, put under a "Vicar-of-Bray" sophist, forbidden to attend the heathen lectures, and thereby attracted towards them. Still it was his heart that was drawn: the romance, the unknown ecstacy, the stolen glimpse, the weird rites, the mystical hint, above all the kindly Jesuitical sympathy of these Pagan priest-teachers, brought Julian over. "He was disinfected from the pollution of Christianity: the taint of baptism was washed off with the warm blood of a slaughtered bull sprinkled on his head.....In the fact of his conversion there was nothing unnatural nor ignoble, rather the reverse: it calls for pity, not for condemnation: it is the permanence of it rather, when but for prejudice and pride and bigotry a better judgment might have been formed, that awakes regret." It need not surprise us that his adherence to Paganism was no martyr's love for it, and that while he privately indulged in Pagan rites, he dressed outwardly as a monk, and pretended orthodoxy for five or six years more.

It was Julian's residence at Athens that first froze the warm current of his emotions with such a crust of dogma as his mind could formulate. Yet any reader of Mr. Rendall's chapter on Julian's theology can see that his Paganism never took a solid hold of his intellect. The essence of Paganism to him was Hellenism; it was really Hellenism that had possessed his soul from the first. He was intelligent enough to have a passion for books, yet not enough to see that in Christ all study and labour is invested with new light. He was foolish to divorce Christianity from Classics, when their union, even in those days, was nobly preserved by such students as Basil and Gregory; and he was further wrong in identifying piety with Greek culture. (The quotations on p. 243 are important.)

Julian's enthusiasm for his religion is an enigma to us apart from this identification. His passion for literature was great and true. On the other hand his theology is most wavering, cloudy and unsatisfactory. The One, or the Good, including in itself all Being, enters into transcendental relations with the subordinate orders of being, the intelligible, the intellectual, the cosmic. The first place of the intelligible gods is held by King Sun, whom Julian delights especially to honour. The power of King Sun extends to the two other orders of gods; but what exactly is his relation to the physical sun, it would require a small volume to distinguish. The common divinities of Olympus rank mostly among the second order, as subordinate helpers of King Sun: and as the popular religion could not rise to the higher flights of this complicated system, which would have raised it to monotheism, it was to rest content with worshipping the second order, the intellectual gods; that is to say, it was to have polytheism.

2. What Hellenism was to the man Julian, that the *ancien régime* was to the Emperor. He called in the aid of an impassioned conservatism to save the empire. "Innovation (he says) I shun in all things, most of all in what concerns the gods." (p. 250.) He thought that Christianity inside the empire was cutting it up into slices for the barbarians outside to devour. He could only disarm one dogmatic theology by another stronger than it, and this he vainly expected to find in his Neoplatonist parody of the Christian system. In fact, while he really believed in his own creed, he valued it chiefly as a moral power for the reform of his empire, his instruments being sophists anp the state priests. He refused to admit that the step taken by Constantine some 50 years before was irreversible. He believed that when the chief pagan deity had, in the person of the Emperor, descended from his own altar and proclaimed his apostacy, he could once more remount his throne and enforce his worship. He did not see that "the small practical effect produced by so stupendous a catastrophe" proved "how inconceivably little of sincere faith in its own creed remained to Paganism."

We should overstep our limits if we dwelt at length on the shortcomings of Julian's system; the crushing weight of his state-control of religion, the woodenness of his hierarchy, the papal arbitrariness of his dogmatism, the puritanical straightness of his discipline. He has left us a 'pontifical' charge and some 'pastoral' letters. Not all his patience, forbearance, personal purity, prayerfulness and untiring industry could make these dry bones live. He utterly misconceived Christianity as "a kind of mutual benefit scheme, started in the interests of the managers." It is more interesting to find him a Manichean upon the origin of evil, and denying the Christian belief of its destructibility. His "formal objections to Christianity many of them represent a low range of thought, such as far worse and far duller men of the present epoch would disdain." (p. 237.) His admission of several of the so-called "Christian evidences" is also remarkable, and shows how uncertain is their value to the Church at this

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day. For instance, he takes no exception to the records of miracles in scripture, nor to any part of the Old or New Testament, and he "in particular refers to St. John's Gospel throughout as the undoubted testimony of the Apostle."

3. Mr. Rendall's conclusions about the amount of persecution of which Julian is guilty are just these, "that no organised or widespread persecution prevailed during his reign; that the sporadic instances which occurred were in almost every case provoked and in part excused by aggressive acts of Christians; that while culpably condoning some Pagan excesses, he steadily set his face against persecution; that he never authorised any execution on the ground of religion; that where his conduct amounted to persecution, he did not abjure, but set a strained interpretation on the laws of toleration which he professed." (p. 202).

We here take leave of this book, which will repay a careful reading by itself. We miss any reference in it to one incident with which we have been wont to connect Julian, viz. the attempt to rebuild the Temple. As the failure of that attempt was long attributed to miracle, but is now satisfactorily explained by natural causes, it is worth mentioning. Perhaps it scarcely fell within Mr. Rendall's scope to unravel any part of the tangled skein of political nonconformity in those days. We should hardly infer from reading his book the number and violence of the religious and half-religious half-political sects which swarmed everywhere, and of which we have glimpses in the George riots at Alexandria, and others. He keeps the figure of Julian prominent throughout as the factotum of Paganism.

E. C. SELWYN.

POETRY.

BE CONTENT.

Shall we seek a soul in you,
Fair, and fairest for an hour?
Seek for fragrance in the hue
Of a scentless scarlet flower?
Let the royal rose embower
Shadows cool with grass and dew;
Love has roses for his dower,
Yet we love the poppies too.

Poppy and pomegranate these
Are enough, we say, to bless;
Fire and fruit and sleep and ease—
Wherefore should we seek to press
More than these from loveliness?
Leave the labour to the bees;
Though its flame be incenseless
Yet the flower has power to please.

A. R. ROPES.

ST. MARK'S.

To the Editor of the Cambridge Review.

SIR,—Let all those who have never seen Venice take the first train for Italy, if they wish to see St. Mark's before it is destroyed.

It is almost inconceivable that there should be any need to write thus: and yet a building which contains in itself more history, more thought of men, more beauty than perhaps any other in the whole world, is already doomed. The authorities of Venice are only hesitating whether to wait till the beginning of next year, or to begin at once to pull down and set up again, restored according to the taste of Modern Italians, the great western façade of St. Mark's. To those who know Venice this bare announcement is enough to rouse all their deepest indignation: surely every effort should be made to save that "vision rising out of the earth, a multitude of pillars and white domes clustered into a long low pyramid of coloured light; a treasure house it seems, partly of gold, partly of opal and mother-of-pearl, hollowed out beneath into five great vaulted porches, ceiled with fair mosaic, and beset with sculpture of alabaster, clear as amber and delicate as ivory."

If any doubt the harm this "restoration" would do, let me say that I have seen this last September, one old man and a boy hacking out portions of the great mosaic floor of St. Mark's, and then taking some slab of dull coloured marble, breaking it into fragments and inserting these with mortar, in utter disregard of colour and design, amongst the old lines and curves, thus completely destroying by these unmeaning grey patches the beauty which was no beauty to them.

Such a building as St. Mark's is the property of the world, not of a single city whose present occupiers have no sympathy with, no conception of the work left by their mighty predecessors. I hope and believe that many will energetically follow the standard of protest already raised by Mr. William Morris, against those who, if they disturb the Ancient Rest, stand convicted by their own motto "Pax tibi Marce Evangelista meus."

L. M. POWELL.

THE PAPER-KNIFE.

"*Sceptical Philology. Aryan Philology according to the most recent researches. (Glottologia Aria recentissima),*" *by Domenico Pezzi. Translated by E. S Roberts, M.A.* London. Trübner and Co.

Prof. Pezzi's work is not of the class for which the honour of translation is usually reserved. It is not a record of original research, nor a compendium of facts and results in any well defined department of philological enquiry. It makes no claim to be accepted as a standard text-book. It is simply an amorphous collection of discussions by an industrious and learned philologist of a number of the open questions of the science,—the arguments for and against being summarised with honesty and considerable skill—and can can only be intended to answer a temporary purpose. We should have been better pleased had Mr Roberts or some other competent and well-read English philologist produced an original work, having the same useful aim as Prof. Pezzi's; especially as this book, able and conscientious as it is, does not possess any high literary merit. But, in the absence of such a work in English, Mr Roberts has done good service to those students of philology who lack time to read the numerous books of which this volume contains a summary, by introducing it to Cambridge. Here there is some reason to fear that the bold theories of the German school, which in Oxford have been so vigorously assailed by Mr Sayce, may be raised to the dignity of articles of orthodox philological belief. Cynical readers of Prof. Max Müller's recent deliverance against dogma in science, must have been irresistibly reminded of certain philological doctrines declared to have been determined by the processes, and to claim the certainty of the conclusions, of the physical sciences. The number of re-opened questions which had been prematurely closed by too confident generalisation seems to be continually increasing: and before a final body of accepted doctrine capable of being crystallized in recognised text-books is produced, it seems likely that the whole science may have to be reconstructed almost from the beginning. This is a great difficulty in the way of elementary teaching in philology, which must be felt by all who are attempting to introduce into schools a subject destined to give a new lease of life to the classical system of education. The teacher must either encumber his teaching with provisos and qualifications till it produces more confusion in the mind of his pupils, or stifle his conscience, by preaching doctrine concerning which he is himself harassed by many doubts. Such reticence and reserve of esoteric doctrine may be a necessary evil in schools. But at the University, free inquiry should prevail; and the lot of books authorised by a Board of Studies, ought not to be respected as a Sacred Canon of Scriptures. Prof. Pezzi's book will doubtless do much to excite a healthy scepticism, and to produce at least the conviction of error that must precede scientific regeneration.

For instance, § 17 contains a succinct statement of the tremendously strong arguments which have been directed against the pet German theory of three stages of Aryan Evolution. Whether or not this hypothesis is destined to remain the orthodox tenet of our dominant teachers, the negative side of the question ought not to be suppressed as it is in all the authorised manuals. The uncertain foundation of the theory of roots, which this hypothesis involves: the extraordinary poverty of the direct evidence yielded in its favour by the analysis of suffixes: the paralysis of the Chinese language, unaccountable, unless the type is fixed and development impossible, (notwithstanding a few sprouts of inflection and the parallels from Chinese civilisation adduced by Farrar): the dawning fact (though this is not insisted on by Sayce and Pezzi) that the historic development of the Aryan languages has been the very reverse of that assumed in the prehistoric period, so that we must suppose what Whitney calls a "climax, followed by an anti-climax"; arguments based on these

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considerations, and others equally valid, must not be concealed from any student, or neglected by any writer, till the final aye or no has been pronounced by something like a unanimity of authorities.

The book commences with a discussion drawn from many sources of the history of the Indo-European *k*. We refer to it because the irresistible theory of a double Aryan *k*,—a splitting of the *k* sound before the separation—seems to deal the final blow to an "idolum of glottology," spared by Mr. Sayce, in his trenchant attack—the so-called law of phonetic change. To put the facts in the briefest form: when *k* is labialised in *Gr.* it is never assibilated in *Sk.*, and *vice versa*; the inference that both these weakenings commenced before the separation seems almost certain; but it involves a return by the Greeks, from a semi-sibilated *k*, to a pure guttural, *i.e.*, from an easier to a more difficult sound. If philology is the physical science it is claimed to be by Müller and Schleicher, its inductions should be absolute before they are called laws. In any case, though every rule is said to have its exceptions, there may be difference in opinion as to the number of exceptions required to annihilate a law. Surely three such exceptions as are inflicted on the principle of phonetic change by Grimm's law, by vowel-intensification, and the double *k*, are enough to deprive any generalisation of its right to be used as a major premiss.

These are two of some twenty questions, fairly stated in this book, and discussed in a somewhat bold style, and with an effort of brevity that sometimes produces confusion and difficulty in reading. We thank Mr. Roberts for rendering it accessible to English readers, and recommend it to all students of philology, who are not afraid of heresy, but unwilling *iurare in verba*, even of such a master as Curtius, or a school even so pre-eminent as the German.

C. A. VINCE.

"*Synopsis of Paley's Horae Paulinae.*" *J. A. M. Murray, LL.D., F.E.I.S. 3rd Edition.* Hodder and Stoughton. 1/6.

This book will be valuable to all who have to prepare candidates for the local examinations, and to those who are studying Paley's work by themselves. The analysis is clear, concise and correct throughout.

"*Animal Physiology,*" *by J. G. M'Kendrick, M.D., F.R.S.E.* (*Chamber's Science Manuals.*)

This little work appears to have had its compilation guided more by the first than by the second of the two purposes for which the preface says it is intended, viz. to assist in preparing for the examination of the Science and Art Department. To adapt it for the use of the advanced pupils of ordinary school classes many of the most fundamental facts of Physiology would require to be more fully treated of than we here find them; thus those pertaining toCoagulation, Circulation, Respriation and Digestion.

For its size it contains a large number of facts, which will no doubt make it of use to those "cramming" for an examination; indeed from the nature of the answers returned at the Government Science Examinations in this branch, it would seem that works of this style are largely resorted to by the examiners. It is not however a work we should recommend to the beginner. There are no important mistakes in the statements as they are put down, but in several places the exact bearing of the facts mentioned on the subject in hand is not thought out as it should be in a work intended for the commencing student.

LATEST NEWS.

C. U. M. S.

CHAMBER CONCERT, Nov. 4th.—The University Musical Society has generally presented us with a welcome contrast to those familiar programmes in which the better-known Sonatas of Beethoven alternate with a Fantasia of Mendelssohn, or are separated by a beautiful but hackneyed Aria from "Faust." They have aimed rather at edification than amusement, preferring to introduce rather than to repeat: The Concert of last night was no exception. Beethoven's Violoncella Sonata in A (op. 69) we have not before heard in Cambridge, and two more modern composers whose place in the roll is just now a matter of much interest and discussion were represented: Herman Goetz by his Piano Quartett in E (op. 6) and Edward Grieg by the Violin Sonata in F (Op. 8).

Goetz was born at Königsberg, in 1840, and died three years ago. Not having begun to compose early, and being more finished than rapid as a writer, he has left behind more of promise than of performance,. But his opera, "The Taming of the Shrew," is already popular throughout Germany; and the Quartett performed last night is undoubtedly a fine work. Its brilliancy is, perhaps, its most remarkable feature; and this reaches a climax in the first subject of the Scherzo; which—it should be noticed as one of many originalities—is brought in at the opening of the Coda, to the preceding Adagio, itself a sombre air with variations. Very striking also is a certain peculiar restlessness in the syncopated subject of the opening Allegro con Tuoco.

A thorough contrast to this essentially pure and classical composition was afforded by Grieg's characteristically national Sonata. It is Scandinavian in every subject, if not in every bar. The first and last movements are more or less of the orthodox type; but there is a pitfall for the unwary applauder, in the four bars Andante pianissimo, which succeeds what appears the climax and conclusion of the former. There is no regular Adagio or Scherzo, the place of both being occupied by an Allegretto quasi Andantino.

The Beethoven Sonato is a charming work of the second period.

Of a uniformly excellent performance no detailed criticism is necessary. The quartette was played by the Rev. F. W. Hudson, Mr. F. W. Donkin, Herr Daubert and Mr. C. V. Stanford. Mr. Frank Hudson's finished playing is not new to Cambridge. Herr Daubert gave a most satisfactory rendering of the Violoncello Sonata—and Mr. Stanford does not need to be praised where all know him.

Mrs. Stanford's sympathetic voice was heard in two duetts, with Mrs. Borrisow, by Schumann (this composers Er und Sie', being substituted for Rubinstein's 'Wanderer's Machtlied') and in two solos, one also by Schumann the other by Brahms.

CALENDAR FOR THE WEEK.

WEDNESDAY, Nov. 5th. Trinity Hall B.C.: Fitzgerald Sculls and Holland Boat. C.E.T.S. Annual Meeting in Pembroke Hall at 2.30.

THURSDAY, Nov. 6th. Clare Athletic Sports. German Reed's Entertainment in the Guildhall at 8 p.m. Philological Society's Annual Meeting in the Lecture Rooms, St. John's, at 8.30 p.m. C.E.T.S. in Corpus Christi College, D, new court, at 9 p.m.

FRIDAY, Nov. 7th. Colquhoun Sculls. Clare Athletic Sports.

SATURDAY, Nov. 8th. Michaelmas Term divides. Colquhoun Sculls. Corpus B.C. Wilkinson Sculls.

MONDAY, Nov. 10th. Matriculation Day. St. John's Athletic Sports. Colquhoun Sculls. Meeting of Philosophical Society at 8.30 p.m.

TUESDAY, Nov. 11th. St. John's Athletic Sports.

FOOTBALL FIXTURES.

WEDNESDAY, Nov. 5th. Rugby Union:—Emmanuel v. Corpus; Jesus v. Old Marlburians; Queen's v. Caius.

THURSDAY, Nov. 6th. Rugby Union:—Emmanuel v. Peterhouse; Pembroke v. Emmanuel (on Parker's Piece.)

FRIDAY, Nov. 7th. Association Football Club:—St. Catharine's v. Trinity 2nd eleven (on Trinity ground); Pembroke v. Kings (Cup Tie.)

SATURDAY, Nov. 8th. Rugby Union:—St. Catharine's v. King's School (at Ely.) Association:—Emmanuel v. Clare; Pembroke v. Trinity (The Rest.)

MONDAY, Nov. 10th. Rugby Union:—Magdalene v. Corpus.

TUESDAY, Nov. 11th. Association:—University v. St. John's (on St. John's ground); Trinity v. Sidney; St. Peter's v. Caius; Pembroke v. Old Carthusians.

WEDNESDAY, Nov. 12. Association:—Trinity v. Emmanuel. Rugby Union:—Pembroke v. St John's (on St. John's Ground).

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THE UNIVERSITY PULPIT:

SUPPLEMENT TO

The Cambridge Review.

WEDNESDAY, NOVEMBER 5, 1879.

COMMEMORATION SERVICE.

The Annual Service and Sermon, commemorating the bequests of Benefactors of the University, was held in Great St. Mary's, last Sunday morning, at 11.30.

The sermon was preached by the Rev. J. R. Lumby, D.D., Vicar of St. Edward's parish. The following is an abstract of the sermon:—

Heb. ch. xii., verses 1 and 2.—"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

In this Epistle, the writer has been explaining how much greater are the privileges of Christians, under the New Covenant, than were those enjoyed by the Jews, under the old dispensation. With these grounds of encouragement, and with the addition of some warnings on the danger of falling away from the faith they had already received, he urges them to make themselves ready to claim those privileges. But in the midst of his teaching, he turns aside, and devotes a large space to a digression, wherein to celebrate the triumphs, which faith had won in the lives of the Saints, who were under the Law. "If to Abel, Enoch, Noah, Abraham, such early revelation as had been imparted to men, sufficed to obtain them witness that they were right, that they walked with God, what sort of men ought ye to be, who have Christ as Saviour, and have been taught by Him to pray to Our Father?" And this appeal is concluded by the exhortation given in the text. Its philosophy is made up of expressions in everyday use, about those gymnastic contests, with which Jew and Gentile alike were familiar in the days of the Apostles. The Christian life is compared to a race, and, as around the arena, there is the ring of eager, applauding sympathetic witnesses, so the Christian race is not without its spectators—'a cloud of witnesses.' It is not as watchers only that these departed saints are called our witnesses. The story which God's word imparts bears its witness to all that comes after. It testifies that faith can do miracles even to the removing of those mountains of which the Saviour spoke.

"They obtained a good report thro' faith. They are set forth as patterns to all workers for God, as examples, which he would have all men strive to imitate. Through faith these men held fast their integrity, and expected no deliverance, but such as God provided for them. Shall not such examples make you bold to endure? Shall not the sense of their presence near you, watching you, make you strive to be worthy of their regard?

"*Let us lay aside every weight.*" Can those who labor in the race afford to carry loads? The burdens may not all be of one kind. They may be those which the world seeks to put about our shoulders; or they may be of that sort which men load themselves with in their quest after riches or in their search after some great place; or they may be in the form of some darling sin which we hug—some root which has struck so deep, that we dare not think of the pain with which it would be plucked up; "*the sin which doth so easily beset us*," that war in our members which, as St Paul says, is not conquered while life lasts, but makes a man cry out in agony, "who shall deliver me from the body of this death?"

But be our loads what they may; if we would be God's heroes we must struggle to cast them all aside and seek his help, because of our own feebleness. Thus our prayers will be a sign of our faith, that we are persuaded of his promises and have embraced them.

In a service like that of to-day the exhortation may be transferred to ourselves. We are ourselves compassed about with a great cloud of witnesses, whose liberality we are assembled to commemorate.

These men made their gifts in faith. Few of them could see beyond the days in which they lived. The most far-seeing never dreamt of the spread of learning as we know it. They had no view even from afar off to encourage them. But they saw that to foster true learning was to work for God. In God they believed; in him they could trust for the fruit of their labour. This theme could be illustrated by the history of her with whom this sermon is particularly connected, the Lady Margaret, mother of Henry VII. and Countess of Richmond, a noble example of wealth bestowed in accordance with the will of heaven. She lived in an age, before learning had revived, and amidst such darkness as often precedes the dawn. She lived in a time when only those strong in faith dared to cast their bread on the waters, and yet she led the way in the foundation of our professorships. We read concerning Joseph, that by faith when he died, he made mention of the departing of the children of Israel, and gave commandment concerning his bones. Before his death Joseph had attained to wealth and rank in the land of Egypt. Yet in the race we cannot doubt that the weights of both kinds of which I have been speaking were laid upon him. In the land he had wealth, rank, ease, and high position; and throughout his life as he spoke of the return to which his people would be looking, he would be spoken of more and more as a deceiver. His fellow-countrymen were forming new ties and attachments to the fleshpots of Egypt, and so they would be led to look upon such a man as an enthusiast. As time rolled on and no deliverance came and his own death drew near, we can understand that there may have come suggestions of doubt which it required strong faith to master.

But Joseph preached his sermon of faith to the end of his life, and made provision that his bones should be preachers after him, because they should be carried into the land of Canaan. Jewish tradition adds to the story, and tells us how the Egyptians, when they heard that the Israelites were to be delivered and Joseph's bones carried away, turned a branch of the river over the spot where his bones were buried; and when the time of deliverance came the spot was so forgotten that only one and that a woman was found to point out its position.

Like Joseph, the Lady Margaret had been carefully reared. Her education was the best the times afforded. She had an early acquaintance with sorrow, for she had not attained a great age, before she tasted the lot of a prisoner, though not in an actual prison. But she was to be elevated to a dignity far above that which she had before possessed, and will be to the world an example of what it is to be a good steward of the grace of God. Besides taking part in the conversion of the nunnery of St. Rhadegund into a College, now known as Jesus College, Christ's College is a testimony to her faith. Her executors were directed to build and endow another, St. John's College, which is her second memorial after death.

I have spoken specially of the Lady Margaret, but she is only one of a great company. She is a noble example, it is true, but a like zeal was in the hearts of our other benefactors, and I could not conceive words which could be more fitly applied to their principles, and more consonant with the feelings that prompted them, than my text.

We are a society devoted to the study of learning and knowledge and for better service of church and state. Now there is no lack amongst us of a zeal for study. We cannot as a body be reproached for indolence (perhaps rather the contrary fault should be laid at our door) and there is a fear lest our increased zeal after skilled studies should push from its first place that wish for religious teaching which our founders had at heart. It would seem that this danger had suggested itself to those persons who are entrusted with

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the reformation of our institution. The whispers that get abroad about the lack of definite religious teaching seem to confirm this. Our benefactors intended that each undergraduate should be in his place a religious instructor, and I think that for all of us to aim at this would be most nearly to fulfil these instructions. If other subjects have been pushing this from its place let us see to it.

Another weight which presses upon us and has not been shut out from us is the growth of habits of luxury. Against such the Lady Margaret should be a mighty witness. Her sober temperance in meats and drinks was known to all who were conversant with her. Surely if there be any place in the land where a protest might be made against cost for cost's sake—this place should be our great seat of learning. Those who come out from us teache s should be temperate in all things, even as he who striveth for the mastery.

We must never forget that a society is what its individual members make it, and we have therefore all a duty here, some share in the forming of a new character; and the character I have been speaking of asks for holiness of life in spiritual progress. The leaders in life must be, like the leaders in battle, not those who point the way and lead it not.

Now whatever be the sin that doth so easily beset us, there is but one resource against it—the blessing of God, His laws and His willingness to help us keep them. We may learn this lesson from Joseph. In his deepest trouble he trusts the hand of God and faith in His love thereby kept him from despair, and when sin in one of its most subtle forms laid its snare before him, he was able to thrust temptation from him. Faith is as mighty as ever, and so we can fight faithfully against sin within and temptation without, looking ever unto Him, who is the leader and perfector of our faith. The legend about Joseph's bones may teach the value of these days of commemoration. They may rouse us to watchfulness, lest any pursuit of learning may make us forget that the Lady Margaret *most* prized Jesus and His love. The cloud of witnesses whose names I shall presently read to you should strengthen us afresh what to do on each Commemoration Day—that we should not be unfaithful to our leaders. To-day then we must be filled with the same spirit, we must be animated with the same belief that God will help what we do, so that the cause of God will have helped us on.

There is one achievement to which the humblest may aspire—the working of righteousness. We shall not all be called upon to subdue kingdoms for God, though some of us may be sent out to such tasks. But the work of righteousness can be made the important business of life and you will find that it takes a noble place among the grand heroes told forth in what I may call the Commemoration Service of the Epistle to the Hebrews.

At the close of the sermon the preacher proceeded to read the list of donors and benefactors to the University.

The usual sermon followed at 2 p.m.

Preacher: Rev. James Augustus Hessey, D.C.L., Archdeacon of Middlesex.

"I am persuaded that neither death nor life—shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. viii. 38, 39.

"*Neither death nor life.*" These are parts of that sublimely imagined series of the possible impediments to man's salvation, every member of which is full, and was intended by the writer to be full, of materials for deep thought. "We are more than conquerors," he had just exclaimed enthusiastically, "we are more than conquerors," over things terrible to flesh and blood, "tribulation, distress, persecution, famine, nakedness, peril and sword." Let not the Christian warrior quail at these: and then, taking a wider range, and amplifying the idea of "being more than conquerors," he goes on, "I am persuaded that our victory is not only over these visible and palpable dangers, but over every thing that the mind can, by its utmost effort, bring under its cognizance or prevision. "Neither death nor life," the two possible states of man, "shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Though "an angel"* from heaven were to try to do so, by preaching another gospel, (Gal. i. 8) he will be incapable of seducing us from our allegiance. Vicissitudes of time, "things present and things to come";—extremes of space, "height and depth"; "principalities and powers,"* influences seen and unseen; in fact whatever is conceivable in the whole creation, shall be without effect, in any endeavour to shake our stedfastness, or to disunite us from our loving God and Saviour. I will not, however, dwell at this moment, on the definiteness which I believe attaches to each term in this enumeration. It is enough to have merely hinted it. The hint may induce you to search more carefully than, perhaps, you would otherwise do for the whole meaning of Scripture, both here and elsewhere.

I wish, at present, to draw your attention to the fact that St. Paul commences his exhaustive catalogue of all the conditions or influences which might be supposed capable of effecting a severance between the soul and God, by saying, "neither death nor life" shall be able to do so.

Well, what is there special in this?—you may say, almost lightly. There is a good deal in it, I reply, if carefully considered. Let us see.

There is nothing very special, perhaps, in the mention of death as likely to create a fear that by it we may be separated from Christ. The human mind has an almost instinctive shrinking from the change which, to all appearance, concludes existence, or which, if it does not conclude *that*, determines the opportunities of seeking that grace of Christ, which, it may be, has not been sought in life. And death has, in many cases, antecedents or accompaniments of illness and pain, so trying, that it is a meet petition, to be delivered by God's mercy, "in the hour of it," and to be prevented "from falling from Him, by any fear of it." Well, we find it very difficult to divest ourselves of this fear *in our own cases*. Supposing that we have brought ourselves to believe that we continue to exist, after death has taken place, this question, "How are we to exist, in Christ or out of Christ, in joy unalloyed or in unavailing sorrow?" occurs to our perplexed apprehension. The memories of our whole course rise up before us. We cannot help being conscious that we have been too much taken up with earthly cares, too little attached to Christ throughout it, too easily taken off from Him, too often vexers of His Holy Spirit. When these reflections occur, it requires a strong effort of faith to stand unappalled, as the Poet Coleridge once said in a despairing mood, "not merely before the justice of our Creator, but also before the mercy of our Redeemer." *For our friends*, indeed, we can feel otherwise. In our best moments, which are frequently those past by the side of an open grave, when we compare the unrealities of this present state with the realities of the next, we are ready to thank God who has "delivered our brother or our sister out of the miseries of this sinful world"—we even go on to oppose, in general terms, the fluctuating condition of those who are left behind and their calm and blessed security. There remain, we say,

"Thousands of throbbing hearts, but theirs are at rest and for ever:
"Thousands of aching brains, but theirs no longer are busy:
"Thousands of toiling hands, but theirs have ceased from their labours:
"Thousands of weary feet, but theirs have completed their running.†

But though we say this of *them*, and inferentially and prospectively of ourselves, we do not *so* say it of ourselves, as to derive any comfort from it. We have not the faith to say, with that great and saintly Prelate, Hugh, Bishop of Lincoln, whose name is in our Church Calendar for the 17th of November: "The day of my death will be a day not of judgment, but of grace and mercy in which I shall finish my life." Our cry is ever, "O spare us a little, that we may recover our strength, before we go hence and are no more seen."

In strong contrast to this our cry and practice, stand the really special points in St. Paul's profession, now before us. *He*, though he acknowledged death to be a fearful thing, was able to declare a firm belief that, in his own case, it would not separate him from the love of God which is in Christ Jesus our Lord—nay more, that death is a less formidable condition of being than life. I gather this latter fact from the circumstance that death is the first rung in his climax or ladder, that he has placed it absolutely lowest in the scale of things that may possibly affect our hereafter. It is as if he had said, "I grant that death has its terrors, even for those who have lived closest to their Saviour—but what are these compared with the terrors of life, with its responsibilities, with its temptations to unbelief, with the assaults of all kinds, from the world, the flesh, and the devil, to which it is exposed, and in which even things

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* ἄγγελοι does not seem ever to be used absolutely of bad angels. If it be here used of good angels, there is no objection, as Stuart alleges, to the rhetorical supposition that they might attempt this separation any more than to that of an *angel from heaven preaching another Gospel*.—Gal. i. 8. *Alford.*

* S. V. A. have 'neither death nor life, nor angels, nor principalities, (ἀρχαί) nor things present, nor things to come, nor powers, (δυνάμεις)' &c., but the ordinary arrangement seems preferable. The text is remarkably paralleled by the Epistle of to-day, 21st S. after Trinity, Ephes. vi. 12, "We wrestle against principalities (ἀρχάς), against powers (ἐξουσίας), &c.

Longfellow.

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harmless in themselves, are likely to become snares, if not carefully used? Yes, death is a fearful thing, but it is not, it cannot be, so fearful a thing as life.

A sacred burthen is this life ye bear.
Look on it, lift it, bear it solemnly,
Stand up, and walk beneath it stedfastly,
Fall not for sorrow, falter not for sin,
But onward, upward, till the goal ye win.*

Fearful as life is, fraught as it is with occasions for falling away, I am persuaded that not even *that* shall be able to separate us from God's love in Christ."

We are told by Juvenal, by Tertullian, and by Arrian that in a Roman triumph there was always borne, in the same chariot with the victor, a slave, whose duty it was to whisper in the ear the unpalatable words, "Look behind you and remember that thou art a man." We may depend upon it that St. Paul did not utter his jubilant expressions of faith without a sense of weakness whispering to him, "Remember that thou hast a corruptible body which is to be brought into subjection;" and he must have cherished also a continued regard to Him, in whose strength he had stood hitherto, and without whose strength he could not persevere to the end. But these considerations were, with him, elements in his estimate of the gravity of life and its dangers. He felt that to be, indeed, an arduous struggle, which he could not endure alone; the very attempt to endure which alone must result in a failure, fatal to himself, injurious to the cause of his Lord.

Now, if this my account of St. Paul's meaning is correct, as I believe it to be, does it not introduce to many of us, especially to the young and high-spirited among us, something like a new idea of the gravity of life? Does it not bid us, as each successive stage of it draws towards its close, thank God for that goodness which has preserved us through that stage, and kept us still His, in despite of our frequent forgetfulness of Him? We are now on this 21st Sunday after Trinity, approaching the end of our ecclesiastical year. On the 1st Sunday in Advent will commence a new year. The few intervening weeks may be made a time for thankful reflection upon the way in which our God has guarded us from the harms which might have befallen us during the old year's course. We have seen others involved in harms, their frail works shattered on seas of spiritual troubles, in vessels which they need not have embarked in; our own feet have, as it were, been placed upon a rock, from which we have witnessed, not proudly, but shudderingly, their disastrous miscarriages. Some have not, indeed, put out upon this ocean, but they have ventured perilously near the waves which dash upon its sand, and have been carried away with the sand to which they trusted; or to drop these metaphors, which you may, perhaps, recognise as borrowed from two thoughtful poets of antiquity, Lucretius† and Horace,‡ the fortunes of our neighbours have been these. Some have succumbed at once to evil, entered upon schemes which they knew to be wrong, or, at least, which they doubted whether God would bless; the result has been that one step of iniquity has necessitated another, until a hardness of heart has crept over them, which makes them contemn God's Words and Commandments, as fetters to be worn by none but the scrupulous. Some, again, have allowed themselves to approach the verge of evil, to frequent scenes, to enter companies, and peruse works which they know have corrupted others, but by which they fancied they themselves could not be corrupted. These, too, have fallen, fallen by little and little, perhaps, but still found that the life, a prolongation of which throughout the period supposed was, so they thought, an unmixed blessing, has been a trial to which they have proved unequal.

But there is another side to the picture. It may be that others have had reason, or, did they know all, might have reason, in the midst of their trembling thankfulness at their own preservation, to think sorrowfully of the dangers of life to which those who are just entering upon it, let us say as students of this University, are exposed. There is the youth fresh from school. He has given indications already, we will suppose, of a roving and unsettled character. He has shown himself, even when under comparative restraint beneath the eye of tender parents or watchful guardians, liable to be carried away by evil companions, and weak against temptations. Will he, now that he is more his own master, be induced, by the holy traditions of his new field of action, and by the thought of the pure home which he has recently quitted, and by the examples of the wise and good among whom he is known, to commence a new career, or will he become more energetically evil? Or we will suppose him hitherto industrious, well disciplined and chaste from his very childhood, and to have come up hither with noble love of learning, regular and prayerful habits, and want of familiarity with gross sin. Will the novelty of his position, the want of system which he now experiences, the sight of much idleness and desultoriness around him, the number of amusements which allure him in various directions, be too much for him and shake his steadfastness, or will he prevail over them? Then there are those of whom, throughout their first year, their friends have hoped well; but they are beginning to fall away. Not improvement, not study, but self-indulgence and pursuit of enjoyments, perhaps harmless separately, but destructive to all study when combined or followed in excess, have occupied them. Nay, perhaps, worse than this, even wrong things have engrossed them. Life seems very dangerous to these. Will they even now, even after time lost, even in their second or third year, be "timely happy, timely wise," remember themselves, remember why they came hither. Or will they persist in a downward course, and find themselves at the end of their career either uneducated, not merely in the things of God but in the things of man, or perhaps with life's preparation to be begun afresh, much indeed to be done but much more to be undone?

But to turn from what you, my younger brethren, may have had to think of others, or what others may have had to think of you, as each class of persons regard the other class, from its respective point of view, I will just say a few words which my experience of many days tells me cannot be out of place in any congregation.

Perhaps I speak to some whose memories, as they wander over the period ranging from the Advent of 1878 to the approaching Advent, will recall particular and special occasions in which they have been in danger of being separated from the love of God which is in Christ Jesus our Lord, but have been mercifully sustained in that love through all life's chances and changes. I can imagine children who can remember instances in which they were enabled to resist temptations to ill temper, to petty dishonesties, to disobedience, to untruthfulness, and the like, by the invited and received aid of their Heavenly Guardian. I can imagine the youth, who has been very, very near engaging in the licentiousness for which, alas! every great city offers so many opportunities, enabled, by the thought of the Omniscient, and the felt help of the Omnipotent, to resist it. I can imagine older men, persons of hope deferred year after year, and of merits and efforts which they have been almost deeming unregarded and unblest, strengthened against hard and undutiful thoughts of God and distrust of His Providence. I can imagine those who have been prosperous well nigh brought into the danger of forgetting the Author of their prosperity, and on the verge of that danger intimated by Agur, in the book of Proverbs, saying "Who is the Lord?" yet just arrested. I can imagine an inexperienced dabbler in philosophy, loosened for a moment in his belief in religious truths because he fancies they must be placed on a sternly perfect foundation, and that failing this they are not so admissible as what are called the truths of science. Yet, bye and bye, he has discovered that "the laws of science are themselves but generalisations from the assumption that Nature is uniform, or that, in other words, its uniformity is proved by assuming it." Then he has "admitted that the uniformity of Nature is only a probable truth, that in Nature as well as in Religion, not certainty but only certitude is to be arrived at, and that God, the God of both, is thus not inconsistent in the revelations which He has vouchsafed." I can imagine the poor, or sick, or aged, whose trials have rather increased than diminished as time has crept on, tempted almost by the continuance of their lives to "curse their day," yet at length realising as a truth that as gold is tried in the fire, so are acceptable men in the furnace of adversity." Yes, I can imagine all these, on a retrospect of the period supposed, which they commenced expecting life to be easy in it, acknowledging that life itself is a dangerous trial of perseverance. Now, however, they are able to say with the Psalmist, "In the multitude of sorrows that we had in our hearts, God's comforts refreshed our souls," or, with St. Paul, to rely on God's previous loving-kindness, to look forward, if only they are not wanting to themselves, to being never separated from it.

But, if life has been thus hard to those who have endeavoured to use it lightly, though, indeed, every year well spent does, on the ordinary theory of habit, make each succeeding year less hard, what does the dawn of a new year present to the thoughts of those who have not used the old year well? I cannot flatter them by promising that fewer difficulties will meet them in that new year. I fear I must even say their difficulties will be greater. The chains of bad habit have become stronger than they were last Advent, and are proportionally harder to shake off; a larger crowd of ghosts of former sins is flitting around them, and instilling into their ears suggestions of similar sins. Good impressions having been allowed to be merely passive, have become weaker. Holy ordinances

* *Frances Anne Kemble*, Lines to the Young Gentlemen in the Lennox Academy, Massachusets.

† "Suave mari magno," &c.—Lucretius.

‡ "Cum ripa simul avulsos ferat Aufidus acer."—Horace.

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neglected or misused have well-nigh become deadening, instead of life-giving, to them. What hope remains to them? What hope do they ask? There remains the love of God, which has still spared them, the blood of Christ, who is still crucified for them, if they will crucify themselves to their sin, the aid of the Holy Spirit, who has not yet cast them off, as is evident from the very fear that they are cast off which he has shed into their souls. "I am certain," said holy Keble, "that no man who believes in the Atonement ought to indulge in bitter remorse."

But here a question meets us which I think it is important to answer. Persons may say, "You have represented life as a perilous gift, as one by the use of which our salvation may be lost or won. And, inferentially, you seem to assert that one is to be tantalized by being placed in the midst of things which it is sinful to partake of. True, there is something like this in a certain passage of Ecclesiastes (xi. 9), 'Rejoice, O young man, in thy youth, and let thine heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment.' It may seem presumptuous to speak thus, but we confess that we have never liked that passage. There is a ring of stoicism about it. There is a want of kindness, and an appearance of grim irony in it, which we cannot account for or understand."

I can enter into your difficulty, I reply; indeed, I think I can remove it. In the first place, you have misapprehended the meaning of those words of the Royal preacher. They were penned, not in irony, but in good faith and sober seriousness. They were not intended to imply that no rejoicing is lawful, especially in the days of youth. "Ah! glorious twenty-one," says Charles Kingsley, in his description of the Cambridge reading party, "happy are they who still possess you, and can take their fill of your golden cup, steadied, but not saddened, by the remembrance that for all things a good and loving God will bring them into judgment. Happier still those who (like a Jew) retain in body and soul the health and buoyancy of twenty-one on to the very verge of forty, and seeming to grow younger-hearted as they grow older-headed, can cast off care and work at a moment's warning, and laugh and frolic as they did twenty years ago." God bids us rejoice, and we know that our Saviour was not averse to, but personally mingled in the joyous festivals of his friends and followers. The words, when properly understood, only caution us, though we rejoice, to remember that we are acting under a responsibility, and to beware lest what is given us for our health become an occasion of falling. The precept then means, "Rejoice ye, but sin not," in the same way that another precept says, "Be ye angry, and sin not." This is nothing else then but to say, "Ye are here in a condition of trial, and trial would not deserve its name, did no possibility exist of failure. And life is hard, both positively, as implying trial, and compared with death, which, viewed in the light of revelation, is a rest from trial, though to the eye of sense it may appear hard also. The jaded and satiated king, therefore, warns you, as a result of his sad experience and failure; St. Paul encourages you, as a result of his glad experience and triumph, to walk warily, to avoid all evil things, to be moderate in the use of lawful things. The warning, then, is far from unnecessary to the latter as well as to the former. *Recreation* is good, but it may be pursued too long, and too unremittingly, and may take us off from other duties. *Employment* is good in itself, but it becomes wrong in degree, if it engrosses all our thoughts. *Wealth* is good, but it is a talent of trust for God and his poor, and is misemployed if lavished entirely on self, or hoarded, or grudged in the manner condemned by St. James (ii. 15, 16) "to the brother or sister destitute of daily food." "*Culture**—that is the educing or drawing forth all that is potentially in a man, the training all the energies and capacities of his being to their highest pitch, and directing them to their true ends"—this is good, in theory. But it is imperfect and delusive, if the word *all* excludes a man's religious instincts, and if the word *ends*, embraces no thought of the Implanter of all instincts, and is limited to ends which are visible and conceivable in this world. *Husband* and *Wife*, and *Parents* and *Children* are good and are objects divinely appointed to call forth our best affections. But they may become idols, they may steal away our hearts from God, instead of directing us in thankfulness to Him as their Giver. We might devise, perhaps, a state of things which might be otherwise, but this would not be to accept the position which the Creator has assigned to us. It would be a case of the clay saying to the potter, "Why hast thou formed me thus?"

"All things are double one against another" says the Son of Israel, "and God hath made nothing imperfect," (Ecclus. xlii. 24). If life on earth has trials or temptations, God will, "with the temptations make a way for us to escape that we may be able to bear them." If life, terminating in death, has its terrors, the Creed which we use every day, reminds us that it is to be succeeded by "the resurrection of the body, and the life everlasting." Amen.

* *J. C. Thairp*, Culture and Religion, p. 6.

CHAPEL SERVICES, &c.

WEDNESDAY, Nov. 5th, King's: Service, Ebdon in C: anthem "Withdraw not thou." Attwood.

THURSDAY, 6th.—King's: service, King in C: anthem "Lift thine eyes," Mendelssohn. St. John's: service, Thorne in E flat; hymn 447. Trinity: Nunc Dimittis; Monk (chant): hymn 18. Church Society's Terminal Service in St. Michael's Church at 9 p.m., with sermon by the Rev. W. Boyd Carpenter, M.A.

FRIDAY, 7th.—King's: chants; hymn 191.

SATURDAY, 8th.—King's: service, Hayes in E flat: anthem "Hallelujah," Beethoven. St. John's: service, Chipp in A; hymn 21. Trinity: Nunc Dimittis, Gregorian Tone; anthem "The Lamb that was slain," Bach.

SUNDAY, 9th.—*Morning*, King's: service, Walmisley in B flat; hymn 443. St. John's: service, Stanford in B flat; hymn 441. Trinity: service, Macfarren in G; hymn 281.

Sermon at Great St. Mary's by Ven. Archdeacon Hessey.

Evening: King's; service, Walmisley in D minor; anthem "Praise the Lord," Walmisley. St. John's: service, Stanford in B flat; anthem, "Sing praises," Gounod. Trinity: service, E. J. Hopkins in F; anthem, "God is our hope," Greene.

TUESDAY, 11th.—St. John's: service, Trimmell in D; hymn 387. Trinity: hymn 302.

CAMBRIDGE UNIVERSITY COMMISSION.—It is said that the scheme of the Cambridge University Commissioners is practically agreed on. The tax on the aggregate income of the colleges will not amount to more than a tenth, and to the individual colleges is left great freedom in their plans for training their undergraduates, and the Commissioners do not interfere with the management of the college estates. The tithe to be taken is not asked for at once. There is to be, it is rumoured, a supreme elective Council of Studies, with Boards of the professors of special faculties under it; a fellowship is to be attached to every professorship, so that its value may be raised to a high level; a class of readers is to be created, and the existing inter-collegiate lecturers will be offered an additional stipend, and be made University lecturers acting under the Board of their faculty. Regulations are made to secure the residence and continuance at work of all teachers coming under the new scheme. Though philology is entirely neglected, yet science is said to be fairly cared for, history is helped, and a new departure made for the University as a teaching body independent of the colleges.—*Athenæum.*

TO CORRESPONDENTS &c.

All letters must be written clearly, on one side of the paper, and sent to "The Editors, *Cambridge Review* Office, Trinity College,' not later than Saturday in each week. Letters will not usually be published unless accompanied by the name of the writer.

Letters containing news should be sent in as early as possible, but will be received up to 6 p.m. on Monday, and late news up to 9.30 p.m. on Tuesday.

The College and Union Messengers and the Publisher will receive letters for the *Review*.

Advertisements will be received from University and College societies on special terms which may be learnt from the Publisher.

Subscriptions (3s. 6d. for the term, or with postage 3s. 9d.) should be sent with full address to the Publisher, Mr. ELIJAH JOHNSON, Trinity-street; to Mr. CLIFFORD POULTER, Middle Temple-lane, London; or to Messrs. SLATTER and ROSE High-street, Oxford.

APPEAL FOR CLOTHES.—Old Clothes and other garments will be gladly received by Rev. Edward Liddell, rector of Jarrow-on-Tyne, on behalf of the artisans and labourers of that parish, who are unable to get work in the ensuing winter, and are already in great distress. Clothes may be sent, either directly, or to F. J. Jenkinson, Esq., Nevile's Court, Trinity, who will forward them.
(Advt.)

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The Cambridge Review:

A JOURNAL OF UNIVERSITY LIFE AND THOUGHT.

No. 5.] WEDNESDAY, NOVEMBER 12, 1879. [PRICE SIXPENCE.

SUMMARY OF NEWS.

A meeting was held at the East End of London last Friday, with the view of explaining the movement now going on to establish preparatory classes connected with University teaching, and to form the nucleus of a college for the district. Prof. Bryce took the chair, and in a long speech shewed the need of such an institution, and anticipated great success for it. A full explanation was given of the proposed system, which will aim at amalgamating the various mutual improvement societies at present existing, and forming classes in connection with the University Teaching Society. Influential support is anticipated. Several other speeches followed in support of the movement, and the whole proceedings were eminently satisfactory and encouraging, much interest being manifested by a large number of young men who attended the meeting.

By the death of Professor Clerk Maxwell, the University and the scientific world at large have sustained an irreparable loss. Scientific genius in these days seems short-lived. Garrod died at thirty-three, Clifford at thirty-six, and Clerk Maxwell still wanted two years to make up the fifty. We may mention that the Professorship of Experimental Physics, founded in 1871, ceases to exist with the death of this, its first occupant, though it may be, and naturally will be, continued by Grace of the Senate.

In these times of apathy and indifference, it is refreshing to find so keen a combatant as the Senior Proctor (the Rev. G. F. Browne), whose vigorous protest against the disintegration of the old Collegiate system we publish in another column. Last Saturday, preaching before Lord Chief Justice Cockburn from the text "The old is better," he improved the occasion, and renewed from the pulpit the battle he began in the Senate House, and again defended the system of the past. The fact that the Lord Chief Justice is one of the most prominent members of the Commission, of which Mr. Browne is Secretary, must have given additional point to the discourse.

That Alpine Alexander, Mr. Edward Whymper, who was the first Englishman to scale the Matterhorn, has left Europe for Ecuador, South America. He takes with him the two Carrells, his old Alpine guides, and tried comrades in many an hour of difficulty and danger, to help him in ascending and exploring the Great Andes. We wish the party all success and a safe return from these 'fresh peaks and passes new.'

Burne Jones has lately visited Cambridge. Some of our readers may not have forgotten his *Pygmalion* quartette, and the words to which it was set. "The heart desires: The hand refrains: The Godhead fires: The soul attains." Would they agree with the utterance of a portly don, that 'they look as if *some* one had made them up himself?'

Galileo is haunting the University of Glasgow. On Wednesday, Dr. Jack, the new Professor of Mathematics, lectured upon him, and the Principal, Dr. Caird, took up the same subject on Saturday before the very same audience. As there was no criticism of the previous lecture, the performance was rather tame.

The races for the Colquhoun Sculls took place on Friday, Saturday, and Monday last, and resulted in a victory for Prior, of Lady Margaret Boat Club.

The performances of the A.D.C. will take place next Monday, Tuesday, Wednesday, and Thursday. The pieces are "First Night," and "The Game of Speculation." Wednesday, as usual, is the "ladies' night."

If the West front of St. Mark's Venice is to be destroyed, then Cambridge University "shall know the reason why." For a meeting of members of the Electoral Roll was held on Thursday, at the Fitzwilliam Museum, with Dr. Paget in the chair, when it was determined to appeal to the proper authorities in Italy to preserve a building of such fame and interest. The Italian Minister of Public Works may however fairly demand that if he saves St. Mark's, we shall preserve Stonehenge.

The fourth Union Debate took place last night. We subjoin the official report:—Mr. S. G. Ponsonby, Trinity College, President, in the chair. Mr. F. G. A. Hitchcock, Trinity, moved "That this House approves the promotion of Temperance rather by Education than by Legislative action."

Ayes.	*Speakers.*	*Noes.*
Mr. F. G. A. Hitchcock, Trinity.		Mr. J. Spencer Hill, St. John's.
Mr. F. P. Gervais, Trinity.		Mr. Aneurin Williams, St. John's
Mr. E. R. Christie, Non. Coll.		Mr. G. W. C. Ward, St. John's.
Mr. W. C. Smith, Trinity.		Mr. P. Hampden Jones, Emman.
Mr. T. G. Cox, Jesus.		Mr. E. H. Molesworth, St. John's
Mr. E. M. Sympson, Caius.		Mr. T. H. Wade, Trinity.
	Neutral.	
Mr. L. Renouf, Trinity.		Mr. A. H. Thompson, Trinity.

The honourable opener having replied, the House divided. Ayes 73; Noes 51. Majority for the Motion—22.

C.U.BI.C.—TERMINAL BUSINESS MEETING, Nov. 10.—A postcard had been sent to each member of the club, calling his attention to this meeting. Out of 280 members, however, only about 30 were present. The principal business was the election of officers for the ensuing year. The following were elected:—President and treasurer, Mr. G. F. Cobb, M.A., Trinity; vice-president, Hon. I. G. N. Keith-Falconer, Trinity; captain, F. G. Mayor, St. John's; assistant treasurer, T. E. Scrutton, Trinity; committee: O. P. Fisher, Jesus, F. F. Tower, Trinity, J. W. Willink, Pembroke.

There was a very successful paper-chase on Monday. The hares (H. S. Clarke and C. A. E. Pollock) left the Club rooms at a quarter to three, and 13 hounds followed five minutes later. The course taken was through Trumpington, Shelford, Harston, Foxton, and Barrington. After some very slight checks, nine of the hounds arrived home within a quarter of an hour of the hares.

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COMPETITIVE EXAMINATIONS.

The question of competitive examinations, raised in our columns last week, has been discussed by no less a person than the Archbishop of Canterbury. Presiding on the 6th inst., at the public distribution of certificates and prizes, awarded to the candidates at the London, Southwark, and Streatham-hill Centres of the Oxford Local Examinations, the Archbishop felt himself bound to make a few remarks in favour of the system. He said that a short time ago examinations were so very popular that the fear was that everybody in the country would be subject to them, but unfortunately the tide had lately changed, and the warmest friends of the system were beginning to stand aloof. He supposed it must be allowed that really good appointments to important posts could scarcely be made without a due and an intimate knowledge of the persons to be selected, and that that intimate knowledge must be gained elsewhere than through the work that accompanied competitive examinations. The fact was, they had started in some respects in this movement from various causes. He could not help thinking that he himself had no inconsiderable share in introducing this system of examination, which, when he was a boy, was confined to a very narrow area indeed. The first Oxford Commission, of which he was a member, pressed on the University of Oxford the necessity of throwing open its scholarships and fellowships generally to competitive examination. The result was, he had no doubt, a great benefit to the University and to the country at large. Persons engaged in business who desire to get a good staff of clerks and superintendents, had told him that they never thought of selecting men to fill their offices by competitive examination, but that they left such appointments to intelligent men at the head of their business, who, after a short conversation with the young men in want of employment, were very soon able to select the persons most suitable for such situations. These young persons then got a trial for a few months or a year or so, at the end of which time it was generally found who were likely to serve well, and who were not. They said that they had found this system worked better than any plan of competitive examination that could be devised. The system, however, had been introduced in the Civil Service in order to protect Government officials from charges of nepotism and corruption—an end which the Athenians attained by casting lots for their office-holders. But in England, no attempt had been made to fill the very highest posts by examination. He supposed it might be taken as certain that many men of the highest culture were incapable of passing successfully a competitive examination. He never, for instance, heard of poets passing competitive examinations. It had become a familiar truism that Sir Walter Scott would have cut a very poor figure in such an examination, and it was certain that the great Duke of Wellington would not have stood very high in the system of competitive examination introduced in his time. But it was more pleasing to his hearers, perhaps to know what these examinations could do. There was one great quality these examinations secured—that was diligence. Every examination such as they had had, must render good service in making them more diligent. He had no faith in those clever youths who could dispense with study, and yet could outstep their competitors. Indeed he doubted if they could be found. Another thing these examinations exercised advantageously was memory, but he did not approve of this being tested to the exclusion of everything else. Cramming he looked upon as an abuse of the memory. The papers put into his hands proved that the system here was free from such objections, and that the result of the examination was satisfactory. This system was inaugurated twenty-one years ago. In 1858 the University of Oxford first introduced such examinations, and the University of Cambridge followed in the same year. Since that time, the University of Dublin has followed the same course with reference to the examination of women, and afterwards came Durham, the University of London, the Edinburgh University, and the Queen's College in Belfast. These were good proofs that the step originally taken by the Universities of Oxford and Cambridge was needed, and had been well appreciated. The Archbishop then mentioned the satisfaction it gave him to find that religion went hand in hand with the education given in connection with these examinations: and concluded with words of special advice to those who had undergone the examination.

THE RIVER.

The competition for the Colquhoun Sculls commenced on Friday in exceptional Cambridge November weather, and some fast times were expected. In the first heat Kieser, 1st Trinity, defeated with ease R. Jones, Jesus, and Brooksbank, Trinity Hall, gaining nearly a distance on both, in the fair time of 8 min. 21 secs. 1st station, Brooksbank; 2nd station, Jones; 3rd station, Kieser. Prior, Lady Margaret, won the second heat by 70 or 80 yards: Pilkington, 3rd Trinity, was second, Stokes, Jesus, being out of it from the first. Time, 8 min. 17 secs. 1st station, Pilkington; 2nd station, Prior; 3rd station, Stokes. The third heat produced a most exciting race between Powers, Downing, and Naters, Sidney; the latter had a little the best of the race up to the Willows, when Powers began to creep up to him. Their pistols went off within half a second of each other, and the umpire gave it a dead heat. Time, 8 min. 44 secs. 1st station, Naters; second station, Powers. The fourth heat was between Logan, Downing, and Barton, Lady Margaret; the Lady Margaret man ran into the bank opposite Grassy Corner, and although he appeared well in the race, for some unaccountable reason he gave up, and Logan paddled easily in. Time, 8 min. 58 secs. 1st station, Logan; 2nd station, Barton.

On Saturday, from the previous day's racing it was evident that the two best men entered would meet in the first heat, and from comparison of times a close race was expected. At the start Prior seemed to gain slightly, but Kieser, sculling with great steadiness and steering an excellent course, for some time did not appear to lose ground. On entering the Long Reach, Prior had the race pretty well in hand, though Kieser gained somewhat towards the finish; the Lady Margaret man eventually winning by some 30 or 40 yards. Time, 8 min. 24 secs. Kieser sculls prettily, and with more experience on the river will probably turn out a first rate man. 1st station, Kieser; 2nd station, Prior. The race between the two Downing men, Logan and Powers, in the second heat, was very close till near the finish, when Logan came up with a rush, winning by several lengths. 1st station, Powers, 2nd station, Logan.

Monday's race was comparatively uninteresting, as nobody could doubt the infinite superiority of the Lady Margaret over the Downing man. Suffice it to say, that Prior, with second station, came steadily up to his man, overlapping him at the Willows and having to easy off, and so won by his distance. The time, clocked as 8 min. 33½ secs, is the fastest on record for the final heat, which, it may be remembered, is rowed from the two last stations. The day was favourable, with a slight leading wind and little or no stream. 1st station, Logan, Downing; 2nd station, Prior, Lady Margaret.

We hope that Prior may practise hard, and make a good bid next year for the Diamonds; he is quite capable of winning them.

THE UNIVERSITY TRIAL EIGHTS.

On Monday, Nov. 10, the following crews were taken out by the President and Secretary, assisted by H. Sandford, L.M.B.C.:—

No. 1.	No. 2.
Jones, Jesus (bow)	Kingston, L.M. (bow)
2 Knaggs, Caius	2 Brooksbank, Trin. H.
3 Atkin, Jesus	3 Prior, Queens'
4 Jones-Bateman, Clare	4 Gubbins, 1st Trin
5 Roden, Caius	5 Armytage, Jesus
6 Warlow, Queens'	6 Nimmo, 1st Trin
7 Weldon, Caius	7 Barton, L.M.B.C.
Davis, 1st Trin (str)	Baillie, Jesus (str)

H. Woodhouse, Trinity Hall (cox).

On Nov. 4th the crews were composed thus:—

No. 1.	No. 2.
Wills, 1st Trin (bow)	Swift, Caius (bow)
2 Kingston, L.M.B.C.	2 Heape, Trinity Hall
3 Jackson, Jesus	3 Weldon, Caius
4 Somerville, 1st Trin	4 Collison, Pembroke
5 Roden, Caius	5 Brandon, Trin Hall
6 Nimmo, 1st Trin	6 Gubbins, 1st Trin
7 Prior, Queens'	7 Lambert, Pembroke
Warlow, Queens' (str)	Gorton, Emmanuel (str)

Woodhouse, Trinity Hall (cox).

Besides these, Messrs. Wakefield (1st Trin), Freeling (Trinity Hall), Shepherd (Corpus) and Holmes (Magdalene) have been tried during the week.

NATURAL SCIENCE CLUB.—At a meeting in Mr. Fenton's rooms on Saturday, Nov. 8th, Mr. Fenton read a paper on a "New Transformation of Tartaric Acid." A discussion followed, in which all the members present joined.

The first four numbers of the *Review* being out of print, the publisher will be glad to repurchase copies from those who do not wish to keep the complete set.

We have received a letter from PATERFAMILIAS, which however we cannot insert unless the writer will authenticate it by sending his name to the Editors.

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EXTRA SUBJECTS.

Mr. Ainger of Eton, and 'a Classical Freshman,' plead for the simple abolition of the "extra subjects," or 'Honour Littlego.' While I differ from them as to the remedy, I agree with them that there is not much to be said for the examination as it stands. It is enough to be a considerable, I fear in many cases a useless burden to the essentially non-mathematical. It does not go quite far enough to be a satisfactory training in Elementary Mathematics for those who have some mathematical capacity, but are not candidates for Mathematical honours. If it is desirable to require all candidates for Honours to shew some knowledge of a subject, which is not that which they are specially studying, it is by no means obvious that Mathematics is the best secondary study for everybody: and it is still less obvious that Mathematical men, and Mathematical men only, ought to be exempted from the requirement to study a second subject. In fact the existing examination is a 'survival' from the state of things in which candidates for Honours in any Tripos except the Mathematical, were required to have previously graduated in Mathematical Honours; and interesting as 'survivals' may often be as evidence of a bygone state of things, as specimens of practical legislation they are at best useless, and in many cases mischievous.

And yet the simple abolition of the 'extra subjects' would be in my opinion a step in a wrong direction. It would be tantamount to the admission that when a man has once given the very meagre evidence that he is possessed of the rudiments of a liberal education, which is furnished by ability to pass the ordinary 'Littlego,' he may be encouraged, and almost forced, to devote himself exclusively to one favourite study. I say almost forced, because we do not, we cannot, leave a man really free to follow the exact course of study which he thinks most favourable to his intellectual growth. It is not everyone who can distinguish himself in more than one Tripos, and for the rest the stimulus of the class list acts as a very direct discouragement to all reading which does not tell upon the final result. And the influence is felt not only here, but at School. Entrance Scholarships act upon the schoolboy very much as the Tripos examinations do upon the Undergraduates. Pressure is put upon schoolmasters to allow boys to drop, partially, if not wholly, whatever is not likely to be rewarded at the University, and not a few of the ablest freshmen come up here with a much more one-sided culture than is desirable.

I cannot help thinking that it would be intellectually advantageous to most men, to devote some substantial portion of their first year's work to some subject other than that of the Tripos which they mean ultimately to pass; many feel it themselves but do not venture to take a course which they think, and perhaps think justly, would weight them unduly in the race.

The evils of the present state of things would be in great measure remedied, if every one was required as a condition of admission to any Tripos, to have given evidence of substantial knowledge of some other subject; and this might be done, without hardship and without unfairness, if a sufficiently large choice of secondary subjects were allowed. If the 'additional subjects' examination was moderately and judiciously enlarged, preparation for it could become a very useful course of reading for men of some Mathematical taste, who did not wish to carry their Mathematics further. If examinations of about equal difficulty were instituted in Classics, Natural Science, Law, and History, and possibly in one or two other subjects, there would be very few who could not find some not uncongenial secondary subject which they could read with real advantage to themselves. Of course these examinations would have to be very carefully arranged, so that the course of reading for them should be fairly complete up to a certain point, and therefore suitable for men who did not intend to carry their studies further in the same subject.

There seems to be no reason why these examinations should not also serve as Special examinations for the ordinary degree. They might, like the present 'Honour Littlego,' be held twice a year, and passed at whatever time suited the student. The natural and usual time for passing would probably be the end of the first year.

COUTTS TROTTER.

THE REVOLUTION.

War has been declared between the advocates of the old and the new in our University system. The guerilla fighting which has for more than a year past gone on in College meetings and elections, under no very definite standards, and with no very decisive results, has developed into an open attack, led by the chief officers of the University, and proclaimed almost ostentatiously in the most public manner before the assembled Senate at the time of the annual election of a Vice-Chancellor.

The retiring Vice-Chancellor and Senior Proctor agree in considering our whole system threatened in its most vital parts: they are not agreed as to who is the enemy that has done the mischief. The Vice-Chancellor speaks of a revolution forced upon us *ab extra*: the Proctor of treachery by the governing bodies of the Colleges themselves. I do not doubt that the latter is the truer statement of the case. The work of the Commission is likely to be more hotly criticised from the Liberal than from the Conservative side: probably in the majority of cases where the representatives of the colleges meet those of the Queen, it will be the former who press for more drastic reforms, the latter who endeavour to keep to the old lines. My own college, at least, has for yearsbeen demanding from successive Governments the liberty to make the changes which are likely to be carried out in principle by the Commission: so far is the change from proceeding from without. Before the Commission had held their first sitting, any fairly bold prophet might have written the greater part of the "Athenæum" paragraph, which is supposed to describe their latest position.

It is not my intention here to discuss at any length the changes which are impending, but rather to point out to those who have not followed the late discussions, what directions change must take, and what ground such changes give for hope or fear: to strike the balance between gain and loss rests with those who have had more experience of the working of our own or other collegiate systems.

The University is to make a distinct advance as a teaching body. There is here no new beginning: in Theology and Medicine, for instance, the University has already left the colleges far behind; and in other studies the system of Inter-collegiate, *i.e.*, practically University lectures, is already in full activity. The University will now strengthen its own staff, and recognise the work done for it by private or collegiate effort: with a gain thereby to its dignity which none will grudge it, and with relief to the Colleges from work which is too severe a strain on their resources. For no appeal to the success of the present system can justify the waste of force at present occasioned by each of 17 colleges endeavouring to maintain for its own students a complete staff of teachers. And, granted that the attempt is not practically made with any seriousness, yet what is the result? That the colleges provide for the majority of their undergraduates, and the minority can find teaching

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nowhere. The more common subjects have many exponents, but as these act with little union, the teaching is still by no means complete, much less systematic: the less usual branches (for instance those required in the Special Examinations) are scarcely taught at all.*

College tuition, however, will by no means be supplanted. Where there are at present sufficient men in a College studying the same subject to require the whole attention of a lecturer, College lectures will be given. The University will not undertake tuition for the Littlego or the General. And as to Honours men, if the University provides lectures, yet it is open for the Colleges, is indeed their duty, to undertake the work of supervision and private tuition. The attempt has been made with great success in Classics, and there is no reason why it should not be carried out in other fields also. Thus instead of College influences being lessened they would be indefinitely increased: for each undergraduate would feel that his College took a definite interest in his work, and did not leave him to find indispensable help at the present serious cost to himself.

Nor can I see that the changes in the Colleges themselves are more likely to destroy their influence. To discuss the effect of the abolition of clerical restrictions is useless: they have become impossible, and no voice is raised in their defence. But there is undoubtedly a strong feeling against the relaxation of restrictions on marriage: and it is to this point that complaints against the new system are chiefly directed. The married fellow—it is assumed—loses interest in his College, is seldom within its walls, and is inaccessible to its members. Statistics are at hand, and the noisiest colleges are shewn to be those where even at present one or more of the tutors are married.

The objection is serious: is there nothing to be said on the other side? There is no doubt that the English clergyman is often distracted from other duties by family cares: do we therefore wish to return to a celibate priesthood? There is a real loss in each case to the profession of time, of energy, of devotion: is there no gain? Is it not reasonable to expect that we shall have a larger proportion of older men and more experienced teachers on the College staffs when this restriction is removed? There will always be a large number of unmarried tutors and lecturers residing in College: is there nothing to be expected from the introduction into the University of a new element of family life? Will it even be nothing that our instructors will probably live and be at work in Cambridge ten or eleven months in the year, where they now scarcely reside six? The married fellows will perhaps seldom dine in hall: but may not we hope that their example and influence will prove a more effectual check on the extravagant luxury of the High Table than the protests of Master and Dean in Chapel, and of reforming fellows at the College meetings, have hitherto proved?

In one point at any rate, in the warning lately given us, all will agree. If fresh difficulties may be thrown in the way, fresh efforts must be made to meet them, rather than the influence of a College over any of its members should be diminished one iota. If we are thus careful not to lose the old forces, we may confidently hope for further progress by means of the new.

E. V. ARNOLD.

THE ZOOLOGICAL STATION, NAPLES.

FROM time to time a reader of the *University Reporter* may have noticed an announcement somewhat to the following effect, viz. ——— has been appointed to work at the table of the University in Dr. Dohrn's Zoological Station in Naples. If he gave any consideration whatever to the notice, it may have been simply to envy the lucky man who has had such a chance offered him, but as to the Station itself he knows nothing and probably cares little; it is for the purpose of lightening this Stygian darkness to a certain extent and awakening something more than utter indifference, that the present article is penned.

The not-unnatural question might be asked, What is a Zoological Station, and what is its use? In answer to such a query, I would briefly point out that it is self-evident that a knowledge of the Animal Kingdom can only be effected by long and arduous study. A *2nd M.B.* acquaintance may be gathered from reading primers, and a fair knowledge may be obtained by working over Museum specimens and dissecting types in conjunction with book-work; but the student who wishes to identify himself with his work, who wants to have a living interest in and appreciation of his subject must do more than this. He must go and visit the animals in their haunts, he must study their habits, then, and then alone can he appreciate the functions of those structures which he examined in the Museums; and he will get some insight into the relations of the animals to their surroundings, and learn that what we term 'beauty' and 'ugliness' are equally useful, and usually have a similar significance. But all students cannot perambulate the world to study its inhabitants in their homes, especially in the case of the marine animals, the alternative being if Mahommed cannot go to the mountain the mountain must come to Mahommed. Now this is just what a Zoological Station is intended for—it is to collect together various (Marine) Animals in as natural a condition as possible, to enable naturalists to study their habits, inter-relations, and life-histories, at the same time providing them with abundant material ready to hand. After enumerating the various advantages of such an institution, Dr. Dohrn concluded his inaugural address, at the formal opening of his station, in the following words:—"Every fish, every crab, every jelly-fish, is the result of a long process of development which we have to trace, and the determination of which the Zoological Station is intended to facilitate. That is its purpose; it was for that end that I built it, and for that reason I have asked you to lend your support to my efforts."

How this institution has succeeded in its efforts is known to all the scientific world. Every nation has sent its contingent of workers, every journal of original research teems with papers which are the offspring, direct or indirect, of researches carried on there: England herself has much benefited thereby; nor need we travel beyond our own University to see results which no biological laboratory has eclipsed.

The history of the Stazione Zoologica is much as follows: Dr. (now Professor) Dohrn, some 7 or 8 years ago, knowing the invaluable worth of such an institution, determined to try and start one. He appealed to various European governments to help him, but to no avail. Then, like an enthusiast, he devoted all his time and private fortune to the undertaking. The choice of a situation troubled him not a little, but a variety of reasons pointed to Naples as being in most respects the most favourable spot. Then began a long series of appeals, personal interviews, and other diplomatic manœuvres—the result being that the Italian government granted him a plot of land lying between the well-known Villa reale and the Bay: later on they remitted all duties on the materials employed in the construction of the edifice. The Prussian government next came forward with a subvention of £3,000. Further aid, chiefly from private sources, helped on the work, England, or rather Cambridge not being unrepresented, and in 1873

* See the letter of 'A College Tutor' in No. 1 of the *Review*.

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the Station was completed at a cost of something like 50,000 thalers (£7,500). Lately the Berlin Academy of Science has given a steam-launch, built by an English firm.

The building is a handsome massive structure of three stories, the ground floor being devoted to the public aquarium. This contains some 53 tanks of various sizes. In these tanks are placed numerous examples of the inhabitants of the bay, of which some are rare and most of extreme beauty. In addition to these, as opportunity presents itself, those ocean-roving forms which occasionally visit the bay may also be seen. The delicate transparency and often brilliant colouration of these 'sons of the wave' can never be imagined by those who only know them from shrunken and distorted spirit specimens. A botanist's work-room also shares the ground-floor. Above we have the real feature of the institution—the zoological work-rooms. These contain tanks of continually flowing water, cases of apparatus, and the work-tables. A 'table' comprises a convenient article of furniture with shelves, drawers, etc., and provided with an array of spirits, chemicals, and materials such as delight the heart of a biologist. These 'tables' have been offered to the various European governments and societies for a certain sum, Prof. Dohrn undertaking to provide necessary re-agents, etc., as well as a constant supply of all the zoological materials required. The result of his appeal to England was that our University embraced the opportunity, while Oxford treated the enterprise with disdain, and has lost the benefit which it might therefrom obtain. The British Association also took a table.

There is also a fine library which contains most of the works required by biological students whatever their branch may be, the completeness of which is chiefly due to the liberality of several German publishing firms, as well as of certain individuals such as Dohrn, Agassiz, etc. Smaller work-rooms complete this floor, and with the private rooms of the assistants also form the third floor.

A very efficient staff under the directorship of Prof. Dohrn includes Dr. H. Eisig, the general manager, Dr. Schmidtline, Mr. Müller, Dr. Miers, etc., with several assistants and fishermen.

Besides providing material for students in the laboratories the staff preserves hundreds of animals which are being continually forwarded to Museums all over the world.

A further attraction to the Stazione is now offered by the indefatigable modern Glaucus—in the shape of diving. In a recent letter Prof. Dohrn writes: "We are now diving. I myself have been several times for hours under water, and at depths of 20—40 feet. It is marvellously beautiful there, and we have got some very good things. To-morrow the whole day is to be spent under water. What monsters we may see!"

Thus in addition to those pleasures which appeal to the Man of Science there are those which the most unscientific can appreciate—lovely forms in crystal cases, walks in sub-marine groves and gardens, and in addition to the Bay, Vesuvius, the Sorrento Mountains, Capri, and those other enchantments which have from time immemorial rendered *la bella Napoli* famous throughout the world.

In closing this imperfect sketch it needs no words of mine to point out how wisely the University has acted in providing such an opportunity for research. The hope of appointment to the table gives a zest to that preparatory grind, which the Tripos enjoins, and stimulates the Student to render himself worthy of the confidence reposed in him. May this long continue to be the case.

ALFRED C. HADDON.

CORRESPONDENCE.

SELWYN COLLEGE.

To the Editors of the Cambridge Review.

SIRS,—Mr. Cox's letter has not even the merits which it acknowledges in the article it attacks. It is not amusing in spite of its personality; and though I have tried hard to reduce it to a syllogism, I have had to give up the attempt in despair. The letter begins with a clumsy caricature of Mr. Johnson's position—so clumsy, that I doubt whether Mr. Cox clearly comprehends what that position is. It next informs us that "Keble has long outgrown its first days of apparent isolation:" "that Keble men mix freely with the rest of the University on a level with the best and largest colleges," and infers that "Cousin Selwyn will do likewise, when the time comes for her to take her place as a member of the Cambridge University." The inference is just. If at Oxford a denominational hotbed cannot maintain its temperature, still less at Cambridge may any such arrangement, however elaborate, hope to keep out the winds of free enquiry and the seeds of liberal ideas. But it is strange that Mr. Cox does not see how fatal this admission is to his argument. The whole raison d'être of such a college as Selwyn lies in the fact that it is secluded and separate, that men there are kept apart—in the college at least—from all religious thought and society outside the Church of England. And yet, the only plea that Mr. Cox brings to justify the establishment of a sectarian college at Cambridge is the probability that it will prove not so very sectarian after all. Mr. Cox next grows effusive over the late Bishop of Lichfield, whose virtues and claim to a memorial no one disputes. The only point at issue, as Mr. Cox perfectly well knows, is whether or not the memorial shall take the shape of direct opposition to the spirit of all Cambridge reforms. It is idle to urge that the first object in founding the college is to honour Bishop Selwyn, or to encourage such admirable habits as "frugality, simplicity, and hard work." The pretext is too flimsy: the ultimate design of the promoters is too plain. We say with good Sir Hugh Evans, "I like not when a 'ooman has a great peard: I spy a peard under his muffler;" and it is from no lack of respect for Bishop Selwyn that we oppose a scheme labelled with his name, and ostensibly in his honour, but which is neither more nor less than a deliberate and costly attempt to re-denominationalize the University.

I am, sirs,
Yours faithfully,
T. HERBERT DARLOW.

Nov. 8th.

THE NEW DIVINITY SCHOOLS.

To the Editors of the Cambridge Review.

DEAR SIRS,

Apropos of the new divinity schools and the emblems of literature and theology mounted thereon, I should like to ask why the literary man is represented by an owl and the theologian by a pelican. Is it because the former generally appears in the dark, and the latter is noted for the unlimited amount he can swallow?

Yours truly,
T. F. B.

To the Editors of the Cambridge Review.

SIRS,—I beg to suggest a slight reform in the régime of the Divinity Schools. At the close of Prof. Westcott's lectures there ensues a rush to the desk for the purpose of leaving cards, and that crowding is more consistent with the scrummage of the foot-ball field than with the dignity of the lecture. Might I suggest that the porter or some official be at the door to receive our cards as we come in.

This plan was adopted when the lectures were given in Trinity Hall, and we experienced no such inconvenience.

As these lectures are not over till 2, most students who attend them are in a hurry to keep their afternoon appointment, and although a scrummage is fine exercise after lunch, it is scarcely enjoyable on an empty stomach.

I am, Sirs, yours very truly,
ORDER.

SUGAR-TONGS.

To the Editors of the Cambridge Review.

SIRS,—I am a freshman. I find I have been in some measure a disciple of Mr. Verdant Green. Before coming into residence I bought, as I thought, a very fine pair of sugar-tongs. Now, I am told it is "*priggish*" to use them. I am not, I hope, in the habit of finding fault with 'Varsity institutions or etiquette, but how

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such "*piggishness*"—it is the only word for it—can be tolerated amongst a society of reasonable people is more than I, or wiser persons than I, can understand.

If Cantabs are fond of imitating the French and Germans in social matters, I would humbly advise them to imitate them in other things as well as in doing away with sugar-tongs. They should be careful in having their knives made so as to put them gracefully in their mouths. Nay more, they would do well to carry the imitation further and bathe once in every seven years, when the Chancellor, Vice-Chancellor and members of the University should be present in their robes of office to witness the ceremony, the prælectors of the several colleges to immerse them, and the proctors to "gate" those undergraduates who should have cleansed themselves too much. In conclusion, I beg to state that I have every intention of keeping to my sugar-tongs, in spite of what may be said to the contrary, and to subscribe myself

Your obedient servant,

"CLEANLINESS IS NEXT TO GODLINESS."

PROFESSOR FAWCETT'S LECTURES.

To the Editors of the Cambridge Review.

SIRS,—At the lecture delivered last Saturday by the Professor of Political Economy the attendance consisted of two undergraduates, two gentlemen apparently not members of the University, and a lady.

We can hardly conceive that so little interest is taken in the subject of the lectures "Government Interference considered in its Economic aspects," that this University can only summon two representatives who think it worth their while to listen to the discourses of one of our leading Political Economists on a theme with which he is certainly conversant, from a view absolutely unclouded by party opinion.

We trust that you will lend your aid to secure, if possible, a better attendance.

The lectures are delivered in the Art Schools every Tuesday, Thursday, and Saturday at 12 o'clock.

Your most obedient Servants,

THE TWO UNDERGRADUATES PRESENT.

JAMES CLERK MAXWELL.—I.

We propose to give this week merely a brief biographical sketch of the late Professor Maxwell; leaving for a future number the consideration of his work and writings, and the influence he has had on the advance of physical knowledge.

James Clerk Maxwell was born at Edinburgh June 13th, 1831. His father, whose family name was Clerk, had assumed that of Maxwell on taking possession of an estate near Dalbeattie, which had come into his family through a marriage with a Miss Maxwell. He received his early education at Edinburgh University, under Dr. Forbes and Professor Kelland, and at nineteen came up to Cambridge. He entered first at Peterhouse, but before long migrated to Trinity, where we find his name in the entrance-book as a pupil of the present Master, under the date December 14, 1850. In 1854 he took his degree as Second Wrangler, with Mr. Routh, of Peterhouse, as Senior; and the two were bracketed as Smith's Prizemen. His work of original investigation began almost immediately, and continued till a few weeks since without serious interruption.

He became a fellow of his College in 1855, and a paper published shortly after in the *Cambridge Philosophical Transactions*, vol. x., on "Faraday's lines of Force" contains ideas which form the basis of much of his later work.

In the following year he was elected Professor of Natural Philosophy in the Marischal College, Aberdeen; an appointment which he held till the amalgamation of the College with the University of Aberdeen.

In 1857 he won the Adams prize for an essay on the Stability of Saturn's Rings, printed in the *Cambridge Philosophical Transactions* for 1859.

During the next few years he was chiefly occupied with his great work on Colour, and for this he received, in 1860, the Rumford gold medal of the Royal Society, of which he soon after became a Fellow.

The same year saw him Professor of Natural Philosophy and Astronomy in King's College, London, where he remained till his father's death, after which he retired to Glenlair. In 1871 the Professorship of Experimental Physics was established at Cambridge, for the teaching of the laws of Heat, Electricity and Magnetism, and the promotion of the study of those subjects at the University. Of this chair he was the first occupant, and to the duties of the office he has devoted his powers continually for the past eight years. He left Cambridge for his home in Scotland, as was his custom, at the end of last Easter Term, apparently in good health, but was attacked soon after by the painful disease to which he at length succumbed on Nov. 5th, at the early age of 48.

The mere announcement of his death will bring their loss more forcibly before all true students of mathematics and physics than any words of ours can do. His work is too well known, and has been too great, for them to forget him, or to think lightly of the calamity that has befallen them.

But those who knew and admired him must have been pained at the want of appreciation shewn in notices of him which have appeared already. We are told that "many of his pupils have been successful in the Tripos." It was his aim to make a man a successful enquirer into the secrets of nature, and not merely a good Tripos candidate. In fact elementary teaching and the drill necessary for a high place in examinations were his weakest points. Again, "his reputation as an investigator is acknowledged in the scientific world;" as if that were all that could be said of the man whom a truer judgment would have placed in the foremost rank of physicists, and whose work and manifold suggestions will afford scope for investigations of the greatest value for years to come.

He did not figure prominently, it is true, as a popular lecturer, it was not his forte; but does the world really think those men the ablest who can put great truths into the simplest form? Maxwell discovered the truths.

There are not a few in Cambridge who valued and will miss the Professor as a friend, no less than as a teacher. His kindness and readiness to help were unbounded. Once you convinced him that you came in true earnest to learn, his immense stores of knowledge were at your disposal. It might seem that your questions passed unheeded; the truth was they took time—as he said himself—to penetrate, and in the act they stirred up so many other thoughts that for the moment the answers you wished appeared lost in the suggestions of his fertile brain. But when next you met him he would address you with "I have been thinking about what you asked me the other day," and then you would discover that the question had not been forgotten, and that the information was now ready for you.

But all that can be written here can convey but feebly an idea of the debt, which those who are now left to follow out alone the lines of work that he laid down, feel they owe to him. They can only hope ever to maintain that genuine appreciation of the true spirit of science which he sought to arouse.

R. T. GLAZEBROOK.

FUNERAL OF THE LATE PROF. MAXWELL.

A funeral service over the remains of the late Professor James Clerk Maxwell was held on Monday afternoon in the Chapel of Trinity College, of which foundation he was an honorary fellow. At the gates of the college the body was met by the Deans and choir, who preceded it to the chapel, chanting the opening sentences of the burial service. Amongst those present were we understand, the Vice-Chancellor, the Masters of Trinity, Peterhouse, Clare, Pembroke, Queens', St. Catharine's, Jesus, Christ's, St. John's, Emmanuel, Sidney; Professors Adams, Mayor, Wright, Hort, Westcott, Dewar, Liveing, Challis, Clark, Humphry, Paget, Stokes,

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Babington, Lumby, Cowell, Cayley, Swainson, Newton, and Skeat; Messrs. J. W. Clark, Ferrers, J W. Cartmell, Hill, Garnett, Routh, Searle, Gunson, Clay, Bonney, Bradshaw, Somerset, and the Curator of the Cavendish Laboratory, W. Pullen, besides almost all the Fellows of the College in residence. The body was followed into the chapel by Mr. Colin Mackenzie, a cousin of the deceased, and by Dr. Paget, and Prof. Stokes. The service was intoned by the Rev. L. Borissow, the Precentor, Goss's anthem "If we believe" being sung by the choir. At the close of the service the body was once more conducted to the great gates, followed by those in the chapel, the choir singing the hymn "Jesus lives!"

The body was then conveyed to the station to leave by the night mail for Scotland. The funeral was to take place on Tuesday at Corsock, near Dalbeattie, in Kircudbrightshire.

COLLEGE CORRESPONDENCE.

ST. PETER'S.

On Saturday an experiment in debating was tried in the Sexcentenary. The question discussed was a three-sided one—'Does the Musician, the Painter, or the Actor, best serve the interests of culture?' The principal parts were taken by Messrs. G. Bird, H. Heuman, and E. G. Peirson. The debate was the best we have had for some time, many of the speeches showing evidence of careful preparation. It was specially satisfactory to notice the number of freshmen that took part. The division was very even, there being 11 votes in favour of the artist, as against 10 for the actor, and 9 for the musician.

CLARE.

The athletic sports were held on Thursday and Friday, Nov. 6th and 7th; we had the advantage of fine weather and were very successful.

Our Association team played the Old Rossalians on Wednesday (5th), winning by 3 goals to love. The goals were secured by Winter (1) and Sidgwick (2). On Saturday we played Emmanuel (A) and scored another victory of 2 goals to love, secured by Winter (1) and Baker (1).

Boating goes on energetically: we have 3 eights and 2 fours down every day.

At the debate on Friday night B. Macleod moved: "That the present system of Church Patronage is altogether unsatisfactory." The motion was opposed by L. L. Garbutt, but carried after a close debate by a majority of three. There were between forty and fifty present.

We have had a startling development of the war spirit this term. Chiefly owing to the contagious enthusiasm of a zealous member of the C.U.R.V., numerous recruits have swelled the ranks of that gallant corps, and sworn that, like Nelson, the last thing they do shall be to die for their country. It is proposed to establish a College Auxiliary of the Peace Society—as an antidote.

PEMBROKE.

FOOTBALL.—As regards the Association game this week, our tale must be one of defeat. On Friday we met King's in the second round of the Cup Ties, and were beaten by four goals to none, while the following day the Johnian Second Eleven proved themselves too strong for our Second Eleven, winning by one goal to nothing.

At Rugby Union the fortunes of war have been more evenly balanced, Christ's having defeated us on Tuesday, the 4th, by two goals and two ties to *nil*, while on Thursday we gained a victory over Emmanuel with one goal and one try to *nil*.

A project has been mooted of forming a College Lawn-tennis Club. There seems several difficulties in the way, but it is hoped that in about a fortnight some definite conclusion may be arrived at.

At the Debating Society on Saturday, J. W. Willink proposed "That in the opinion of this House, only those who have gone out in Honours should proceed to the degree of Master of Arts." The Pollmen gallantly defended their rights, of which the Honour men were equally persistent in trying to deprive them. After a fair debate, those against the motion were found to outnumber those in favour of it by 24 to 10.

GONVILLE AND CAIUS.

We have been honoured with a visit from an old member of the college, now well known in the walks of science, Mr. G. J. Romanes, F.R.S.

At the Scientific Society, R. L. Knaggs enlightened the audience with an essay on "the Human Hand and Foot."

The Debating Society has been thrown open to the whole college and has already begun to derive much benefit from the new arrangement. The debate on Wednesday was opened by A. T. Apcar, who brought forward a motion for limiting the freedom of the Press: the motion, which was of course levelled at society papers, was opposed by E. Francis and thrown out by a large majority. The members of the Science and Art Society, under the guidance of F. L. Boyd, plunged deep into the mysteries of Comtism, and an interesting discussion ensued.

The Once-a-Week met on Saturday night, when selections from Tom Hood and Charles Kingsley were read. At the conclusion the President resigned his office, nominating E. D. Withers, who was unanimously elected.

Our Football Campaign has been conducted with success similar to that of last week: with one exception we have been victorious in every match. Against the Old Reptonians we scored one goal to nothing, against Queens' three and a try (Rugby Union) and against the Old Uppinghamians six goals. We entered the field against the Trinity Champions for the Cup on Saturday with rather apprehensive hearts, owing to the high repute of our antagonists. But the fact that they beat us by only one goal was a result that scarcely justified our fears.

TRINITY HALL.

There is very little news to chronicle this week, save in rowing.

FITZGERALD SCULLS.—These sculls were rowed on Wednesday and Thursday. In the first heat Beevor, starting from the second station, gained steadily on Reed all the way and won easily. In the second heat Brooksbank beat Sibley, though the winner was stopped by some barges at first post corner for fully half a minute, being obliged to have his boat drawn into the bank. In the final Brooksbank with the first station beat L. Beevor by thirty yards. Brooksbank is therefore the winner of the Fitzgerald Sculls; and Beevor becomes entitled to the Holland Boat, Sibley having declined to row for it.

On Thursday our Association team met Jesus College on their close, and were worsted. Up to half time no goal was scored, though the ball was sometimes dangerously near our tape. On changing ends, however, our play seemed to go to pieces, and notwithstanding the efforts of our goal-keeper, Sugden, the Jesus men succeeded in placing four goals to their credit.

At the Freshmen's Sports on Monday and Tuesday, A. E. Sorby won the High Jump, clearing 5 ft. 5½ in.; he also took second place in putting the weight, with a put of 31 ft. 2¼ in.

CORPUS CHRISTI.

The subject of Religious equality, in the bestowal of Fellowships and other University emoluments, occupied the attention of the Debating Society on Saturday evening. E. L. Richardson strongly deprecated any change in the existing system, and succeeded in convincing 18 members of the soundness of his arguments, while 11 members considered with J. T. Halland, the opposer of the motion, that a more liberal and less sectarian spirit in these matters would be productive of much benefit.

We were drawn against Peterhouse in the first round of the Cup Ties, and played them on our own ground on the 4th inst., the game resulting in an easy victory for the home team by six goals to *nil*. On Saturday last our Association team met the "Old Rossalians," and succeeded in winning a good match by two goals to one. The satisfactory issues of both the matches may be attributed in a very great measure to a more general "passing on" of the ball than has been hitherto the case, an essential feature of the Association game, which seemed to have been almost entirely lost sight of in the early days of the season. We played Emmanuel (Rugby Union) on the 5th inst.

The preliminary heats of the "Wilkinson Sculls" were rowed off on Friday morning. Shepherd, in the first heat, secured an easy victory over Selwyn, who fouled the bank, and in the second heat, between Burgess, Roome and Halland, after a good race, the first-named won by a few seconds. The final heat on Saturday resulted in an easy victory for Shepherd. Two Trial Eights made their first appearance on Monday: Everingham is at present stroking one, and Bartlett the other. Numerous changes may be expected among the 'bow' oars of each boat, and it will be some time before the crews can be regarded as definitely settled.

KING'S

Our football eleven has had a fairly successful week: on Tuesday, the 4th, we defeated Sidney by three goals to one, though we were not playing our full strength. On Wednesday, the 5th, we played an exciting match with Trinity, which resulted in a draw, each side scoring two goals; and on Friday, the 7th, we played our second cup match, defeating Pembroke by four goals to none, after a somewhat hot match. After some little difficulty, owing to want of men, the usual trial eights have been chosen.

On Friday, the 7th, at a meeting of the Debating Society, J. K. Stephen strongly condemned the Ballot Act, but he found very few supporters. At next week's meeting H. F. Thynne will defend the government against the attacks of C. F. Crowder.

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The Ancient and Modern Hymn Book has just been adopted into our Chapel service, and a new anthem book will probably soon be introduced.

We see that Mr. Oscar Browning has an interesting article on Goethe, in the last instalment of the new edition of the British Encyclopædia. We also hear that Mr. G. Chawner's translation of Peter's tables of Greek history is nearly ready for publication.

QUEENS'.

Our thanks are due to Sumpter for the fine show of Chrysanthemums now in full bloom in the first court: but they only make the railings look more ghastly than ever.

The Lawn Tennis Fives Club held a meeting on Tuesday evening to consider business connected with the Long. There has been some talk about a cinder court in the grove; is it to result in anything? And when is the Secretary going to get up the Scratch Fives?

The Philips' Sculls on Wednesday was a row over for Warlow. Three pairs started for the Temperly Tub Pairs on Wednesday: Prior and Wildman beat Wildman and Hind in the first heat, and won a splendid race from Anderson and Thompson in the second heat by 11 yards.

Our Football Team added to their ill-successes another defeat from the Leys School, on Saturday, being beaten by a goal and two tries to a try. The game was fast throughout; and Bagott, Butler Giles, and Anderson played very well. Wildman's dropping was exceedingly useful. On Saturday, the 16th, we play Bedford Grammar School, at Bedford.

The Old St. Bernard's Society held a lively meeting on Saturday evening, when Rooker and Giles were especially successful in entertaining the audience. The new rule of fortnightly meetings instead of weekly is a decided improvement.

ST. CATHARINE'S.

The Debating Society held a meeting last Tuesday, the 4th, at which a motion was proposed by Mr. Vicars: "That it is desirable that power should be given to Judges to inflict co poral punishment for other crimes than robbery with violence, and that greater use should be made of this punishment in the preservation of discipline in prisons." The motion was carried by 14 votes to 9.

On Friday, 7th, we played Trinity, 2nd eleven (Association) on the Trinity ground, and were defeated by four goals to none: this being the first time our team had played together this term, we could hardly have hoped for success, but considering their want of practice, the team played creditably. At Rugby Union we have been more fortunate, for on Saturday, 8th, we were successful against King's School, Ely, by a goal to a try; the game was well contested throughout, and it was not until after half time that either side obtained any advantage.

CHRIST'S.

The Rev. A. T. Lee has been appointed preacher to the Hon. Society of Gray's Inn.

C.C.D.C.—On Saturday, Nov. 7th, T. Fawcett proposed "That a continuance in power of the Conservative Administration would be to the advantage of the country." The motion was opposed by T. Rushbrooke, and was carried by 15 to 12.

CH.C.F.C.—We played Pembroke on the Piece last Tuesday, and won pretty easily. Leeming dropped two goals, one of which was disputed, and Fowler placed another off a try by E. J. Lewis. Two other tries were also obtained, while our opponents failed to score. On Thursday we also beat the Old Shirburnians. We got six tries; off one a goal was placed. They got two tries, one of which was converted into a goal. Our Association team went to Saffron Walden on Friday, and returned victors by two goals to one. On Monday we played against Clare (Assoc.) During the first half time were fortunate enough to secure two goals, one charged through we by the forwards from a throw-in, the other in a similar way from a free kick. On changing ends Clare played up very hard, and Baker kicked two goals, thus equalizing matters. We were playing with a team rather weakened by the loss of two forwards, and thus consider ourselves lucky to have got off with a draw.

ST. JOHN'S.

Our Athletic Sports come off on Monday and Tuesday; there are 18 events.

Our match with Jesus resulted in a victory for us by two goals five tries to nothing. The tries were gained by Wrigley (2), Payne (2), Bevan (2), Chapman (1). Swabey, one of our team, met with an unfortunate accident, his leg being broken in a collision.

At the Debating Society on Saturday, J. Coppock proposed the somewhat epigrammatic motion: "That in the opinion of this house the interests of the living require the compulsory cremation of the dead." A. T. Barnett led the opposition, and after a lively debate an amendment omitting the word "compulsory" was moved, and the motion in this amended form was carried by a good majority.

On Sunday the Sermon (a most excellent one) in the College Chapel, was preached by the Rev. Dr. Abbott, formerly fellow of the College. The preacher for next Sunday is the Rev. Dr. Boultbee, Principal of the London College of Divinity; and for Nov. 23rd, the Rev. Dr. Pearson, Bishop Elect of Newcastle, N.S.W., and formerly Hulsean Lecturer and Preacher at Whitehall.

MAGDALENE.

FOOTBALL CLUB.—On Wednesday last we played St. John's on their ground with the following team:—Roe, goal-keeper; Brigg and Biddell, backs; Hodson and Field, half backs; Barlow and Plant, left side; Vaughan and Waller, right side; Hughes and Richmond, middle. The game was well sustained throughout, but our opponents were too strong for us and we were defeated by two goals. The same team played against Jesus on Saturday, who, though weakly represented, managed to gain three goals to one.

BOAT CLUB.—A goodly number of freshmen are being tubbed every day. The Trial Fours are to come off soon, when the following crews will probably compete:—Bow, Waller; 2, Roe; 3, Brigg; Str., Angel Smith; Cox, Peskett. Bow, Ritchie; 2, Wilson; 3, Hillyer; Str., Smith; Cox, Prichard. Bow, Emmett; 2, Mayne; 3, Barlow; Str., Thompson; Cox, Dyer.

TRINITY.

The death of Prof. Clerk Maxwell, last Wednesday, is an irreparable loss, both to the College and the University. A funeral anthem was sung at the evening service in Chapel on Sunday, preceded by Handel's Dead March in "Saul."

We gratefully acknowledge the receipt of a considerable amount of news from College Societies. Should there be any others whose doings have as yet been unchronicled in our columns, we hope some energetic member may come forward, to whom the task of sending a weekly contribution would be—to judge from our own experience—both easy and pleasant,

The Vidil Prize has been adjudged to (1) T. A. Marshall, (2) C. F. Torrey.

The interesting, if somewhat wearisome, ceremony of Matriculation was performed on Monday last.

From the minutes of the M. and S. (the familiar abbreviation for Magpie and Stump) we learn that that Society rejected the idea of a National Theatre, by a majority of four, in spite of a great deal of oratory displayed in behalf of such an institution. The proposer was E. Mortlock, the opposer W. J. Robinson.

The "Irregulars" Debating Society met on Thursday evening for the discussion of a motion demanding State Support for music, proposed by F. Tindall. Six members spoke in favour of the motion, five against it, and it was finally lost by one vote. "Captain Carey" will form the subject of next week's debate.

The Macnaghton Sculls were rowed on Tuesday, Nov. 4th, for which there were four entries, viz.:—J. F. Kieser and C. Hitchcock in the 1st heat, and T. H. L. White and W. Reddie in the 2nd. These were both hollow affairs, Kieser and White each winning by about 100 yards. In the final heat Kieser, who had first station, won easily.

There was a T.B.C. meeting on Wednesday, the 5th, when seven new members were elected.

The T.A.F.C. have played the following matches during the past week:—(1) *v.* Kings', on Wednesday, resulting in a tie, each side obtaining two goals. (2) *v.* St. Catharine's, on Friday, won by four goals to none. (3) *v.* Caius (Cup Tie) on Saturday, on the King's and Clare ground; resulting, after a most exciting game, in a victory by one goal to none.

A Scratch team, captained by T. C. Isard, defeated the Ley's School, on Oct. 20th, by a goal and three touch downs to nothing.

EMMANUEL.

There were three competitors for the Jessop Challenge Cup, for Sculls, last Tuesday:—Bulstrode, Hopkinson, and Walters. Bulstrode won easily, having the race in his own hands from the start.

On Wednesday the Rugby Union team defeated Corpus by two goals and four tries against two tries, but on Thursday Pembroke defeated us by two tries.

At the next meeting of the Debating Society E. Jump will propose a motion approving of the abolition of trial by jury.

SIDNEY.

Our Football team played a match on Tuesday the 4th with King's, who by dint of a combination of good play and good fortune obtained three goals to our one. The Old Carthusians won their match against us on Monday by two goals to none.

C. C. Naters went in for the Colquhouns: on Friday, by a plucky spurt at the finish, he rowed a dead heat with Powers of Downing

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but having slightly injured his wrist, did not scull again the next day.

The Motion for Debate on Saturday was, "That this House would approve the opening of Public Museums on Sundays." It was moved by Naters and opposed by Mackray: after hearing the opinions of eight other members, the House decided by a majority of thee votes in favour of the motion. In Private Business two motions were brought forword, and both were rejected; the first, which created some excitement, was a motion by W. Watts for the discontinuance of smoking at debates; the other by A. C. Williams, "That Honourable Members be allowed to register their votes on a motion after hearing the speeches of the opener and opposer."

DOWNING.

On Tuesday, Nov. 4th, the Brickwood Sculls were competed for. Only two men entered, viz., R. D. Brinton and W. H. Logan. The latter secured an easy victory in 9 min. 3 sec.

We also had two men, W. G. Powers and W. H. Logan, in for the Colquhouns; on Saturday they actually had to row against each other, a thing which has never happened before in our boating annals! The freshman won this heat, and we heartily congratulate him on being in the final heat. He does credit to his College, and we hope he may yet be amateur champion of the Cam.

Professor Birkbeck, President of the Lawn Tennis Club, has allowed us to encroach yet further on his field, so we have laid down a second cinder court, which we hope will see good service. It will be ready for use next week.

On Satu day the Debating Society met as usual, the motion being "That vivisection as at present practised is unnecessary and therefore to be condemned." T. Robson, the opener, was supported by 5 speakers, but the opposition numbered 9. The voting was ayes 7; noes 14; present 23 members. Next week J. Brough will enlighten us on the subject of Actions for Breach of Promise.

We are glad to hear that S. J. Hickson of this College has passed the examination for the degree of Bachelor of Science at London University.

NON-COLLEGIATE.

THE DEBATING SOCIETY had a fairly interesting meeting on the 6th inst. on the somewhat time-worn subject "That women be admitted to the Franchise." A large majority of the house considered that they ought to have that privilege, and commented strongly on the law which classed women amongst "idiots and infants" as to their disability. One objector however urged that if the Franchise were granted we should soon have ladies as members of Parliament and the world at large would be scandalized by some such announcement as "Elopement of the Premier with the Chancellor of the Exchequer!"

UNIVERSITY INTELLIGENCE.

The subject for the Le Bas Prize is:—"The History of the Drama in England, in its relation to the national life and character."

On Saturday, Nov. 15th, in the Senate House, there will be an election of a person to represent the University in the General Council of Medical Education.

The Syndicate appointed to conduct the Higher Local Examinations in 1879 have reported to the Senate. In all the groups there is a large increase of candidates: making up a total of seven hundred and forty-one candidates examined at fourteen centres, as against five hundred and seventy-three candidates examined at thirteen centres in 1878. Mathematics, Moral Science and Natural Science, attract a much larger number of students than in any previous year.

At the Congregation on Tuesday last for the Election of a Vice-Chancellor, the Senior Proctor made the following address to the Senate:

In accordance with an ancient privilege, in abeyance, not extinct, I wish to address a few words to the Senate before proceeding to the election of a Vice-Chancellor. My remarks will be confined to one among the most important parts of our educational system here, that part, namely, which leads young men through discipline to sel -discipline.

The mere maintenance of order among our younger members, numbering now between two and three thousand, is no light thing. All goes so smoothly with us on the whole that few have their attention called to the matter. But to those who are charged with the duty, it is an anxiety ever present and very real. I have no doubt that we owe our general immunity from evils which might at almost any moment appear, to that which we know as the College system,—that happy manner of life in which rulers and ruled live under one common roof, have one common Hall, one Chapel, rulers and ruled alike learning consciously or unconsciously the great and necessary art of ruling themselves. Just at a time when our numbers are becoming so large that all the resources we possess for the maintenance of discipline need to be husbanded and improved, if we would continue to do our plain duty in this branch of the education we afford, just at this time it is said on all sides that the College system is doomed,—doomed by those who might have been its staunch defenders, the Governing Bodies of the Colleges themselves. When the Colleges have become mere lodging-houses, with a College Officer or two living in houses adjoining the College, or else leaving house and family that they may dine and sleep unwillingly in College as a matter of form, the College system will have been destroyed. If only the wisdom of Parliament had ruled that no existing member of a Governing Body should take advantage of relaxations introduced by the new Statutes of a College, a most wholesome tonic would have been administered to public opinion here. It would be out of place if I were to express sympathy with the statement made by your late Vice-Chancellor yesterday, that when he contemplated the impending changes, his fears for the general future of the University were stronger than his hopes. But speaking as I do with the experience and from the unique position of one who is completing a fourth year in succession—a sixth year in all—of Proctorial Office, I feel myself impelled to the expression of my conviction that the College system has been hitherto the main stay of University discipline, and that so far as discipline is concerned, the future to which we have now to look is fraught with grave peril.

Dr. PEROWNE, Master of Corpus Christi College, was then elected and admitted to the office of Vice-Chancellor for the ensuing year.

CALENDAR FOR THE WEEK.

THURSDAY, Nov. 13.—Examination for Carus Prizes. Congregation at 2.0 p.m. C.U.R.V. "Series C."

FRIDAY, Nov. 14.—Jesus College Athletic Sports. C.U.R.V. "Series C."

SATURDAY, Nov. 15.—Emmanuel College B.C. Burton Challenge Pairs. St. Catharine's B.C. Scratch Fours

MONDAY, Nov. 17. Trinity College Athletic Sports. The "A.D.C." at 7.30. Antiquarian Society at 8.30.

TUESDAY, Nov. 18.—Meeting of Crane's Charity Trustees. Trinity College Athletic Sports. The "A.D.C."

WEDNESDAY, Nov. 19.—Third Trinity and King's College Athletic Sports. The "A.D.C." (Ladies' night). C.M.S. "Elijah" at the Guildhall. C.U.C.S. at 9.0: Address by the Rev. Brownlow Maitland.

CHAPEL SERVICES, &c.

WEDNESDAY, Nov. 12th.—King's: Kelway in A; anthem "O God have mercy." Calkin.

THURSDAY, Nov. 13th.—King's: Parry in D; anthem, "Lord who shall dwell," Boyce. St. John's: Trimnell in D; hymn 530. Trinity: Havergal 299; hymn 160.

SATURDAY, Nov. 15th.—King's: Nares in F; anthem "Teach me O Lord," Attwood. St. John's: Lawrence in D; hymn 269. Trinity: Stewart 114; anthem "Let the words," Barnby.

SUNDAY, Nov. 16th, (23rd aft. Trinity).—King's: *Morning*, Attwood in C; hymn 201. *Evening*, Attwood in C; anthem "Hear O thou Shepherd," Walmisley. St. John's: *Morning*, Tours in F; hymn 50. *Evening*, Gounod in D; anthem "As pants the hart," Spohr. Trinity: *Morning*, Colborn in C; hymn 198. *Evening*, Barnby in E; anthem "Praise the Lord," Mozart. University Sermon by the Rev. Dr. Butler, Head Master of Harrow.

TUESDAY, Nov. 18th.—St. John's: Keeton in B flat; hymn 359. Trinity: Boyce 161; hymn 180.

FOOTBALL FIXTURES.

WEDNESDAY, Nov. 12th. Association:—Trinity v. Emmanuel.

THURSDAY, Nov. 13th. Association:—University v. Engineers at Chatham; Magdalene v. Christ's; Clare v. Emmanuel.

FRIDAY, Nov. 14th. Association:—Trinity v. Corpus; St. Catherine's v. Saffron Walden; Caius v. Old Reptonians.

SATURDAY, Nov. 15th, Rugby Union:—University v. London Scottish, in London; Pembroke v. Trinity Hall; Queens' v. Bedford School; Association: Magdalene v. Clare.

MONDAY, Nov. 17th. Rugby Union:—Peterhouse v. Emmanuel (Parker's Piece); Association:—Trinity v. Christ's; Clare v. Trinity Hall.

TUESDAY, Nov. 18th. Rugby Union:—Pembroke v. Caius; Association:—University v. King's; Magdalene v. Corpus; Caius v. Christ's.

WEDNESDAY, Nov. 19th. Rugby Union:—Pembroke v. Leys.

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CAMBRIDGE PHILOSOPHICAL SOCIETY.

At the meeting on Monday, Nov. 10th, the President, Professor Alfred Newton, opened the proceedings by alluding in feeling terms to the great loss they had sustained in Professor Maxwell, to whose remains they had that day paid their last small token of respect. It was impossible for him, he said, adequately to express the loss to science in general, and to that society in particular, by the death of one so recently their president. He did not know whether any one had thought that that evening's meeting might have been adjourned; but for his part he did not think such an adjournment would be any real sign of respect, but that the meetings of a learned society should be held irrespective of any such loss, however great. He felt it to be a great privilege to be able to give expression to the deep and heartfelt sorrow that every member of the University must feel in the death of so distinguished a member as the late Professor Maxwell.

The following communications were made to the Society:

1. By Mr. O. FISHER:
   On implement-bearing loams in Suffolk.
2. By Mr. A. G. GREENHILL:
   On Green's function for a rectangular parallelepiped.

CAMBRIDGE PHILOLOGICAL SOCIETY.

A meeting of this society was held in a lecture room of St. John's College on Thursday last, at 8.30 p.m., when there was a large attendance of members. The Treasurer's accounts were presented, and the financial position of the society proved to be most satisfactory. The meeting next proceeded to the election of officers and new members. Prof. Mayor was elected president, Mr. Aldis Wright vice-president, Mr. J. S. Sandys treasurer, and Mr. J. P. Postgate secretary. Mr. Sing, Corpus College, and Mr. Ridegway, Caius College, were elected members. Mr. Postgate's motion was then discussed: it is a new point of departure in the society's history, as it aims at establishing the association in rooms of their own, and at giving them a local habitation instead of a vagrant existence. The motion advocates the formation of a library and reading-room in connection with the society, where all the important philological publications of Europe shall be regularly taken in, and insists on the importance of extending the activity of the society among non-resident members. The motion was seconded by Mr. S. S. Lewis, was supported by Professor Mayor and Mr. J. S. Reid, and carried *nem. con.* A paper was then read by Mr. Paley (1) on the MS. reading *οἰωνῶν βοτήρ* in Aeschylus Sept. c. Theb. 24, (2) on the sacrificial sense of *μηροί* and *μηρία*. Mr. Verrall then read a very brilliant paper on a Chorus of Aeschylus Choeph. 935—972 (Dindorf), with connected remarks upon the criticism and interpretation of Pindar, Vol. II. 83—100 (*πολλά μοι...δύναιτο*), and several other passages chiefly from the tragedians. The discussion on the paper was postponed.

RUGBY UNION FOOTBALL.

CAMBRIDGE v. BLACKHEATH.

This match was played on the Johnian ground, on Saturday, Nov. 8th, and resulted in a draw, neither side scoring. Before half time Stokes nearly dropped a goal, and within the last quarter of an hour a drop from Finch fell just short of the bar. The match was very fast, especially at first, the passing of the Blackheath men being very good.

Blackheath:—T. Fry and A. S. Taylor (backs); L. Stokes (capt.) (¾); S. Fry and H. H. Taylor (½); E. Branbolt, A. Rudd, G. W. Barton, G. F. Vernon, A. E. Layman, S. Pitt, W. Hewitt, G. M. Burnett.

University:—C. E. Boughton-Leigh and P. T. Wrigley (backs); T. A. Bevan and J. H. Payne (¾); R. T. Finch (capt.), and H. G. Fuller (½); C. H. Coates, C. P. Wilson, J. T. Steele, F. L. Cox, J. J. Gover, C. S. Rashdall, H. S. Morris, H. Y. L. Smith.

C. U. R. V.

THE Corps has 178 efficients for the Volunteer year ending Oct. 31st, an increase of eight upon the year before; we do not regard this as a satisfactory state of things. Surely two thousand five hundred undergraduates might furnish at least five hundred volunteers. As the fire of patriotism does not seem to burn brightly at Cambridge, we cannot help offering one or two suggestions by way of applying the bellows. We believe that men are kept from joining, in the first place, by the expense—the subscription of £1 a year besides the cost of uniform. As a remedy for this, we should like to see the authorities try a bold experiment, abolish the subscription and so tempt enough recruits to make up the deficit by an increased capitation grant. Our second reason is the sameness of the drills on the corps ground. Here again there is an easy remedy; it is always possible to get a hundred men for an expedition to Shelford, while sometimes not half that number turn up at an ordinary battalion drill. Why should we not, then, have two or three such marches out every term? It is difficult to give any reason.

MR. AND MRS. GERMAN REED'S ENTERTAINMENT.

Among the many popular forms of entertainment, there is none more popular, or more deservedly so, than that which has been for so many years known to the public under the name of Mr. and Mrs. German Reed's entertainment, and their visit to Cambridge on Thursday last was in every respect most successful. The *lever le rideau* was a piece called "£100 reward," which Mr. Corney Grain has supplied with very pretty music. The plot is of the slightest, and merely serves as a peg whereon to hang some amusing situations and some lively songs. In Mr. Alfred Reed's hands the part of Jonathan Margey, the Parish Clerk, lost none of its humour, while Mr. Alfred Bishop gave us an admirable piece of character acting as Christopher Lockwood, an old Chelsea pensioner, his "make up" being particularly good: Mr. Corney Grain acted the young lover, as he always does, freshly and pleasantly; while the ladies' parts were sufficiently well filled by Miss Edith Brandon and Miss Lucy Williams, the former of whom has a very good voice, which she uses to the best advantage.

Mr. Corney Grain at the piano is of course inimitable, and in his sketch called "Musical Notes" he had full opportunity for showing his peculiar gifts. The great charm about him is that he is so perfectly unstagey and at his ease, while he takes the audience into his confidence, and talks to them as if they were a single person, and that person one of his most intimate friends. His mastery of the piano is wonderful, and the little hits and touches with which he takes off his less favoured fellow creatures are particularly happy. It has been well said that "the mantle of John Parry has fallen upon Mr. Corney Grain," and we cannot give him higher praise than that. The entertainment concluded with an amusing piece called "Back from India," where again the plot is as improbable as it could well be, but it gives every opportunity for one or two most ridiculous scenes, which were well carried out by all the performers.

Thus although the entertainment is of the lightest kind, and does not bear any close criticism, it is always a pleasant way of spending an hour or two; and the audience at the Guildhall certainly seemed to find it so, for they showed their appreciation in the most unmistakeable manner by tremendous bursts of applause, and gave Mr. Corney Grain especially a well deserved ovation.

OXFORD LETTER.

Nov. 10th.

Monday and Tuesday last week were stirring days for the advocates of the Temperance cause in Oxford. In the afternoon of the first-named day a meeting was held in the Sheldonian Theatre, at which Dr. Acland took the chair. In the course of his speech he vindicated the efficacy of the Gothenburg system against the criticisms of Dr. Rolleston, and pointed to the State of Maine in America as an instance of the success which had attended the stoppage of the liquor traffic. Canon Farrar followed with an eloquent address, literally bristling with quotations and with a formidable list of facts and figures at the end for those who need convincing by statistics. There was also a meeting in the Town Hall in the evening, at which the Bishop of Oxford presided, and a public breakfast on the following morning with addresses from the Bishop, and Canons Farrar and Ellison. About 150 were present, so I must apologize for having insinuated last week that there was any slackness in the sale of tickets.

The proposal which seemed most sensible and met with the greatest approval was that expressed by Dr. Percival, the President of Trinity, that the licensing authorities should be rendered responsible to the ratepayers. Canon Farrar pointed to an instance of unequal legislation in the fact that landed proprietors could, and often did, exercise the beneficent privilege of forbidding any liquor to be sold on their estates, while thousands of working men who longed to check the traffic were powerless to do so. He appealed to undergraduates because, as he had said, young recruits were needed for the cause, who had not known—like some of its elder advocates—the mortification spent in long years of unsuccessful efforts to gain an end which seemed as far off as ever.

The All Souls Fellowships were awarded on Tuesday last to Messrs. J. Rochfort Maguire, of Merton, and W. Paton Ker, of Balliol. Mr. Maguire took two Firsts in Mathematics in the space of three years—a feat by no means common—and not content with

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this, sought fresh distinction in the field of Law, in which he also took a First—the only one given—in Michaelmas Term 1878. Besides achieving these intellectual distinctions, Mr. Maguire was known as a popular member of Bullingdon, and as a successful athlete during the earlier part of his undergraduate career. Mr. Ker took a First in Classical Moderations in Midsummer 1876, a Second in Greats, Midsummer 1878, and was awarded the Taylorian Scholarship for Italian in the same year. There were 16 candidates for the two Fellowships.

An African graduate of this University, resenting as an aspersion upon his nationality some remarks in the Oxford tale "By a Resident M.A."—to which I alluded last week—has retorted with a pamphlet. To all who are troubled with melancholy, hypochondria, or general depression of spirits, I can recommend this work as an infallible cure for dumps; also an effusion in verse by the same author, entitled, "Reflections on the Zulu War."

The most important athletic event this week was the competition for the Fours. Eight Colleges had entered; of this number Hertford were the favourites, and popular opinion was justified by the result. It seemed a pity that Magdalen, with three men out of the four who were victorious last year, were unable to put in an appearance, but the Schools and other impracticable obstacles prevented the getting together of a crew.

On Wednesday the first heats were rowed off. University beat Worcester by about 4 secs., and Christ Church beat Corpus as they liked. A good race was anticipated between Hertford and Balliol, but such expectations were frustrated by the easy victory of the former, Balliol's superior steering being of no avail against the speed of their opponents. Pembroke gave some trouble to Brasenose, but were beaten by 3 or 4 secs.

On Thursday Christ Church drew Brasenose and University Hertford. Both heats produced exciting racing. In the first it was anyone's race, till the last couple of hundred yards, when Christ Church came up with a gallant spurt, and struggled past their winning post the winners by 2 secs.

The second heat was the most exciting race rowed in the whole competition. Both crews were fast, and both were erratic in their steering. At Saunder's Bridge University looked like winning, but lost what advantage they had by grazing the corner, owing to a wrong direction from the bank, and then steering out too wide. A few agonising moments and bang, bang, went the two pistols. As I ran past the University winning-post there was not a quarter of a second to choose between the two reports, though the Hertford gun was undoubtedly first.

The final heat between Hertford and Christ Church was rowed on Friday at 3 p.m. The former, who had the front station, were twice manifestly guilty of attempting to run into the bank before they got to the Green barge: after that they improved and took a good course through the Gut. Christ Church made no blunders in steering till near the finish when they went in far too close to the barges. From Clasper's up to the red post Hertford were slightly beyond their distance. At Saunder's bridge, however, Christ Church spurted finely, and diminished the gap between them and their opponents. But they lost ground as I have just said by steering too wide of the corner, and, worse than this, when right opposite their own barge, their stroke caught his oar in a piece of floating wood. To those on the bank the effect produced was exactly as if he had caught a crab, and no wonder, for the oar was knocked out of his hand. The rest of the crew stopped for a stroke, and the way of the boat was checked off. Picking up the stroke however they spurted again, and easying when the Hertford gun went they still were not more than 3 seconds to the bad. Their partizans are confident that had it not been for this accident they would have won.

The winners were a strong and fast crew but steered indifferently. Of the rest Christ Church proved themselves to be a far better boat than was imagined by any save those who had the most opportunity for judging. They are also to be congratulated on having been steered uniformly well throughout.

Three Colleges have had their Athletic meetings this week. At Jesus the familiar name of C. A. W. Gilbert appears to the fore. 5 ft. 4 in. in the High and 19 ft. 9½ in. in the Long Jumps were his most successful performances. The Strangers' race—a Mile handicap—was won by P. Mainwaring, of Pembroke, with 150 yards, T. F. Hobson, of Christ Church, 180 yards, being a good second. These two soon drew away from the rest of the field and had all the running to themselves; so that it cannot be regarded as a successful specimen of handicapping. One gentleman had 231¾ yds. start assigned to him. Surely this was "wrote sarcastic."

The Lincoln Sports were held on Wednesday and Thursday. The performances of members of the College call for no particular remark. Surely the handicappers were not very wide awake when they gave T. A. Fellowes, of Exeter, 10 yds. in the Strangers' 120 yds. handicap! Anyhow he was equal to the occasion and won pretty easily.

Magdalen held their meeting on Friday and Saturday. T. E. Wells, a freshman from Magdalen School, sustained his reputation by carrying off several events. The Strangers' Quarter mile handicap brought out a field of 12 starters, with W. Beverley, of Pembroke, at scratch. T. A. L. Fellowes was again the winner with 16 yds. from scratch, beating W. Growse of Balliol by about 4 yds. in 50⅘ secs., a very fair performance.

This has been a great week for football. On Monday the 3rd, the 'Varsity (Rugby union) beat Leeds by 3 goals and 4 tries to nothing. A fine goal was dropped for us by Tudor who has been in very fine form lately.

On Thursday Oxford played an Association cup tie *v.* Marlow on their ground. The match resulted in a tie, one all; and we play them again on Monday.

On Saturday there were two matches in the Parks. A Rugby Union team played Woolwich and an Association eleven were matched against the Swifts. A large crowd witnessed the first-mentioned match, which was well contested up to half time, after which Oxford had it rather their own way. For us McLachlan dropped a fine goal with his left foot, and the play of Shearman, Evans, Knight and Tudor was very effective. A dense line of spectators crowded the ropes at this game, while the Association match played within 50 yds. was absolutely unattended. The Rugby game is perhaps more attractive to the outsider who can't appreciate all the *nuances* of the other. It is amusing, though perhaps not edifying, to listen how any ebullition of feeling or smothered execration from one of the players sends a ripple of laughter through the onlookers. When time was called the University were left the winners by 3 goals and several tries to nothing. The Association team were also successful, scoring two to their opponents one.

The 5th passed without any serious disturbance. Slight collisions between Town and Gown occurred from time to time in the Corn Market. A mediæval weapon was revived or imitated by some of the roughs. It is simple in its constructions, consisting merely of a stone tied to the end of a string. One Undergraduate looking out of a window in the High Street was hit full in the eye with a stone, but luckily without any dangerous result. It was characteristic of an Aquatic College like University to greet the passers by with salvoes of water from squirts.

Last Monday night a quantity of plate was stolen from Worcester. Entrance was effected from the gardens by the aid of a garden-roller, used as a battering ram. However the thief—a discharged College servant—and part of his plunder, have already been secured.

We have had two Concerts this week, making four in the fortnight. Considering that the two last were held on successive nights, the audiences were very creditable. The Choral Concert came first, on Thursday, and drew a large concourse to the Corn Exchange, to hear Stainer's "Daughter of Jairus" and Spohr's "Last Judgment." The choruses went smoothly enough, but there was rather a lack of light and shade about the singing. Mrs. Osgood and Mr. Barton McGuckin were the most successful of the soloists. On the following evening Mr. Charles Hallé and Madame Norman Neruda gave their now annual recital in the Town Hall. The room was fairly filled, and all present had a real treat in the fine playing of both performers. The most tremendous difficulties in execution were surmounted with consummate ease by Madame Norman Neruda in a chaconne of Bach's and a fantasia on "Otello," by Ernst. Mr. Charles Hallé was heard to great advantage in Beethoven's sonata, "Les Adieux, L'absence et le Retour" and Chopin's Nocturne in G major. An exquisite "Andante with variations from Sonata in F," by Mozart, for pianoforte and violin, gave full scope to Madame Neruda's powers of sympathetic expression. She was enthusiastically recalled after each performance. It is a great misfortune that the acoustic properties of the Town Hall, which are by no means of a high order, are further impaired by the constant rumbling of carts down the incline of St. Aldates, and the tintinnabulation of itinerant muffin-vendors, heard at intervals with painful distinctness throughout the performance.

Your printer had no mercy upon me last week. Under his manipulation a new word was added to our language. In my report of Mr. Richmond's lecture I quoted a sentence of his in which he used a rather quaint and expressive word. He said that tourists visiting the Sistine chapel regarded the ceiling as a kind of *eyetrap*. This appeared in your last week's impression as *eyetray*, a word which must have considerably astonished those of your readers who took the trouble to peruse my letter. And this I grieve to say was not the only misprint.

The University sermons were preached on Sunday, the 9th, by the Rev. H. S. Holland, of Christ Church, in the morning; and the Rev. W. D. Duncombe, of Brasenose, in the afternoon.

Mr. A. D. Greene, of Exeter, has been elected Captain of the O.U.C.C. for next season.

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GERMAN SCHOOLS.

How numerous at the present day are inquiries about German Schools, and how meagre the information generally obtained! We hope that by perusing what may appear in the *Cambridge Review* under this head, some prevalent misconceptions about education in Germany may be removed.

We shall try to describe, in the first place, the class of German Schools which should be avoided, and then proceed to mention the different classes of German Schools, as seen in actual working in an important town, of which they are the chief glory. Some of these will require a detailed description; then will follow remarks of a general character on masters, boys, and their habits; the advantages gained by sending English boys to such schools; the precautions which should be taken; the results which may be looked for, and so on.

It may be asked why the result of sending English boys to German Schools is so often unsatisfactory? Mainly for this simple reason, that the wrong schools are chosen. Private establishments secure most of the English boys sent to Germany for education, because they profess to impart a sound, and at the same time, a religious education, which latter, it is well known, English parents seek for their sons above all things. Hence, high-flown advertisements are inserted in those magazines and periodicals which are chiefly looked at on Sunday afternoon (often, no doubt, because they contain stories which, if not appearing in a publication of religious reputation, would be proscribed on the Day of Rest), informing parents that references are kindly permitted to Rev. Drs. of every description and persuasion; and in most cases they prove fatally alluring. These establishments, connected with various religious bodies, often Moravian, are declared to combine the best advantages of the German Public Schools with the inestimable advantages of sound religious training, and last, but not least, with home comforts. Moreover, the price of such education is very much below that of a school of the same order in England. Thus, year by year, English boys are drafted off into these Seminaries; and they return either prematurely, a by no means rare occurrence, not having acquired a decent knowledge of German or anything else, sufficient time not having elapsed for them to find their level in the new school; or, after the lapse of two or three years, having even then in the generality of cases only acquired a superficial knowledge of German, probably no knowledge of Germany's grand literature, and able to show but poor progress in other branches of learning, because not enough of the language was understood to grasp subjects taught in German.

It is needless to say that these are not the German Schools which have gained a world-wide reputation, and to which in no small degree the present greatness of the German Empire is due. The schools we have been describing are but parasites, living on, and making a good trade out of, the well-earned fame of the large Public and Government Schools—the *Gymnasien* and *Realanstalten*. We shall, therefore, say no more about the Private Schools; let us rather devote our attention entirely to the schools which should supersede them in the favour of Englishmen.

We must, then, concentrate our thoughts on an important *Residenz-stadt* of South Germany, situated in the charming vine-clad valley of the Neckar, and intimately connected with the history of some of Germany's greatest sons. Stuttgart is a rapidly increasing and healthy town; lovely are its parks, and many the attractions which have not unjustly caused it to be styled a Paris in miniature. Its more important schools are the *Gymnasium*, *Realgymnasium*, *Real-schule*, *Bürger* and *Volks-schule*, besides comparatively new commercial schools. We can only dwell on the three first-mentioned, as being those most frequented by strangers. The two last are elementary schools of a lower order, but are managed in much the same way as those we are about to describe.

And first of the Royal Gymnasium, or classical school. It is a large establishment, numbering now about 1,000 boys (952 in 1877-78) divided into the Upper, Middle, and Lower Schools, which consist of forms X.-VII., VI.-IV., and III.-I., respectively. Each form is further divided into from two to five parallel classes, with about 35 boys in each.

The Gymnasium is not the first school to which a German boy is sent. Between the ages of four and five he is already sent to the *Kindergarten*, where the greater part of the day is spent. From the age of six till he enters the Gymnasium at eight, he goes to the preparatory *Elementar-Schule*. A boy who thus enters the Gymnasium when eight years old, will, if of average talents and industry, be able to pass the examinations at the end of each session, whereby he is promoted year by year, until at 18 he has completed the whole curriculum and is ready for active service in the army.

Let us now trace the course of such a boy. He comes from the Elementar-Schule with some knowledge of German grammar, special stress having been laid on orthography, arithmetic and writing. In his first year he has five subjects to work at, viz., Latin, German, "Religion," Arithmetic and Writing, which we here give in the order of time devoted to each, in all 26 hours a week. Of course these subjects are only treated in an elementary way; but the stress laid on Latin is remarkable. Two hours daily are spent in learning grammar, delectus and vocabularies. The religious instruction consists in portions of Biblical History, learning easy passages from Holy Writ, and the hymns in the Lutheran *Gesang-buch* in the case of Protestants; and Stuttgart is a very Protestant town. Calligraphy is much insisted on, as the *Gymnasist* has to master the German, Latin, and Greek characters. In order to cultivate quick habits, coupled with precision and neatness, about once a week the whole class has to write sentences to the quick beat of the master! In form II. Geography is added to the list; school hours are lengthened by one hour; another hour is taken from German, and thus provision is made for the new subject. The geography of Wurttemberg and Palestine comes first. In the German lessons reading and recitation are more insisted on; mental arithmetic and the history of the New Testament are commenced.

At the beginning of the boy's 10th year, three new subjects appear on the scenes; History, Class-singing and Gymnastics. Latin still has undisputed sway; German is reduced to three hours a week, Dictation now coming to the front; the History of the New and Old Testaments is mapped out. The ancient history of the Eastern nations and the geography of the Mediterranean, each engross three hours a week; Arithmetic progresses as far as fractions and the Rule of Three; and the Greek characters have now to be mastered. In the hour weekly devoted to singing, scales, exercises and *volkslieder* are practiced, and Gymnastics now claim two hours a week; they are taught from the third to the tenth form in a manner which we need not describe, for it has already secured favour in England.

Assuming that our typical boy succeeds in passing the examination at the end of each school year, he now enters the Middle School at the age of eleven. In form IV. school hours are again increased, from 27 to 30 hours a week; this is mainly due to the introduction of Greek, which is taught daily, German, Religion and Writing each giving up one hour in favour of Greek. By the end of the third year, the whole of the Latin Grammar has been well learnt and practised. Prose composition is therefore now

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introduced, as the many vocabularies committed to memory have resulted in considerable facility in translating. The delectus is abandoned and the first classical author commenced, the choice falling on Cornelius Nepos; but the result of this training is that German boys can more easily translate into Latin than render Latin into good German! Two hours a day are still devoted to Latin, but German only rejoices in one hour a week, devoted especially to essay writing, reading and recitation. The religion class goes more deeply into the history of the Old Testament; the Book of Job, the Psalms and Proverbs are read, and hymns and Luther's Catechism are committed to memory. Greek and Roman history, the geography of Europe, the difficulties of fractions, learning chorales, etc.—such is the year's work.

In Form V. French is commenced, and four hours a week are added to the previous thirty; Caesar is read and prose composition practised as before, but progress is now tested by monthly examinations. In Greek, the Syntax and composition are started; French Grammar has one hour assigned to it every other day, and essays and recitations are still the order of the day in the German class. The books of Kings and parts of the Prophets and Gospels, as well as Luther's catechism, receive special attention this year. Roman History is continued, and German History traced as far as Charlemagne. Mathematical and Physical Geography have two hours a week allotted them; decimals are mastered, and the back of interest is broken; scales, chorales, Volkslieder are practised, and every other day one hour is devoted to Gymnastics.

Our youth has now attained the age of 13 and only has one more year to complete before he attains to the dignity of passing into the Upper School. In the 6th form Latin is as supreme as ever; Livy and Ovid are studied; composition is continued, and a further hour (the 13th per week) is set aside for writing verse—elegiacs to begin with. A boy should now be able to turn any given piece out of a periodical or newspaper, into Latin, without the help of a German-Latin Dictionary (a Latin-German dictionary is always allowed), if not in first-rate style, still without committing serious blunders. In Greek, the delectus and syntax daily claim the boy's attention; French is continued every other day; German as before. The catechism is not yet done with; to it are added the study of the Acts of the Apostles and the History of the Reformation. German history is taken up at the death of Charlemagne; the Geography of Europe is finished, and imprinted on the mind by practice in map-drawing; instruction in Arithmetic and Singing are brought to a close this year.

With his fifteenth year our *Hans* enters upon a new sphere. He now enters the *Ober-gymnasium*, where he rejoices in the dignity of being addressed in the 3rd person and in immunity from corporal chastisement. In form VII the subjects of study are considerably altered; there are four new introductions viz. the Text of the New Testament, English, Hebrew and Mathematics. Latin is cut down to eight hours a week, Livy and Vergil being read. Greek receives increased attention, for seven hours instruction per week fall to its lot. Xenophon and Homer are commenced. In French oral translation is insisted on, together with copious "dictées" and readings from Voltaire, etc. Two hours a week are now retained to study the life and works of Schiller. Other subjects are: The Old and New Testaments, Ancient History and Physical Geography. English and Hebrew are begun, and in Mathematics Proportion forms the nut to be cracked!

All this required 39 hours a week; but in form VIII four more hours are added on account of two further subjects, Italian and fencing. In classics the special authors for this year are Sallust, Cicero, Vergil and Homer. Genesis is read in the original text, as also the General Epistle of James and that to Philemon, besides the Gospel of St. Mark. In the French class there are readings from Montesquieu, Rousseau, Madame de Sévigné and Chateaubriand. Middle high German and the Nibelungen Lied, the Italian grammar, Church history, the history of Israel and of the Middle Ages: all these receive special attention. In English readings are introduced from Addison, Defoe, Fielding, Scott and Bulwer, and speaking and dictation are practised; finally, under mathematics, surds and the similarity of figures are dealt with.

In the next form, classical antiquities and *Naturwissenschaft* are taught for the first time. Under the first head are considered the topography, finance, religion, warfare, private life and art of classical times; under the latter chemistry and botany. In classics Horace, Cicero and Tacitus, Homer, Plato, Demosthenes and Euripides are read. In French, Mignet is the author studied, and Schiller is translated into French. Two hours a week are assigned to German literature, which is traced down to the 18th century. In the 'religion' class the creeds of Christendom are examined; the history of the 18th century is specially studied, as also mathematical geography. In English, parts of Macaulay and Julius Cæsar are transiated into German, and dictation, composition and speaking receive special practice. "Ipromessi Sposi" is read in the Italian class.

And now we come to the 10th and last form, in which science receives more attention, for Natural Philosophy, Physiology, Logic, Mineralogy and Zoology are all dealt with in an elementary way. Horace, Tacitus, Plato, Thucydides and Sophocles together with composition and essay writing fully occupy the 14 hours devoted to Classics. The Psalms and the Book of Amos are read in Hebrew, and the epistles to the Corinthians are critically studied. A course of French Literature is given, Molière and Corneille being read as far as time allows. German Literature from Luther to Goethe, and modern history from 1700 onwards: Christian Morality: Stereometry and Trigonometry: Combinations, Permutations and the Binomial Theorem,—and fencing to develope the body,—these are the studies of the last year,

In Wurttemburg the country districts are as near as may be half addicted to Roman Catholicism, half to Lutheranism. Hence provision is made for the religious instruction of Roman Catholic pupils, as also for the important Jewish element, these classes going on simultaneously with the Protestant religious instruction, and not clashing in any way; for all ministers of Religion, whether reformed, priests, or rabbis are equally established, paid and patronised, by the State.

There are two extras; Drawing for two hours on each half-holiday; and choir-singing, the choir consisting of forms IV—VI—and practising for two hours each week.

But we must now turn to the *Royal Real-gymnasium*, a sister institution, or rather, an offshoot from the Gymnasium. The history of this school is interesting: it owes its origin to the permission obtained by certain boys not intended for the learned professions, to absent themselves from the Greek classes. Many were glad to follow in their steps, and the "*Nicht-Griechen*" so increased in numbers that it was found advisable to found separate classes for them. Hence the Gymnasium became divided into the *Humanistische* and *Realistische Abtheilungen*. The privileges of the parent institution were extended to the new branch, and it soon became so important that in 1872 it was deemed expedient to establish it as a separate school, to be called the Real-Gymnasium. Its constitution is copied from the parent

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institution, so we need only touch on the differences introduced:

In the Lower School there are none; they begin in form IV. by the introduction of French instead of Greek; greater stress is moreover laid on Arithmetic and four hours a week are devoted to Drawing. The admirable system adopted in teaching Drawing we shall mention later on, if space will permit. More time is also spent over German. Into the next year's course science is introduced, two hours a week being set apart for Zoology, i.e. the classification of the animal kingdom, and as detailed a treatment as time will allow of the higher order of animals. Greek characters are also introduced into the writing lessons, on account of their use in Mathematics. In form VI., Botany, *i.e.* the structure of plants, the Linnean system, and a careful examination of a few familiar plants, supersedes Zoology. Geometry is commenced and carried about as far as the first book of Euclid goes. Two hours a week are devoted to geometrical drawing, and two to map-drawing—which winds up the instruction given in Geography.

The differences in the Upper School are considerably more marked; English is introduced in form VII and is studied every other day, and instead of Hebrew and the New Testament, Algebra and Geometry claim eight hours per week. During the next year all the old subjects are kept up, but less time is devoted to them, the surplus all going in favour of Mathematics, which though introduced late in the curriculum are pushed with great vigour; so Equations, Logarithms, Progressions, Geometry, Stereometry, and Plane Trigonometry are all taught this year. Also geometrical drawing is made to supplement in a practical way, the theoretic work of the mathematical course.

In form IX. two hours a day are given up to higher Mathematics, *i.e.*, to Trigonometry plane and spherical, mathematical geography, functions, binomial series, co-ordinates, curves, projections, etc. On alternate days an hour is given to Inorganic Chemistry, and an entirely new feature is introduced twice a week, in architectural drawing, which is begun by treating of the different classical styles, and their characteristics. Finally let us indicate very briefly the course pursued during the last year; the figures in each case denoting the number of hours per week: German Literature (Goethe) 2; Latin 5; French literature 3; English, Macaulay and Shakespeare 2; Christian morality 1; History 2; freehand drawing 2; architectural drawing (how to make and shade plans correctly, etc.) 2. New subjects:—Philosophy 2; Mineralogy (especially that of Wurttemberg) 3;—while 12 are devoted to the following branches of Mathematics and allied subjects: analytical geometry and geometry of space; descriptive geometry, perspective, differential and integral Calculus, experimental philosophy and chemistry.

In conclusion we may remark that we have now got through the driest part of our subject, and if any one has had the courage to read this article straight through, he may safely, without over-taxing his strength, run through what is still to follow.

NORMAN C. HARDCASTLE.

THE PHILOSOPHY OF AFTERNOON TEA

This is an age in which everything is more significant than it appears. In former days it was possible to regard the less imposing social phenomena as trifling. The apparently superficial details of life, the goings out and the comings in, the buying and selling, the dressing and undressing, the eating and drinking, had a good deal to do with happiness; and the novelist who dealt with the weaker and emotional side of men and women, might justifiably introduce (with an apology) these undignified accessories: but for the historian and the philosopher, bound, however they failed in reaching the bottom, at least to make a show of keeping below the surface, it would have been an unheard-of indecorum to dabble in the froth and bubbles. But now,—*nous avons changé tout cela*: we have a philosophy of buying and selling: a 'dismal' one it may be; and so the gay and variegated philosophy of clothes was given us for recompense. And are not the processes of eating and drinking likely to be still more closely connected with what is most important in life? When we consider how much history has owed to the inherited culinary faiths and aspirations of different races, when we remember the Nemesis which has guided the boletus and the lamprey, when we reflect what satire would have been if Horace and Juvenal had been forbidden to allude to extravagance in mullets, or Cratinus to drink hard, or Aristophanes to bring in his gluttonous Hercules,—surely we must confess with pain, that a momentous branch of philosophy has been neglected, and that here at least the nineteenth century has lingered in the slumber of tradition,—too indolent to moralise upon the bread it was not ashamed to eat. The subject is wide,—appallingly wide. Even when you have eliminated the Regular Meals there remain the Sporadic phenomena of Snacks, Picnics (ἔρανοι) Moveable feasts, and the very numerous class of Unpunctual meals. Naturally it is far from our present purpose to touch with the lightest hand upon these: but rather to turn to a single corner of the vast subject, to a phenomenon which, however apparently trivial, may be found to stand like a fragile but indispensable pillar, in the very centre of the social structure.

The 'Social Structure' did we say? That was far too coarse a term: it suggests Social Science with its spectacles and its minutes, its annual reports and its cold collations, its dusty plate-glass windows and a view of chimney-stacks over the way. Banish these associations: they suggest Reform, and the phenomenon before us is as we shall shew, essentially conservative. We must use the utmost delicacy with it, as if we were handling a rare moth, whose golden dust the least rude touch might brush away. Pray stand at a little distance and do not breathe too loudly.

Instead then of talking of a 'Social Structure,' let us enter the subdued light of a drawing room at the, for us, classic hour of five: let us inhale the aroma of exotics from the conservatory;—not from the garden,—the vulgar robustness which qualifies the rose and lily for an indoor life excludes them from the refined atmosphere we are studying: and mingled with these a finer fragrance that escapes from the frailest of blue china. Ladies are present,—not less than three, nor more than six,—whom we will not venture to describe. No gentlemen; these bring with them disturbing associations; they come fresh from the cricket ground, or from the drowsy indignation of a night in an obstructed Parliament; or their aspect is still bitter with the venom they have just poured out in a critique upon the last new poem. All these representatives of real life are as intrusive and discordant as if a fresh breeze should burst upon the fragrance of this indolent air. But if of the ruder sex there must be, let him be a valetudinarian whose birth year falls on that side of the stormy democracy of the Revolution: one who wears the repose of life-long ease, mingled with the nonchalance of age.

We are now in a condition to trace out the significance of this fact. Firstly, a certain lightness in the conversation. To speak of politics instead of persons, of nations instead of neighbours, would offend the genius of the hour and turn the subdued lights and shades into the dull uniformity of common day. The least trace of the blue-stocking has an

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effect like that of sugaring the ineffable liquor with salt. That was but an ordinary meal at which the Rosicrucians assembled—

> The summons her blue-stocking friends obey,
> Lured by the love of Poetry and tea.

Nor, however we may delight in the refined charm of Cowper, do we intend to allow that those celebrated meals of his, when Mrs. Unwin presided at the 'smoking urn,' and Lady Austen, the 'Anna' of his poems, stimulated the vivacity of the one and the jealousy of the other, attained the genuine flavour of the phenomenon before us. There was a trace of solemnity, of unctuousness, about that classic tea-table which will not assimilate. Certain elements in it however will be useful in our analysis. First, that essential domesticity which has made several considerable critics of English literature regard Cowper as the poet of the tea-urn: only it must not be the domesticity of an obscure country house, but of a dwelling in the midst of a society of which all the parts are in active communication: this is a condition of the proper rapidity, and vivacity of talk. Then, the feminine character, which sets the stamp of the personal, the concrete, the individual, upon everything it touches, and regards general statements as a blundering and masculine way of putting facts. This is indispensable. There is in general principles, however coarsely stated, a certain air of the lecture room or, at least, of the monthly review which necessarily banishes them from converse which must be before all things variegated, changing, rapid, bright. The effects of tea have much affinity with this character. It is a feminine drink. When the ladies withdraw from dinner, coffee accompanies the freer indulgence of masculine proclivities; presently, in the drawing room, the renewed subjection to feminine influence is sealed by tea. Who can doubt, had it been known to Greece, that, while Socrates and Alcibiades and Aristophanes and the rest were drinking deep and theorising upon Love in Agathon's house, their womankind would have been drinking tea comfortably in the women's chamber and listening to Xanthippe's account of the domestic amenities of the philosopher?

But yet one quality of tea remains. It is the beverage of contentment. Coffee prompts to performance, tea to complete satisfaction with what you have performed. Coffee sends the will to work: tea engages men in the happy retrospect of those who have done their duty. Afternoon tea then may be regarded, politically, as a means of fostering conservative sentiment. It is not for nothing that tea is the growth of the most obstinately unprogressive of all countries: nor that the most radical of all pronounces it insipid and '*fade*.' England whose Liberalism is so intimately mingled with Conservatism, drinks tea, and more especially her ladies drink it in those sanctuaries of feminine converse which we have endeavoured faintly to portray. Each nation has its peculiar meals which are typical of something else than the appetites immediately concerned: and the Institution before us broadly divides the Englishman from his more exclusively wine and coffee drinking neighbours; just as, in another department of our philosophy, the beefsteak and coffee which succeed the Englishman's morning bath divide him from the Frenchman whose coffee is not accompanied by a steak (nor always preceded by a bath), and from the Greek who dipped his morsel of bread in his flagon of wine before he hastened to mingle in the endless discussion of the Agora, or take his seat in the theatre for a long day's Dionysiac Trilogy.

C. H. HERFORD.

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POETRY.

REFLEXIONS

Of a late Candidate for Honours. Jan. 3—10, 1879.

"The angle of Reflexion is equal to the angle of Incidence."

Fill me a cup of Indian tea,
Hot and strong as the Indian sun.
Four days I've toiled and I'm sick at heart,
Appalled by the thought of the things I've done.

Twice I've been wrecked on an unknown C;
Thrice lost my head on an infinite plane;
I've started oft from a given point,
And never approached that point again.

I've angled with bated breath in streams
Where never line was cast before,
Dismayed to behold an opposite face
Immersed in depths I'd no mind to explore.

I've been shocked by eccentricity
Illtimed, extravagant, and misplaced,
In families where I had hoped to meet
With curves adjusted to suit my taste.

I've entered circles no pen could describe,
And drawn absurd conclusions therein;
In a space so strictly circumscribed,
I *could* but end where I'd meant to begin.

Relations I've vainly tried to find
Between pairs I'd never seen before;
Inclined howe'er to each other they were,
To me a hostile aspect they bore.

Newton's rings I've been asked to describe,
When little I thought of jewels or gold;
Values of functions I've failed to tell,
Whose value, if known, had been untold.

And now I hang in suspense on a string,
Uniform, dense, inextensible,
Whose tension with regard to me
Is one of the unsolved problems still.

Nay, talk not to me of severed hearts,
Of dear ones banished beyond recall;
To part with the knowledge we don't possess—
That is the hardest parting of all.

Alas, alas, for the vanished hopes!
Alas, alas, for the constant gloom!
Avaunt ye spectres of useless tips,
Leave me alone to await my doom.

E. WELSH.

NOVEMBER.

A flood of glory fills the fields:
Transmuted are the chesnuts old:
The blue mist steals from tree to tree
Like smoke-wreaths of an alchemy
That changes green to gold.

I walk amid the fallen fire
In a pale sunshine, all of leaves,
That throws no shadow on the ways;
And high above, the branches blaze
Yellow as harvest sheaves.

The winds are hushed; but hushed as when
A calm upon the wide sea lies,
Ere yet the fierce free surges spring,
And the wild North, fast following,
Comes with a dread surprise.

For though the solemn air is thick
With silence; faint, and far away,
A blast of war the Winter blows,
And marshals his attendant snows
In manifold array.

He yields no quarter to his foe,
But strips and slays, and will not spare:
And lo! the poor tree-corpses stand
Along his march on either hand,
Of all their broidery bare.

H. F. WILSON

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THE PAPER-KNIFE.

Doxographi graeci. Collegit recensuit prolegomenis indicibusque instruxit Hermannus Diels. Opus academiae litterarum regiae Borussicae praemio ornatum. Berolini typis et impensis G. Reimeri 1879 : large 8vo, pp. viii, 854.

A most valuable contribution to our knowledge of ancient philosophy and of the Greek language. It contains Aetii de placitis reliquiae (Plutarchi epitome, Stobaei excerpta). Arii Didymi epitomes fragmenta physica. Theophrasti physic. opinionum, de sensibus fr. Ciceronis ex l. I de deorum natura. Philodemi ex l. I de pietate. Hippolyti philosophumena. Plutarchi stromateon fr. Epiphanii varia excerpta. Galeni historia philosopha. Hermiae irrisio gentilium philosophorum.

In the dedication to his 'praeceptor carissimus', Herm. Usener, Diels states that more than twenty years ago Usener was led by his studies on Theophrastus, to the investigation of the *placita*, and formed the plan of an edition, with the aid of C. Wachsmuth, who was to undertake Diogenes Laertius and the biographers. Usener and Wachsmuth were called to other studies, but Usener looked out for a successor: 'cum ante XI annos philosophorum Bonnensium ordo more maiorum ad certamina adulescentes invitaret, auctor fuisti, ut Placitorum memoria explicanda proponeretur. interim me [sic] ut periculum facerem facile persuasisti.' Diels gained the prize, and then set himself to correct the texts, when in July 1874 the Berlin Academy proposed as subject for a prize:

"Plutarchi qui feruntur libri περὶ τῶν ἀρεσκόντων τοῖς φιλοσόφοις quomodo et quando scripti sint, inquiratur, quae ratio inter eam compilationem similesque alias intercedat, exponatur, qui auctores qua ratione a compilatore adhibiti sint, determinetur."

The work before us carried off the prize in 1877. The author received help from Usener, C. Wachsmuth (who is preparing an edition of Stob. ecl.), Ed. Zeller; other friends at Berlin, Göttingen, Marburg, Paris, Florence, furnished him with collations.

The prolegomena, a mine of literary history, occupy 263 pages; the texts, with notes chiefly critical, fill pp. 265—656; the index nominum (worthy to rank with the indexes of Plato, Aristotle and Plutarch in Didot's Bibliotheca), pp. 657—706; the index verborum (to be classed with that of Bonitz to Aristotle, and that of Bywater to Heraclitus) pp. 707—842, index excerptorum ex Stobæo pp. 843 850; corrigenda and addenda 851—854.

J. E. B. M.

Specimens of Roman Literature: Passages illustrative of Roman Thought and Style; for the use of Students. Edited by C. T. Cruttwell, M.A., Fellow of Merton College, Oxford, and Head Master of Bradfield, and P. Banton, B.A., Scholar of Jesus College, Cambridge. London: C. Griffin & Co., 1879.

This is a companion volume to Mr. Cruttwell's excellent History of Roman Literature, based on the larger work of Teuffel, which was previously known to English Readers through an indifferent translation. The work before us invites criticism chiefly under three heads; (1) Selection, (2) Arrangement, and (3) Accuracy of text.

(1) The task of selection has been performed in a praiseworthy manner. The book is composed of nearly a thousand "Specimens" drawn from 86 different authors ranging from the earliest period to the age of the Antonines. To shew its wide scope, we give a list of some representative writers, adding the number of selections from each; Plautus, 32; Varro, 13; Cicero, 160; Lucretius, 38; Cæsar, 11; Virgil, 26; Livy, 30; Vitruvius, 19; Ovid, 20; Seneca, 58; Pliny the elder, 51; Quintilian, 44; Tacitus, 36; Gellius, 32. It will be seen that the less known authors furnish a comparatively large number of illustrations. The book will thus prove a great boon to Classical students, who cannot bestow much time on the authors of the early period and of the Silver and Brazen Ages. They will find here sufficient material, whence to gather some idea of their style and subject matter.

(2) The "Specimens" are classified as follows; (A) *Thought*; (a) Religion, (b) Philosophy, (c) Art and letters; (B) *Style*, (a) Descriptive, (b) Rhetorical, (c) Wit and humour; and these heads are again elaborately subdivided. This arrangement, though very pretty in theory, appears to us to be a failure, when practically applied to a work like the present; first, because the two main divisions of Thought and Style must constantly overlap; and, secondly, because many authors are forced to assume the most Protean shapes, appearing successively as Philosophers, Critics, Masters of description, Rhetoricians and Humourists. If we wish to illustrate Mr. Cruttwell's remarks on Terence or Juvenal, we have to gather up the "disiecta membra poëtae" from five different sections. Livy, Varro, Seneca, Gellius fare no better. We may perhaps seem old fashioned, if, instead of the Oxford antithesis of Matter and Form, we suggest the following hackneyed classification; (A) *Prose*: (a) History, (b) Oratory, (c) Philosophy, (d) Criticism, (e) Correspondence, (f) Satire; (B) *Poetry*: (a) Dramatic, (b) Epic, (c) Lyric, (d) Elegiac, (e) Philosophy, (f) Satire, (g) Epigrams. With this arrangement the specimens of almost every author would be kept compactly together, Cicero, of course, forming the chief exception. Few, we think, will agree with the editors in believing that "the practical advantage" gained by their arrangement "will outweigh the æsthetic deficiency."

(3) The book would have been improved by the insertion of a concise statement with regard to the editions which have been followed. As far as we have instituted a comparison, we find that, in the scenes from Plautus, Weise has been used in preference to the more approved texts of Ritschl and Fleckeisen, that little or no attention has been paid to Mayor's Juvenal; and that in Catullus (xvii) the exploded reading "assulitantis inredivivus" has been retained. But, as a general rule, the best editors seem to have been followed—e.g. Munro for Lucretius and Buecheler for Petronius and Seneca (*Claud. Apoc.*) We have noticed a few misprints and incorrect references. But this perhaps was unavoidable in a work of this bulk.

We have drawn attention to what we venture to consider the defects of this work, which could easily be remedied in a second edition. And, in doing so, we have not perhaps laid sufficient stress upon its merits. Though the book might be unfairly criticised by some as a mere collection of "tip passages," yet we are sure that ordinary readers will feel grateful to the editors for leading them into hitherto untrodden paths. We cannot conclude this notice without expressing a hope that Messrs. Cruttwell and Banton will some day treat the Literature of Greece in two volumes similar to those before us.

G. M. E.

CLARE COLLEGE SPORTS.

These sports were held on Thursday and Friday, in pleasant but rather cold weather, and in the presence of a number of spectators. Mr. Bolton, the President of the C.U.A.C., had so far recovered from the injury to his knee as to be present and judge the Strangers' Race. Mr. Storey acted as starter for that race, the College Races being generally started by Mr. E. E. Baker. Details:—

100 YARDS. First heat—W. H. Alderson (penalised 2 yards) 1, G. M. Blaylock 2. Won by a yard. Time, 11 secs. Second heat—T. F. Riley 1, L. H. Armstrong 2; won by half a yard. Time, 10 4-5 secs. Third heat—G. E. Shedden 1, J. H. Riley 2; won by three yards. Time, 10 4-5 secs. Final heat—Shedden 1, J. H. Riley 2; won by a few inches. Time, 11 1-5 secs.

LONG JUMP.—J. A. Sidgwick (penalised 2 in), 19 ft. 10 1-2 in., 1; G. M. Blaylock, 17 ft. 11 in., 2.

150 YARDS HANDICAP.—First heat—T. F. Riley, 4 yards' start, 1; J. Ormerod, 8, 2; won by a foot and a half. Time, 16 1-5 secs. Second heat—O. H. Hanson, 10, 1; T. F. W. Crawhall, 9, 2; won by three yards. Time, 16 1-5 sec. Third heat—F. Marshall, 12, 1; J. H. Riley, 2, 2. Time, 16 secs. Final heat—Marshall 1, Hanson 2; won by one yard. Time, 16 sec.

120 YARDS HURDLE RACE. First heat J. A. Sidgwick 1, G. M. Blaylock 2; won by ten yards. Time, 19 1-5 secs. Second heat—G. E. Shedden 1, J. H. Riley 2; won easily. Time, 21 2-5 secs. Final heat—Sidgwick 1, Shedden 2, Blaylock 3, J. H. Riley 0; won by three yards, a yard separating second and third. Time, 18 3-5 secs.

QUARTER MILE.—E. E. Baker (penalised 5 yards) 1, W. H. Alderson 2, B. Macleod 3, O. H. Hanson 4; Baker raced after his men along the back stretch, got amongst them in the orchard, collared the leader on descending the hill, and won by three yards. Time, 57 secs.

HIGH JUMP.—G. M. Blaylock, 4 ft. 11 in., 1; J. A. Sidgwick (penalised 3 in), 5 ft., 2; L. H. Armstrong, 4 ft. 9 in., 3; Sidgwick tied the second; in jumping off he cleared 5 ft. 1in.

STRANGERS' 150 YARDS HANDICAP.—First heat—H. Smith, St. John's, 8 yards' start, 1; J. F. Gompertz, King's, 12, 2; R. Winslow, Caius, 11, 3; won easily, Gompertz not racing. Time, 16 secs. Second heat—H. P. Hodson, Magdalene, 4, 1; R. W. Leeming, Christ's, 7, 2; won by two yards; Lucas pulled up half way lame. Time, 15 3-5 secs. Third heat—H. Lewis, Christ's, 8, 1; M. C. Potter, Peterhouse, 11, 2; won easily. Time, 16 secs. Final heat—Smith, St. John's, 1; Lewis, Christ's, 2; Hodson, Magdalene, 3; Hodson got off badly, and Smith won by two feet, Hodson a few inches behind Lewis. Time, 15 3-5 secs.

PUTTING THE WEIGHT.—W. Ingle, 29 ft. 2 in., 1; L. H. Armstrong, 27ft. 1in., 2

HALF-MILE HANDICAP.—C. H. Winter, 25 yards' start, 1; F. Marshall, 50, 2; R. Copeman, 20, 3; Marshall led to the last corner, but Winter caught him on entering the straight and won by two yards. Time, 2 min. 13 2-5 secs.

ONE MILE.—B. Macleod 1, H. R. S. Callender 2, R. Copeman 3; Callendar went away, followed by Copeman and Macleod. In the back stretch of the second lap Macleod went second, and in the last round took up the running and won by two yards. Time, 5 min. 6 4-5 secs.

QUARTER-MILE (Boating Men).—A. E. Campbell, 45 yards' start, 1; F. Marshall, 30, 2; H. Robertson, 5, 3; P. Jones-Bateman, 30, 4; Campbell drew away with the lead soon after the start, and won by three yards. Time, 54 secs.

200 YARDS CONSOLATION.—E. A. Ormerod 1, F. F. W. Crawhall 2; won by one yard. Time, 24 sec.

ST. JOHN'S COLLEGE ATHLETIC SPORTS.—These sports took place on Monday and Tuesday, Nov. 10th and 11th, but we regret that owing to the lateness of our report and the pressure on our space we are unable to give a full account. We notice that the Strangers' Race, 300 yards handicap, was won by J. H. Wren (Introduced), with 10 yds start, E. L. Lucas (Jesus), 9 yards, being second.

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THE UNIVERSITY PULPIT:

SUPPLEMENT TO

The Cambridge Review.

WEDNESDAY, NOVEMBER 12, 1879.

November 9, 1879.

Preacher: Ven. James Augustus Hessey, D.C.L., Archdeacon of Middlesex.

Genesis xxvii., 34 and 38. — "And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

"And Esau said unto his father, Hast thou but one blessing, my father? Bless me, even me also, O my father! And Esau lifted up his voice and wept."

Very touching and very far-reaching is that great and exceeding bitter cry of him, whom from his lapse and from his recovery, we may venture to call the *prodigal son* of the Old Testament. Very touching indeed are all the scenes in the drama, for such it may be termed, of the life of Esau. They form a grand series which might have employed the hand of a painter had he chosen to depict them, as a well-known artist of the last century, and one of the present day also, have depicted gradual declension from a comparatively innocent childhood to a less innocent manhood and a sorrowful conclusion. There is the scene in which the two children, Esau and Jacob, are disporting themselves in gentle unrivalry in the front of what had been Sarah's tent at Beersheba, into which Isaac had brought his bride, Rebekah, and from whence now, a happy mother, she watched their gambollings. There is the scene in which the wearied hunter meets his brother, and in wanton carelessness, not unmixed, perhaps, with a certain contempt for the implied kingship and priesthood of his pastoral tribe, for one mess of pottage sells his birthright, of which the more subtle Jacob well knew the value. There is the scene in Isaac's tent to which our text refers. The aged Patriarch, supposing himself to be dying—roused by the deceit which has been practised upon him to a momentary vigour of horror and surprise, "Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him?"—but overmastered by the consciousness that the blessing he had conferred on Jacob was scarcely of his own utterance, and could not be reversed, adding to these words, "Yea, and he shall be blessed." And yet, at the strong agony of the impassioned cry which burst from his elder-born, lifting up his feeble hands to give, not an equal but still another and a substantial blessing. A blessing to operate bye and bye, but received at the time by Esau with a look which showed that he harboured the resentment which made him say afterwards, "The days of mourning for my father are at hand; then will I slay my brother Jacob." There is the chivalrous forgiveness by the warrior chieftain at the head of his four hundred men, a strange contrast to the shepherd, "halting on his thigh," and his domestic and pastoral train. "Esau ran to meet him, and fell on his neck and kissed him: and they wept." And then there is the closing scene of all, when the brothers meet once more, under the oaks of Mamre, at the cave of Machpelah. Isaac is being borne to that same long home, which Abraham, "the friend of God," and Sarah, once incredulous, but afterwards trustful, and Rebekah, the too ambitious mother, have already reached. All thoughts of past grievances, all care how their descendants may alternately prevail over or be prevailed over by each other, are done away, as "they mourn with a great and very sore lamentation"—"making a mourning for their father." Of a truth, the second blessing has produced comfort to, and a change in, the spirit of Esau, though after many days. He has become, though not restored to his original position, another man from what he was in his days of recklessness and perverseness.

So touching, I say, are the scenes in the life of the *historic prodigal* of the Old Testament, which parallel those of the prodigal in the New Testament, who has no existence but in our Lord's parable. And they would, if essayed by the pencil of the Artist, set forth, if a sad, yet, at last, a more cheerful and deeper moral than those series of gradual and final declension and ruin to which I have already alluded. I press this difference the more specially because it has been frequently overlooked. Those others declare the stern inexorable law by which, if not timely repented of, and by God's grace forsaken, transgression leads to woe both temporal and spiritual. These, which we have been considering, speak of declension only to a certain point, and then of recovery. They set forth the loving kindness of God, His fatherly watchings for the first dawning of repentance in the prodigal's soul, his first yearnings towards return, his "coming to himself" again, his cry "Hast thou but one blessing, my father? Bless me, even me also, O, my father."—and his redemption.

Terribly, most terribly true, are the teachings of Hogarth, in his "Rake's Progress," and of Frith, in his "Road to Ruin," which was recently seen on the walls of the Royal Academy. Would to God, that all human as they are in their design and in their execution, many whom they might concern would timely take them to heart. But inexpressibly tender as well as true, are the real history, and also the parable, of God's dealings with the transgressor, who turns, or would turn, away from the wickedness that he has committed. If God does not arrest the Natural Law by restoring what has been lost, if He does not avert some temporal penalty and much sorrow, He has some other blessing at his bestowal, when the penitent one, with a great and exceeding bitter cry welling up from his inmost heart, desires it, and turns to Him.

Allow me, dear brethren, as one who from the circumstances of his life has had no slight experience of the young, to say something to you on these points. I have seen many who, alas! have justified the correctness of, but have not profited by, the human teaching. Thank God, I have seen many who have profited by the divine teaching. One, in particular, I recollect, a dear young friend who had gone astray, who had grieved his earthly parents, squandered his substance in riotous living, and was in deep despair of restoration. He came to me after a Sermon on a public occasion, which had moved him to think that God yet regarded even the lapsed and erring with deep love, to enquire whether I could confirm that longing surmise of his bruised and contrite heart. The result was that, by God's blessing, he took courage—that he forsook his evil ways— and that, though his temporal position was not altogether retrieved, he became a useful man in another sphere, and is added to the list of those who "were lost, yet have been found."

So you see, the drama of the life and restoration of Esau, is not merely a touching one, but a far-reaching one. It has in its compass much more than a poetical or a pictorial interest, and may find an exemplification in these modern days of ours. On this I shall dwell more at length presently. But I must first remove a difficulty which perhaps has struck some of you. It is said of Esau in Hebrews xii., 16, 17, for the warning of any "fornicator or profane person" like "Esau, who for one morsel of meat sold his birthright," that afterwards, when he would have inherited *the* blessing, he was rejected, for he found no place for repentance, though he sought it carefully with tears. Now does not this oppose what has been now said? And how is it to be reconciled with the words of the Old Testament? I reply, It does not oppose either what I have alleged, or what the Old Testament has declared, in the very least degree. Esau, who had sold his birthright, though he regretted having done so, because the blessing followed in its train, could not by his regrets recall the irrecoverable past. *The* blessing, that of being the first-born in dignity, could not be his, and no penitence could restore him to the exact temporal pre-eminence which he had forfeited. Isaac had blessed his brother—and, however much Esau might wish the past undone, this might not be. Still, penitence, though unavailable for this, could do something, did do something—secured him a secondary blessing—enabled him to retrieve in some sense his temporal fortunes, and, we may believe, enabled him also to walk more in God's presence, "a sadder and a wiser man," and so to be saved at the last.

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Well, if this be so, and if the inspired writer to the Hebrews does not contradict, in the least, the inspired writer of the Book of Genesis, if he only wished to warn us what Esau's regret did not warrant men in expecting, namely that regret for sin would restore men to the exact position which they held before; let us see more closely, what comforting and reassuring doctrine is established by Esau's case.

I am speaking to those and of those who have all been baptized —made, that is, members of Christ, children of God, and inheritors of the kingdom of heaven. I am speaking to those and of those, who are bound to lead, and have promised to lead, the remainder of their lives according to the beginning made in baptism. Are all these consistent? Or are not most of them, in a greater or less degree, inconsistent? Are not some of them even given to fleshly lusts, and profane, as was Esau, even in man's sight? Are not all of them imperfect in God's sight? Lamentable fact that this indictment is true, and that what I would hope of good concerning their state is not true! Well then, what does the case before us warrant us in believing? It warrants us in believing, what one of the Articles of our Church sets forth, and what our faint hearts sorely misgive us upon, "that not every deadly sin willingly committed after baptism is sin against the Holy Ghost, and unpardonable." It warrants us in believing, that "the grace of repentance is not to be denied to such as fall into sin after baptism." It warrants us in believing that "after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God, we may rise again, and amend our lives." It forbids the ministers of Christ to "deny the place of forgiveness to such as truly repent," or to "withhold from them the benefit of absolution, together with ghostly counsel and advice, to the quieting of their consciences, and the removal of all scruple and doubtfulness."

Then, brethren, if it does this, it speaks of hope and peace to them that are far off, and to them that, in some sense, are near. To them that are near, that is, to those who are not yet quite fallen—these are they whose consciences have not allowed them to throw off a sort of allegiance to God. Nevertheless, they have yielded to much evil already. They have, perhaps, indulged themselves in secret impurity, or petty deceits, or such approaches to sin as resemble the acts of the timid bather, who puts one foot into the water and then the other, but does not dare venture quite in. They have, perhaps, held such dallying with sin, as has convinced them already that they have forfeited God's favour, and made them fear that they may be lost. They have, perhaps, made such silly expenditure of their means, as makes them think of recruiting by dishonourable practices, like the transgressions of mercantile faith of which the present day affords us such lamentable specimens. To all these it says, Do not despair; forsake what is evil; avoid its very neighbourhood; repent; amend; pray that you may have strength to do this; lift up your hands to the Redeemer in bitter regret for your erring and straying. You have, indeed, lost much, lost much time, misused much grace, grieved the Holy Spirit much (for the least sin grieves Him), lost the deep happiness of having ever followed close upon your Saviour,—lost, but that is a smaller matter, many opportunities of doing good in your generation,—impaired, it may be, your temporal position, beyond entire recovery. Yet still, only cry with a great and exceeding bitter cry, "Hast thou but one blessing, my Father? bless me, even me also, O my Father." Let your cry be instant, to-night, and not deferred till the morrow; let it be from the heart and not from the lips only; let it be one of which the remembrance and the very echoes shall not die out on the morrow. And your Father will be found to have "reserved a blessing" even "for you."

There are others very far off, though all sin removes more or less from God's presence. I mean, there are those farther off still, to all human apprehension, than those whom I have just mentioned. There may be, God knoweth, some such, cowering, crouching down, in the humblest place even in this church, with

"Imus
Imus præcipites"*

on their tongues, and like the publican, not venturing, from consciousness of accumulated sin, so much as to lift up their eyes towards God. Or if not here, you must know some, to whom you may now, as clergy, or afterwards if you be called to that office, offer words of encouragement. There is the youth, who is going from bad to worse, and who is saying to himself, "I know that I am sinking downwards, but I cannot resist these temptations." There is he who has already committed one sin, and is trembling on the verge of another which seems necessary to conceal it. There is the intemperate, who says he must go on in his sottishness, for otherwise the thoughts of the future overwhelm him. There is the man who has gambled away his property, and is now preying upon others, saying he must live, for he dare not die. There is the poor girl, walking the streets, ruining both her body and her soul, and alluring others to destruction, and saying "there is no help for me either in this world, or in that other, no help in the brotherhood or sisterhood of man, or in the Fatherhood of God." Yes, there are all these. They have forfeited their Father's chief blessing. Their souls are grievously soiled with sin. The worldly position of some of them is the lowest conceivable. Are they, therefore, quite lost? Not so, say God's dealings with David; "I have sinned," said he, and Nathan, speaking in God's stead, said, "The Lord also hath put away thy sin."

"The Absolver saw the mighty grief
And hasten'd with relief;—
'The Lord forgives; thou shalt not die.'"*

Not so, says God, speaking by the voice of Ezekiel (xxxiii., 11), "I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." Not so, says God, speaking in the direct words of our Saviour Christ, "Him that cometh to me, I will in no wise cast out" (John vi., 37). Not so, say two of Christ's parables. "God be merciful to me a sinner," sent the publican down to his house justified rather than the other. "I have sinned against heaven and before Thee, and am no more worthy to be called thy son" repaired the condition of him who had "devoured his Father's living with harlots" (Luke xv., 30). Not so, says the case of Esau. Fornicator and unclean person, perhaps, he had been, but out of the depths of sin and the degradation of forfeited inheritance, he cried with "a great and exceeding bitter cry, Hast thou but one blessing, my Father? bless me, even me also, O my Father," and then a blessing was found for him. O my brethren, do you, if there are such here, take courage; courage to return; courage to hope. And do you who are strong, or who think you are strong, though all your strength is of God, who have not fallen so grievously, assist, for it is your duty and privilege to do so, strange and wondrous as it may seem, assist your God in carrying His message of a Father's love, a Saviour's atonement, a Holy Spirit's instrengthening to the estranged, the weak, the fallen; teach their reluctant and stammering lips to say, "Bless me, even me also, O my Father," lead them gently back to their Father's presence, and turn "the lost" into "the found." By your prayers for them show that you are in earnest as to their salvation; that you believe in the value of their souls, and by your benevolent aid, by putting them into a way of honest livelihood, help them to what is called in worldly language, a new commencement of career—in scripture language, some position in which they may yet have an opportunity of recovering themselves, and doing good service to God. It is not enough to say, "Go in peace, be ye warmed and filled." Men may call this the utterance of a blessing. It is not such a blessing as will do good either to "him that gives" or to "him that takes."

But here let me offer just three cautions. First, let no man say, because God may have another blessing for those who have forfeited the trust,—because sinners may be forgiven, if penitent,—I will sin on now in my youth and think of forgiveness and retrieve bye and bye. Such a person has neither part or lot in anything that I have said. He that will "continue in sin" in vain flatters himself that "grace will abound." Had the prodigal in the parable not risen immediately when he came to himself, he had received no welcome from his father. Had Esau's cry not been instant and urgent, his father might have past away, and no benediction would have been his. And even of the example which is recorded of salvation at the extreme moment of living (one lest men should despair, one only lest men should presume), the example of him who "believed only, and the most merciful God justified him;" what does our Homily say, "If he had lived and not regarded faith and the works thereof, he should have lost his salvation again."†

My *second* caution is this: Beware of the first known sin. It may necessitate, so men speak, another to conceal it, or obviate its effects. A child's petty pilfering is often followed by a lie. A boy's reading forbidden tales of highwaymen and debauchees and the like, leads frequently in low life to imitating the exploits of such persons which he has been induced to think manly. Betting and losing and even winning have ere this brought, in lower life, the clerk or the apprentice to breaking open the till, or the purloining the bank-note, or to forgery, or to other breaches of trust. "The sight of means to do ill deeds make deeds ill-done." "Communications which men know to be evil corrupt good manners." The dissipated College life has led (as in Frith's series), to the yet worse dissipation of the race-course, to the arrest, to struggles, to a suicidal end. "They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition" (I Tim. vi., 9. The man who lives without God, goes on to fight against God, and arrives at length at the final folly, denounced by the Psalmist, of saying, "There is no God." I do not mean that these things are always so, but they always may be so. Therefore, I say again, and I press the precept upon you with all the earnestness in my power, Avoid the first known sin. Small as it may seem, it is possibly, nay probably, one of the links of a complicated chain which are too small even to be seen,

* Persius.

* *Keble*, Sixth Sunday after Trinity.

† Homily on Goodwill, 1st part.

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but which interlaced, intertwined and united form a bond of which the strength is not appreciated until it is too strong to be shaken off.

Thirdly, do not expect—it were false in theology, in morals, ni experience, to do so—that after sin a person will be restored, even upon his deep repentance, to the same worldly or to the same spiritual advantages which he once enjoyed. As I have said already, the Epistle to the Hebrews warns us that Esau could not, with all his sorrow for past transgression, regain the birthright or the blessing of the first-born. The student who has wasted the seed time of education, and the husbandman who has neglected to sow his fields at the proper season, can hardly, as Bishop Butler reminds us, expect, the one of them the same advanced mental culture, the other the same early crop as his neighbour; though both of them may do something at present, and learn by their mishap wisdom for the future. So Esau gained *a* blessing, an amount of prosperity he had not deserved. He could never obliterate the remembrance of his sin, but he had joy in feeling that it was forgiven. The younger son in the parable could never reach the state of the elder, who had always been with his father and to whom all that the father had was counted as his own, but he enjoyed the blessing of reconciliation. Therefore, dear brethren, if any of you have fallen from God and by His Grace returned to him, blame not God that He does not reverse the natural law, which even the heathen poet Æschylus* enunciated, that "he that has done wrong must suffer." Blame not God, that your ill-lavished means are not brought back to you, though you would now, so you think, employ them better. Blame not God that squandered health aud strength do not return, though you detest your excesses now; or that others have grasped at the opportunities, which you did not stretch out your hands to embrace. Blame not God that your sincerity is long suspected by your fellows, and that they stand aloof from you though you are really in earnest. I say, blame not the Judge of all the earth, who must do right, for all this: blame Him not that the remembrances of what you have been, those evil spectres of which I spoke last Sunday, yet haunt you, and that continual watchfulness is necessary. Blame yourselves for what you have despised or misused, and so missed or lost. But thank God for what, all unworthy as you are, he has reserved for you. Is it not a blessing still to live for completion of your repentance, and to look forward to consorting again with the industrious, the pure, the holy? Is it not a blessing to enjoy prayer and to frequent the Holy Eucharist again, for grace and strength to do well? Is it not a blessing even to be afflicted, in preference to being merry with those who are treading the way that leadeth to destruction? Is it not a blessing to obtain, for His merits who died for all, if not the highest mansion, yet some mansion in His heavenly kingdom? Yes, these are all of them blessings, not the highest indeed, but still blessings reserved for those who, ere it is too late, cry with the "exceeding bitter cry of a penitent heart, Hast Thou but one blessing, my Father? Bless me, even me also, O my Father!" Grudge not those who shall have the more exalted places in the skies. Rather utter in all humbleness, and with all thankfulness,—

"Give me a place at Thy saints' feet,
Or some fallen angel's vacant seat,
I'll strive to sing as loud as they
Who shine above in brighter day!"

Amen.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

Ely Diocesan Branch.—The Bishop of Ely presided over the annual meeting of the Diocesan Temperance Society, held in the Hall of Pembroke College, on Wednesday afternoon last, November 5. His Lordship, in opening the proceedings, said that he proposed to deal with a trite and misused saying, that people were not to be made sober by Act of Parliament. That was no doubt true. There must be a love of soberness created before the evil of intemperance could be suppressed, and it was upon that very principle that this Society was founded. But the Legislature has a very solemn duty to perform in regulating the traffic in drink: and in fostering the rising sentiment in favour of soberness. Good laws could shield that sentiment in its infancy, and act in concert with it as it grew stronger. The Secretary read the report, which shewed that in 54 parishes, from which returns were to hand, there were 5,109 members, including total and non-total abstainers. The whole number in the Diocese could not be estimated at less than 8,000. Canon Ellison explained the principles of the Society's new Bill, one of the main objects of which is to form local boards for granting licenses, and to associate ratepayers of each locality with the existing authorities in the issue and control of licenses. He also explained the provisions by which it is proposed to diminish the number of licensed houses where it may be judged by the licensing authority to be excessive. He vindicated the provisions made for granting compensation in certain special cases. The funds for this purpose were not to be provided at the cost of the much-enduring ratepayers, but from other sources specified in the Bill. He defended the principle of putting up new licenses to auction, when the licensing authority considers that they are needed in any locality; and explained that this is not a novel idea, but is adopted from a Bill of Lord Aberdare. His speech throughout was received with marked approbation. Archdeacon Bathurst, of Biggleswade; E. E. Dymond, Esq., of Aspley Guise; Canon Hopkins, of Littleport; Dr. Campion, of Queen's College; and the Vice-Chancellor (Dr. Perowne), also addressed the meeting, which was numerously attended by influential residents in the University and Town of Cambridge, and by clergy and laymen from all parts of the Diocese. Along with other resolutions the following, recommending diocesan action to be taken respecting the new Bill, was unanimously adopted—"That the Executive Committee be requested to organize Conferences in each Archdeaconry of the Diocese, and the University Association to discuss the terms of the Draft Scheme for a new Licensing Bill, as drawn up by a Sub-Committee of the Parent Society, and to report the results of such discussions to the Parent Executive."

* *ῥήσαντι παθεῖν.*

C. U. CHURCH SOCIETY.

The terminal service of this society was held in St. Michael's Church on Thursday evening last, Nov. 6th. The Church was crowded with a congregation mainly composed of undergraduates, but partly also of townsmen and ladies. Prayers were said by the Revs. A. H. F. Boughey and F. H. Chase, and the lessons read by Messrs. D. S. Guy and A. J. Wallis, the President and Vice-President. A large choir of University men led the singing.

The preacher was the Rev. W. Boyd Carpenter, M.A., of St. Catherine's, the Hulsean Lecturer of 1878. His audience of last Advent would be prepared for the graceful thought and expression and the unhesitating fluency which characterize one of the foremost extempore preachers of the day.

The text was St. John xvii., 13,—"These things I speak in the world, that they might have my joy fulfilled in themselves."

The later chapters of this gospel, it was argued, fulfil the office of a biography, opening out the inner secret underlying the outward incidents of a life. In this disclosure of the Lord's life the reader suffers none of the usual disappointment; noble conduct is seen to have sprung from noble motives, unique external benevolence from a heart full of lofty love to man; and the reason of this revelation to His Apostles was that they might have his joy fulfilled in themselves.

The joy thus imparted was not of the type usual in human joy—pleasure in bright thoughts and sights and sounds, in the sympathy of a social circle or of the home, in the wider delight of applause from mankind; for the Son of Man was a man of sorrows, and had not where to lay his head; His brethren believed not on him, and the twelve misunderstood him; the cry of Hosanna to the son of David passed quickly into the cry of 'Crucify him, crucify him.'

It was derived in part from a sense of nearness to the Father, a glad assurance indispensable to man's peace. But further and chiefly it was a joy springing from a faith that contemplated the past, the present, and the future. From the past came a clear belief which grasped the truth underlying the dread spirit of fatalism, a faith in a destiny marked out, a mission to be fulfilled for the Father.

From the present came a large sense of the importance of the passing hour, a concentration on the work of each day as it arose and a confidence that the Father that had given the work would give also the power needful for its execution. Hence came the leisure so remarkable in all His actions, hence it was that He never spoiled an act of kindness by the manner of its performance, and found time to reap to the full the joy of freeing a sinner from the bondage of sin, and of leading him into the glorious liberty of the sons of God. From the future came a rejoicing prevision of the glory of the kingdom and of its strength and life among men. This joy in all its variety and potentiality is ours as it is His. Christ left His work to be completed by them that came after Him. He left them also His joy. It is our privilege, as it is our duty, to share in all its fulness.

On Friday morning the customary celebration was held, also at St. Michael's Church.

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The Cambridge Review:

A JOURNAL OF UNIVERSITY LIFE AND THOUGHT.

No. 6.] WEDNESDAY, NOVEMBER 19, 1879. [PRICE SIXPENCE.

SUMMARY OF NEWS.

The Commissioners are proceeding rapidly with their work, and it is expected that their report will be in circulation very shortly; though it will not be formally published till the whole scheme is settled. The tax on the colleges is to be assessed on their whole income, whether derived from estates or fees; and will vary greatly according to the ability of the college to contribute. Trinity is said to be rated at £250 in each £1000, Magdalene at £7. The number of readerships to be appointed is stated at 29: whilst the provision made for Religious Instruction seems in no way to deserve the opposition which it has already encountered.

To-day (Wednesday) there will be an election to fill the place in the Council of the Senate lately occupied by Prof. Maxwell. Prof. James Stuart is the Liberal, Prof. Paget the Conservative candidate. At the same meeting a grace will be presented to continue the professorship of Experimental Physics.

A very influential memorial is in course of signature, asking Lord Rayleigh to become a candidate. The petition is signed almost unanimously by those members of the Electoral Roll who are interested in mathematical or physical subjects. The complete list will be circulated to-day.

It is now denied that St. Mark's, Venice, will be "restored" or interfered with in any way. A letter from Venice says: "Neither front, nor Place, nor Church will be touched. Otherwise the people will go directly to the Revolution."

At the Church Society to-night the Rev. Brownlow Maitland will deliver an address on "The Intuitional Basis of Belief."

Mr. Brandram will recite "Macbeth" at the Guildhall on Thursday evening at eight.

The Cambridgeshire County Ball will be held on Tuesday, November the 25th, in the Guildhall. The stewards for the county are the Duke of Leeds, Lord Hardwicke, Lord Cadogan, &c., &c.; for the University, Lord Yarborough, Hon. Ivo Bligh, C. A. Tennant, Esq., J. A. Watson-Taylor, Esq.

Mr. Charles Hallé and Madame Norman Neruda gave a recital at the Guildhall on Friday evening. It began with Beethoven's Sonata in E flat, op. 81, called 'la Caractéristique,' which Mr. Hallé played with his usual care and finish. A Bach Chaconne for Violin followed, displaying rather the accurate intonation than the exquisite tone of the performer. The first part closed with a familiar Andante and Variations by Mozart: rendered with perfect oneness by the two players. The second part was less interesting. Ernst's Fantasia on Hungarian Airs did not repay the study which its phenomenal difficulties must have involved. Mr. Hallé is not so happy with Chopin as with Beethoven, and the suite of Goldmark—a composer not yet well known in England—appeared, on a first hearing, tediously elaborate.

The notice of Prof. Maxwell, which is to appear in the *Undergraduates' Journal*, will be written by Mr. Garnett, whose account will have a peculiar interest, owing to his close connexion with the Professor, as (to use his favourite expression) the only living "Maxwell's Demon."

The fifth Union Debate took place last night. We subjoin the official report:—Mr. S. G. Ponsonby, Trinity College, President, in the chair. Mr. E. A. Parkyn, Christ's, moved "That in the opinion of this House the present French Republic deserves the sympathy of Englishmen."

SPEAKERS.

Ayes.	*Noes.*
Mr. E. A. Parkyn, Christ's	Mr. R. F. Duff, Trinity Hall.
„ T. Beck, Trinity,	
„ P. L. Renouf, Trinity,	
„ J. W. Hill, Trinity	
„ N. Hardcastle, Downing.	
„ G. W. C. Ward, St. John's.	

The honourable opener having replied, the House divided. Ayes 59; Noes 20. Majority for the Motion—39.

MATRICULATION, Nov. 10, 1879.

The number of students who matriculated on Nov. 10th was 781. We give a comparative list for the four years from 1876:—

	1876.	1877.	1878.	1879.
King's	17	17	11	28
Trinity	164	164	164	171
St. John's	98	91	89	106
St. Peter's	13	11	11	15
Clare	30	25	30	37
Pembroke	24	45	36	41
Caius	36	39	33	48
Trinity Hall	49	45	46	43
Corpus	38	32	30	32
Queens'	17	13	10	15
St. Catharine's	17	12	15	13
Jesus	52	62	63	65
Christ's	32	26	29	29
Magdalene	12	17	15	18
Emmanuel	15	20	19	28
Sidney	12	14	11	12
Downing	3	11	10	12
Non-ascripti	29	38	42	68
	659	682	664	781

In COLLEGE CORRESPONDENCE — CAIUS: omit "The Freshmen's Fours and Norris pairs will be also rowed this week."—CLARE (late news). On Monday we played Trinity Hall (A) and, though very short handed, won by four goals to *nil*; but the next day Jesus (R.U.) team was too strong for us, and we were beaten by two goals two tries to one try.

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THE TRIAL EIGHTS.

Now that the Fours and Sculls are things of the past, aquatic interest is centred in the Trial Eights. Owing to the unusually early Easter, the race will have to be rowed on December 3rd, so as to allow the four men who are picked to fill the vacancies in our University boat a five weeks' rest before they begin their arduous work of next term. Last year we had two unusually good eights, and this being borne in mind, we think we shall be excused for saying what we think, that the eights this year are not as good as last. We are not of that class of critics who are perpetually, year by year, decrying the boats as 'below the average'; in fact we do not think that these boats are in any way below the average. They certainly are about five stone lighter apiece than last year, and with such a slow stroke, and such hugely heavy craft, this must tell over a four mile course; could not with these lighter crews (which by the way are much more active than heavier ones and capable of a severer lung test) a slightly faster stroke be allowed, say 32 instead of 30? But there may be a hard and fast rule which limits the stroke to a certain number a minute, and of which we are not cognizant. The selection of 16 men to row in this race, must be a task by no means to be envied, and infinitely more difficult than to pick a few of the best of these to fill the vacancies in the boat, which is to do battle against Oxford. We congratulate the President on what we consider the success with which he has exercised his judgment. For some weeks the rowing in the trials must of necessity be un-uniform, and for this reason. Each college has its own peculiar style, and there is much disagreement as to which is the best of these styles. We fear that it will be rather out of place, but we propose very briefly to review the chief characteristics in the rowing of the first five clubs, and will begin with the largest, I. Trinity.—Short forward, absence of work at the finish of the stroke, no swing back, which necessitates a most ungainly drop of the hands at the finish, attempted kick off the stretcher and snatch of the water at the beginning, and very straight backs, are the good and bad qualities, strangely mingled, of this once mighty club, and which rightly took for its motto, 'Fama super æthera notus.' Next we will consider a club which of late has been more prosperous than the former, the Lady Margaret. Swing with fore and aft, wonderful catch of the water at the beginning, utter absence of any form, and a 'rush forward which prevents the boat rolling between the strokes' (*Field* for 8th: but which by the way we should reckon among their good qualities) are the principal points to be noted about the wearers of the scarlet blazer. With many apologies, for not speaking of them first, we will next consider the Boat Club, which has the proud distinction of being 'Head of the River.' We have placed them after the two former clubs, because we think they possess their virtues without their vices, and it will be thus unnecessary to speak more of this patriotic club; patriotic, we say, for has not it fought for the interests of Cambridge against all comers at Henley for the last seven years? Caius and Third Trinity rowing remain to be discussed. We may dismiss the latter shortly, by paying to the members of this club as high a compliment as perhaps they could ever wish for; their rowing is the fac-simile of that which may be annually witnessed at Henley, in the 'boys' boat, as it paddles down to start for the 'Ladies,' and sometimes the 'Grand.' We could have wished the Caius men had been rewarded for their energies of 1875, 1876, 1877, by once rowing 'Head,' but this was not to be the lot of such clumsy men as have succeeded the veterans of those years. To use a vulgar, but yet a very appropriate expression, undoubtedly they 'put the gut' into all their boats, but some idea of watermanship is necessary besides this. We think that perhaps with one exception, and that exception a Caius man, the remarks we have made on the College rowing, will apply individually to the members of those clubs who are rowing in the Trial Eights, but still as there are a few who do not belong to the above clubs, we will say a word on the rowing of each individual in the eights, as they were composed on Saturday last, and when they did their first 'lock to lock,' under the superintendence of Messrs. Prest, Close, and Bird.

Bow. *Kingston, L.M.B.C.*—a powerful oar for his size; swings out of the boat at times, but worked honestly and well throughout the course on Saturday.

2. *Brooksbank, Trinity Hall*—a thorough representative of Eton; very plucky, but seems to forget he is rowing in a tub ship.
3. *Swift, Caius*—personally strong, but seems to us not to know how to apply his strength in a boat. Utter absence of any swing back of the shoulders at the finish of the stroke.
4. *Gubbins, Trinity*—the prettiest oar in either boat, but the amount of work done doubtful. Has been rather falling off of late.
5. *Armytage, Jesus*—very slow with his swing and with his hands. Is not rowing as well as he did in the Fours; in fact he never seems at home in a light ship.
6. *White, Trinity*—a very poor support to Baillie. Gets his hands away well, but does not use to advantage his great length of body in swing forward. Seemed much distressed at end of course.
7. *Prior, Queens'*—to our idea a very fine oar. Will he not fill to advantage Routledge's place in the eight?

Str. *Baillie, Jesus*—a very nice easy stroke. Perhaps rather small for the post, but swings out well, and can always be depended on to do the very best for his crew. Should not be surprised to see him fill one of the bow seats in the 'Varsity.

This boat appears to be much better together than the other, but perhaps it is owing to Baillie, who is at present an infinitely better stroke than Davis.

SECOND BOAT.

Bow. *Wakefield, Trinity*—weak and not at all fit for his post. Shewed signs of great distress at Baitsbite.

2. *Knaggs, Caius*—rowing very well, and when more developed will make a very fine oar. The slow stroke suits him admirably. Might hold his head up a bit more.
3. *Barton, L.M.B.C.*—the essence of a Lady Margaret man. Does not appear to exert himself, but in reality is working hard. We noticed him carefully all through the Fours, and fancy that with plenty of tubbing he will make a very good man.
4. *Jones-Bateman, Clare*—very pretty oar, and in the early part of the week rowed a very nice stroke, but, like the No. 4 in the other boat, appears weak and not able to get through a course.
5. *Roden, Caius*—a promising oar, and has improved wonderfully lately. He is the heaviest man in either boat; a man, however, must be exceptionally good to pull over 13 stone.
6. *Warlow, Queens'*—seems to have a difficulty in getting his oar away from his chest. Unless he is very strong we should not think he was worth his place.
7. *Weldon, Caius*—hardly had enough experience to row No. 7, but with careful tubbing may develope a great rowing talent.

Str. *Davis, Trinity*—at present very short, and does not know how to extend his men. We fancy his place is stroke of a 'trial' rather than stroke of the Varsity.

There is at present a very bad feather under water in both boats. More elasticity is wanted about the wrists, which should be dropped sharply at the end of the stroke. We wish some of the men would swing a little farther back, and this would make the finish come much easier to them. A good swing back and a sharp drop of the *wrists* is all that is necessary, and the machine-like drop of the hands is useless. We are sorry to say that L. R. Jones, who was occupying Wakefield's place, has met with an accident, and will be unable to row this term. Atkin, of Jesus, has also been rowing; we like his form very much, and he will in time make a useful man. Watson-Taylor is, we are afraid, more than 'rusty;' he will want a great deal of coaching, and it is questionable whether, with his extremely short swing forward, he will occupy No 7's place better than their present occupants.

One word as to the stroke of our next year's boat. Davis is a very fine oar, and would make an admirable No. 6, but we do not fancy him for stroke, if the race is to be a close one. The only two races he has ever won to our recollection (the Trials of 1878 and the 'Varsity of 1879) he has won with ridiculous ease. We have seen him at Henley two years, and on the Cam in the May races and in the fours of 1878, but we do not think he knows what a real 'spurt' means, and can never recollect to have ever seen him quicken—this may have been the fault of the men behind him—for, as we have said before, he is a fine oar, but not a born stroke.

There is only one other man, then, that we can depend on, and that we needlessly say is the stroke of 1878. His experience at that post is very great. This year quicken after quicken averted from the Jesus B. C., the second place on the river. He rowed a splendid race against Eton last year for the 'Ladies,' when many of the men behind him were 'settled.' This year he won the 'Grand' with ease, but we shall not forget his spurt off 'the Point,' through which his four headed the Johnians, when in a very critical part of the race. In the losing race with Oxford he rowed with great pluck. To conclude, we wish Mr. Prest every success with this year's boat, but we hope false modesty or his Tripos will not deter him from rowing stroke of the University boat of 1880.

NATURAL SCIENCE CLUB.

At a meeting in his rooms on Saturday, Nov. 5th, Mr. Parr read a paper on "Geological Colonies." A discussion followed.

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THE NATURAL SCIENCES TRIPOS.

It is one of the misfortunes of the Board of Natural Science Studies that it has to preside over the fortunes, so far as the University is concerned, of a set of subjects whose bases, broad to-day, are found to-morrow to be all too narrow for the super-structure reared upon them. Though Chemistry may be ranked amongst the most ancient branches of human knowledge, yet as objects of systematic study, in Cambridge as elsewhere, the Natural Sciences are among the youngest. But young as they may be considered to be, their development advances with such rapid strides, that any set of rules framed for the guidance of examiners or students at the beginning of one decade is found to be totally inadequate long before that decade has given place to another. At all times, therefore, the regulations for the Natural Sciences Tripos must be a source of anxiety to the Board of Studies. For the Classical or Mathematical Board there come rare periods of trouble and unrest, when the bonds of their subjects are found to be too tight, and still rarer periods when a complete revolution is felt to be imperative. And these times are separated by long terms of comparative tranquillity. But for the conscientious member of the Board of Natural Science Studies there can be no such rest. Scarcely is one set of regulations framed and put into force than he begins to feel that it is not complete or perfect. The incompleteness of this year becomes the inadequateness of the next, and in five years at most he will feel that once more the necessity is upon him of giving expression to the want of a complete revision. And as one trouble often breeds another, the very necessity for frequent change brings with it the necessity for still more frequent change. For as in re-arrangements so complete as those which characterise the successive regulations for this Tripos, it must come that ardent supporters of particular views find themselves over-weighted in argument or in numbers, and as each set of regulations is a compromise between conflicting opinions, it naturally follows, as years pass away, and the particular subject chiefly interesting to any individual attains fresh and perhaps undreamt of developments, that he should once more bestir himself and endeavour to cast off the shackles which he thinks fetter, or limit, the pursuit of his own favourite study.

For a considerable time it has been felt that the existing regulations for the Natural Sciences Tripos are inadequate to the present state of knowledge, and that a complete revision is an absolute necessity. The new proposals bore more particularly upon three points, the division and arrangement of the subjects for the Examination (affecting the knowledge whereby a student could obtain a "first"); the addition of a practical examination to the first three days, necessitated by the fact that many men, especially medical students, take their degree on that part of the examination alone; and the general principle of what are known (or otherwise) as "cognate subjects." But perhaps the most important of all the changes proposed in the new scheme was the inclusion of Human Anatomy as a "Principal Subject," separate from Comparative Anatomy, with which it has hitherto been classed. When the Professor of Anatomy found that this proposal, for which he had been courageously fighting for a long time past, was incorporated in the Report of the Board of Natural Science Studies, (October 27th), he must have felt that after all life was still worth living. But his satisfaction was destined to be short-lived, for, admitted apparently into the Report as a sop to Cerberus, it was keenly contested within a few days in the Arts' School, by signers of that report and others; and its rejection, and with it the rejection of the report as a whole, was rendered almost inevitable by the appearance, before the day for voting in the Senate House, of antagonistic fly-sheets, bearing the names of some of the most distinguished exponents of Natural Science in the University. In vain the Professor of Anatomy eloquently urged his case in a lengthy circular letter. The die was evidently cast, and little prophetic power was needed to see that the Report was doomed.

The opposition to it is based mainly on two grounds. The first is that "Human Anatomy, considered as distinct from Comparative Anatomy, ought not to have a separate place in the schedule of subjects for the Natural Sciences Tripos", to quote from one of the fly-sheets; and the same sentiment, in a different combination of the words, appeared upon another. The second objection, backed by the distinguished Regius Professor of Physic, is on wider and more vital grounds. He thinks that the subjects for the examination are too numerous; that the manipulation of them by examiners and candidates is rendered thereby too difficult, and, as far as the latter is concerned, too destructive of energy, and productive of "cramming"; and that, to remedy these evils, the best thing would be "to divide the Natural Sciences Tripos into two Triposes, one Biological, the other Physical, after the example of what was done six years ago with the Law and History Tripos." In the space that remains to me I wish to discuss these two very diverse opinions.

And first with regard to the claims of Human Anatomy to be considered as a separate subject. The case is put with tolerable clearness in the letter of Professor Humphry. Stripped of the glamour which he knows so well how to throw around it, it appears to me to stand thus:—(1) that Cambridge is endeavouring to form a Medical School; (2) that it ought to educate its men scientifically as well as professionally; (3) that to do this it should hold out inducements for them to take up Honours in Natural Sciences; (4) life is short, and money usually the same, and therefore the means for this should be facilitated; (5) in order to do so the University should include Human Anatomy in its teaching and give it a separate position as a subject whereon a man can take a "first." It appears to me that one great fallacy underlies the whole of this argument; and this is that men are likely to study a subject with more interest and more zest if it be a subject for a Tripos, than if it be only a subject for a degree of Bachelor of Medicine. It may be taken I should think almost as a truism, that the man who will not work for his M.B. will not work for his tripos. What inducement has he for work in the one that is wanting in the other? Indeed if anything the advantage appears to lie on the side of the degree in Medicine, for upon it, and not upon his success in the tripos, the man's future success in his profession will be built. In the second place it seems to me to be reversing the logical order of things, in that, as the tripos will probably come at least two years before the last professional examination, and in order to obtain a "first" the student must specialise considerably, specialisation is thus made to a certain extent to precede generalisation. Thirdly I would ask on what principles the subjects for one degree ought to form the very subjects upon which another and dissimilar degree may be taken? And finally, if Human Anatomy, as a purely professional subject (for it can hardly yet be claimed to be a subject of educational importance at all comparable to the other subjects for the tripos, or indeed perhaps, in the strict sense of the term, a *science* at all) be introduced as a subject separate and distinct from that general Comparative Anatomy of which it forms a branch, why should not Pharmacy, Surgery, and the Theory and Practice of Medicine also be included as subjects whereon a first-class can be obtained in the tripos?

Now to turn to the second scheme—that proposed by Dr. Paget—namely the division of the subjects into two distinct

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Triposes, a biological and a non-biological one. The division I presume would be as follows:—*Biological*; Botany, Physiology, Comparative and Human Anatomy, and Zoology; *Non-biological* Chemistry, Physics, Geology, and Mineralogy. But in what way is it possible to keep these two sets of subjects apart? What for instance is Geology on its palæontological side? What is Organic Chemistry but the application of chemical principles to the bodies met with in biological research? What is Physiology but the application of Chemical and Physical laws to the elucidation of biological phenomena? The physiologist can no more do without his chemistry and physics than can the mineralogist, so intimately commingled are the biological and non-biological sciences. But it may be said that questions on these manifestly cognate subjects could be introduced into the paper. If that be so then the whole *raison d 'être* of such a division disappears.

In conclusion I would venture with all diffidence to submit a suggestion. It is this. That inasmuch as by the rejection of the report by the Senate it will have again to be fully considered and discussed by the Board of Studies, the members of that board should endeavour to perfect some plan for what we may call the natural grouping of the various sciences, or, to speak with more strict accuracy, of various branches of science. The whole of the Natural Sciences appear to be capable of being grouped under the three heads of chemical, physical and vital phenomena, combined with all of which you get variety in structure. Now, inasmuch as almost the whole of the difficulty arises with regard to the regulations for obtaining a first-class, and a first-class in the tripos cannot (with rare exceptions) be obtained without a thoroughly good knowledge of some one subject, with the assistance of such subjects as may be cognate to it, could not the whole difficulty be solved by a careful arrangement of principal and cognate subjects, so that the student, instead of, as at present, being allowed to flounder about in the dark as to the exact bearing of the word "cognate," may have his course of study mapped out for him with tolerable distinctness?

One of the chief weaknesses of German scientific education is a too early specialisation, and our own system, I fear, is unintentionally drifting in the same direction. There is too strong a desire, at least amongst the best of the "first-class" men, to "do something original," before having given themselves that broad training which alone will enable them to be at the same time original and accurate. Originality of some kind or other is perhaps not very difficult. My own panacea for the difficulty is a careful arrangement of the branches of Natural Science into principal, secondary, and subsidiary subjects. Each branch could be taken as a principal subject, the secondary subjects would be such as are directly cognate, while the subsidiary subjects would be those which would in many points help to elucidate the various phenomena of the principal subject, and would repay a careful study if *time* permitted. To take an example:—Principal subject, Physiology; Secondary subjects, Chemistry and Physics; Subsidiary subjects, Botany, and Elementary Comparative Anatomy. Or another:—Principal subjects, Geology and Mineralogy: Secondary subjects, Chemistry and Physics; Subsidiary subjects, Comparative Anatomy and Botany.

Such a system would prevent the possibility of too early specialisation, and at the same time would keep each student working in a definite and intelligible groove. But probably the question would be asked, how are the examiners to write examination papers to suit such an arrangement? Would it not require a separate paper for each group? I think not. The examiners now are required to hold consultations over their questions, and it would be no difficult matter in each paper, with its three questions devoted to each subject, to have one of these questions so framed as to tap what knowledge the examinee might possess in his allied subjects, and indeed such single question would probably appeal to at least two different sets of men. One can hardly imagine that any real difficulty would be felt in this particular. But whether this suggestion have any weight in the eyes of those whose experience would give value to their thoughts, or not, I may be permitted to hope, as the new regulations, whatever they be, will seriously affect the course of studies of a large number of prospective students, and indirectly too the course of tuition at most of our public schools, that when they do emerge from the secrecy of the meetings of the Board of Natural Science Studies, they will be such as will not invite the adverse votes of the members of the Senate, by disclosing a radical divergence of opinion amongst the members of the board themselves.

W. HILLHOUSE.

SOCIAL PURITY.

In England, and throughout the Continent of Europe generally, there has been for some time, and especially during the last ten or twelve years, an increasing movement in the direction of social purity. The movement to which we refer, taking its origin chiefly in an opposition to what is called the Government regulation of the Social Evil, has developed in various directions, but has, throughout, been characterised by an important feature, namely, the attempt to attack the evil by direct action on men. Rescue and reformatory work as applied to women is admitted by the leaders of the new movement to be of the utmost importance; indeed it takes its origin largely from among those who, like the members of the London Rescue Society, are continually employed in such works. But it places preventive measures above curative measures, and holds that these are at least as requisite in the case of men as of women. It holds that one of the principal causes of immorality among men is to be found in the low tone so often existing among men themselves, and in the unequal moral standard which prevails, whereby practically, and frequently theoretically, purity is held to be less binding on men than on women, to which unequal standard, it holds, is largely due the unequal judgment passed by society on the erring man and woman, and the extremely unequal treatment they generally receive at the hands of society. There can be little doubt that one of the greatest dangers to which young men are subjected is the corrupting influence of the bad or low toned men with whom they are thrown more or less necessarily in contact; and it thus comes about that one of the principal points aimed at by the movement to which we have referred, is to raise the views of young men generally to a higher level on the question of purity. Among other efforts, numerous throughout Europe, there has arisen in England a Social Purity Alliance. The programme of this association states that it is founded on the principle that "the law of purity is of universal obligation on all, men and women alike," that it "relies and insists on the acceptance of this principle by men for themselves and for their own sex." Some time ago the objects of this society were brought prominently before some of the members of the University, and from time to time the questions involved have been discussed amongst various persons. It was felt that there was an opportunity for doing some useful work in the University, and that probably any action taken there would be better taken specially for, and with particular reference to, the circumstances of members of the University itself. These various discussions resulted in a request being sent to Mrs. Butler, wife of the Principal of Liverpool College,

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to give a private address on the subject to a few of those who had been most interested in, and desirous of accomplishing something for, the movement. This address, which was delivered in the last Easter term, was felt to be so valuable by many of those who heard it, that it has been printed by request in a small pamphlet entitled "Social Purity," where the character and aims of what we have called the new movement may be found well set forth.

"The double standard of Morality (says the author) owes its continued existence very greatly to the want of a common sentiment concerning morality on the part of men and women, especially in the more refined classes of society. Men are driven away at an early age from the society of women, and thrown upon the society of each other only—in schools, colleges, barracks, etc.; and thus they have concocted and cherished a wholly different standard of moral purity from that generally existing among women. Even those men who are personally pure and blameless become persuaded by the force of familiarity with male profligacy around them, that this sin in *man* is venial and excusable. They interpret the ignorance and silence of women as indulgent acquiescence and support."

Women too, (says Mrs. Butler,) are not blameless in the matter: they have imitated the tone of men, and have tolerated sins that they should have branded with scorn and loathing. But neither sex can learn their true duties and relations, while isolated one from the other, and the condition of all effectual action towards this end is a mutual sympathy based on a common knowledge.

"Obviously, then, the essence of the great work which we propose to ourselves, is to Christianize public opinion, until, both in theory and practice, it shall recognize the fundamental truth that the essence of right and wrong is in no way dependent upon sex, and shall demand of men precisely the same chastity as it demands of women.

You ask, What can we do? It appears to me that the direct work of rescuing women is not altogether suitable for you. Such work attempted by young men seems to me often to involve an element not favourable to the end desired. You must not refuse, if you can do it, to save one who crosses your path, any more than to save a drowning man if you saw one in the water; but I do not think direct rescue work is precisely that to which you are at present called. As to active work among yourselves—among other men—you can judge perhaps better than I. But *for you this is the great time of preparation.* It is *now* that you must attain to that strength of principle and clearness of conviction which will enable you to act when the time comes, and to act *aggressively* against this evil.

Having attained to a just judgment in this matter there is one thing you can do; that is, to help to form a just public opinion around you. We know how strong public opinion is in schools and universities; how misleading it often is. Public opinion is to the community what conscience is to the individual—it may be warped or it may be enlightened. You will thus be preparing both the written and the un-written law of the future, by forming right opinions around you; for laws are to a great extent the outcome of public opinion. It is public opinion which gives sense to the letter, and life to the law."

Learn first, and above all things, to be *just*. Never even mentally endorse any hasty or unjust assertion which you may hear on this subject of the relations of men and women. Accustom yourselves even rather to doubt every assertion which you may hear made in masculine society concerning women and concerning the subject before us. I ask you most earnestly to do this, becaus, as I have said, there are many falsehoods current in society on the whole subject of the relations of the sexes, and of the possibility of virtue,—falsehoods which are honestly repeated by honest people, in the belief that there is some foundation of truth in them. These falsehoods and unequal judgments are at the root of so much of grievous practical cruelty and wrong, that, when once seen to be false, we must have no mercy for them, though we must be gentle and patient with ho e who are misled by them.

The spirit in which those who are approaching this subject in Cambridge endeavour to act may not unaptly be indicated by the following elegant passage taken from another of Mrs. Butler's writings:—

Once when I was in Paris I saw in a gallery there a picture which taught me a lesson. It was a picture of Saint Marguerite, as the representative of purity. She was very frail and youthful-looking, but, nevertheless, was seen advancing in the attitude of a conqueror, trampling upon a hideous dragon. The contrast between the gentle lady, in her pure dress, and the disgusting creature beneath her feet, was striking. The dragon, the embodiment of some foul impurity, wickedness, and cruelty, was enraged at its conqueror, but terrified too, wallowing on the ground, breathing forth fire and venom, as hideous a monster as you can conceive. St. Marguerite had no look of fear, nay, not even of disgust, on her calm face, which was turned straight heavenwards; and her fair feet, stepping with a conqueror's tread on the rough scales of the prostrate monster, were not the least soiled by his vileness, but remained as white as her heart was pure. This picture carried my thoughts away to many a struggle which the world has witnessed between good and evil, and it taught me to remember that when God sends forth his messengers to combat impurity in its most hideous forms, these messengers, weak though they be, need never doubt his power to keep them unharmed. There is no evil in the world so great that God cannot raise up to meet it a corresponding beauty and glory, which will blaze it out of countenance. But mark me, friends, in order to escape unhurt, we must oppose and tread upon the evil. If we merely look on at this unclean monster, wondering at him amazed, we shall be the worse for it. It is the very pain and vigour, and humble trust in God induced by opposition, which enable us to rise above all such hurtful influences. It *is* possible to rise above all such hurtful influences, above the horror and disgust, and to attain to a region in which pure and elevating thoughts alone prevail. This is of God's goodness, who gives us armour fitted for the battle.

As to work to be done by those at the University, there are several different directions which will suggest themselves. Two may deserve special mention. The first is that young men who have recently left school should strengthen by their support the hands of those, whether boys or masters, who in schools are labouring to contend against bad language and bad habits there, and that a kindly and truthful word of warning and advice should be given to boys entering on school life, who are often left to be introduced to such topics by those whose influence is corrupting, and not by those whose influence might be purifying. The other is that, when in any society we hear any one speaking lightly of these subjects, or arguing on the side of impurity, we should pluck up courage to distinctly let it be known that we dissent from his view. This is a hard task sometimes to perform, but it grows easier; and not unfrequently our courage is the means of strengthening that of others, and purer views assert themselves where before they were erroneously supposed to be in the m nority.

JAMES STUART.

MENTAL MONOLOGUES. I.

"AT THE PHOTOGRAPHER'S."

Wonder why I agreed to go and be taken in a group with Bosher and Chugg and Siggers and all that set. An aunt of mine would say at once, that it was 'to preserve a pleasing memento of a college friendship'; but, as I loathe Bosher, detest Siggers, and despise the rest, that explanation scarcely strikes me as a particularly happy one. Aunts don't know *everything*.

Think myself it was merely moral cowardice.

Still it's gratifying that they should want me, though I wish I hadn't told them I had arranged to be photo'd separately half an hour before them; they are just the men to come in before their time and play the fool.

Must be more careful than usual about dressing: singular that on any emergency a parting refuses to do anything but meander all over one's head inanely; also that a collar-stud should suddenly develope such a love of retirement. Mine has rolled under the bed, and has to be fished out with a lawn-tennis racket, which makes me hot and fluffy.

Idea for philosophic paper 'On the existence of malice in inanimate objects'; illustrate by the common umbrella, which always assumes its 'gampiest' aspect, when taken to call anywhere—the ordinary white tie, with its diabolical tendency to wisp and crease when it wants three minutes to the dinner hour,—and the college surplice, which never turns inside out, except when its wearer happens to be late for chapel.

At the Photographer's. Shown up into a little room hung with trophies of previous victims—like scalps in an Indian's wigwam.

And yet they all look indifferent—some even cheerful: is it the composure of stoicism, or can being photographed really be, as I have heard some say, a painless process? I shall soon know now!

Inspect myself in looking glass: perhaps it is morbid fancy on

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my part, but it certainly seems to me that my nose is red.

Will it show? I know any shade of blue comes out white, but what colour does any shade of red come out? Horrid idea—possibly black!

Might make my parting straighter—try it—result a forked lightning effect. Retie bow, which leaves it loose and lop-sided.

The Operator calls down the staircase to me—he is ready for his victim! I mount the stairs—why should my knees tremble like this? I'm not afraid, why *should* I be? Reason calmly with myself—I am doing nothing wrong, nothing even unusual. No one will hurt me—courage, then, courage!

Find myself rising through the floor of the studio—like a mild sort of stage demon.

I am alone with the Operator!

I fancy he seems disappointed with me—perhaps he expected some one worthier of his art.

He says pityingly, 'Ah, you was the gentleman who wished to be took in cap and gown, I believe?'

Now if there *is* a weakness I am utterly incapable of, it is that detestable form of diseased vanity which is surely confined to the freshest of freshmen. I deny it indignantly.

'Oh,' he says 'then it was another young gentleman uncommon like you.'

I wonder if I look like a freshman.

He steps back and eyes me critically, not to say disparagingly with his head on one side, as if I were a picture he had just painted and half thought of painting out again. Then he says, 'Lemme see, you'd better not be took profile, or yet three quarters; when the nose is at all developed out, full face shows it least.'

I never looked upon my nose as unduly developed before—*now*, I wish I had come without it. Why couldn't I have a Grecian profile, like other people! Evidently I must crush this Operator.

'Perhaps I'd better keep my handkerchief before it?' I say, with withering irony. 'Of course, if you only want to be took rediklus,' he replies calmly, 'and even then, I'd leave it to nature, I would indeed, Sir.'

I am afraid that was one to him. Is it the chemicals that make photographers so independent, or the habit of seeing humanity in its most abject phase?

'Sit down in this chair,' he orders; 'don't lean too far back, or you'll be all stummick. Cross the legs easy, not too stiff.'

Feel like a child in his hands; he watches me with growing disfavour.

'You ain't lookin' easy, now, you ain't lookin' easy!' he says plaintively, and then, by way of making me quite comfortable, he comes behind and fits my neck into a sort of screw.

I believe in Spain criminals are executed like this; wonder the humanitarians never tried to put down the practice of photographing felons—plank beds must be nothing to it!

The Operator dives into a little den where he prepares his plates; ha, now I can breathe freely. Twist my neck impatiently,—I thought so, button off behind!

The Operator returns and inspects me through camera. 'That's better' he pronounces, 'much more natural, that is!' Odd, somehow his approval fills me with a proud pleasure. Query, why?

I feel that my ordinary bright intelligent expression has returned to me—I don't so much mind being taken now—I shall be able to go through with it to the end. I do wish the Operator would let my arms alone, though.

At last the moment is coming; I am to fix my eyes upon a picture placed on a stand opposite and to blink frequently when the Operator says 'now.'

Hear voices and stamping coming up stairs.

The Operator says 'Now!' and takes the cap off the camera's spout. Just as I am beginning to blink industriously, there is a suppressed chuckle down by my feet, and I see Bosher's odious red face grinning at me above the floor! 'Don't mind me, old man,' he says 'you look beautiful!'

And then they all come tramping up and strike attitudes of admiration before me. I shouldn't mind if it was genuine, but I don't believe it is.

'Portrait of a gentleman,' says Siggers. 'This style in six easy lessons.

I get up; nothing will induce me to be photographed while this sort of thing goes on. I appeal to their better feelings. I tell them that, as I agreed to be photographed with them, I think they *might* have the decency to leave me alone now!

They express deep contrition, and promise to go behind the screen and keep perfectly quiet: they only want to see, they assure me, how it ought to be done.

The Operator has maintained a disgusted silence. Evidently he considers, and quite rightly, that a man who encourages such a set, deserves to pay the penalty.

Quiet restored at last.

'Now, look steady while I count—*One*!'

Snigger from behind screen. Dummer bounces out to explain that they weren't laughing at *me*.

Once more. Brass cap off.....great glass eye burning into my brain. Stare at picture.....better blink once or twice now..... hope I haven't overdone it.....think of something lively, to induce the pleasant expression.....now something mournful, to give the smile a dash of poetry and sadness. Here an invisible hand from behind rumples my hair! Confound that Chugg! this *is* low form, you fellows!

The Operator says that will do now, he doesn't suppose he can get anything better, and of course now I shall have a scowl like a fiend's.

* * *

We are to be taken in a group directly; but no one seems to care to prepare for it. Bosher and Fawcus are fencing with sticks, but have only smashed one large pane of glass, a chair, and a small plaster bust at present; Siggers is sneering at the show photos in the album, and Chugg is expressing pantomimic affection for the female portrait on the stand: it might be an idiot asylum.

The Operator comes out of his den, and restores order immediately. Somehow, he succeeds in organising us up at one end of the studio, and has even awed Bosher!

He must be one of those men who are *born* to command; perhaps if they had not taught him how to take photographs, he would have been a great general by this time!

'All the tall gentlemen will stand behind and lean up against something!' is his first decree; and everyone at all above middle-height retires to the back ground at once. 'The middle-sized ones will set down on the sofa': no one seems to like to confess himself a middle-sized one. I am above this weakness, and take my seat accordingly. 'Not you!' says the operator,—who I think cherishes ill-feeling towards me,—'you'd better have a stool!'

'Oh, stow him under the sofa and keep him there till it's all over!' suggests Fawcus. Fawcus was the fellow who pressed me to come.

'No, that will hurt his feelings,' says Siggers, in a stage whisper, 'but we can manage to get in front of him, and then no one will ever know he was here. We have our characters to consider!'

If I didn't know this was Sigger's fun, I should be annoyed; as it is, of course I know that, whatever they may say, they wanted some fellow to give a tone to the group, and were glad to get me.

We pose ourselves; Bosher and Fawcus affect the Brotherly, with an arm round each other's neck; Siggers the Cynical, with folded arms and cold-calm smile; Dummer the air of Intelligent Interest in the proceedings, and Wobler the Genial, with crossed legs and broad grin.

I scarcely know how to put it to Wobler, but, really, if he sticks out that foot of his like that, we shall all be eclipsed by his boot-sole. I mean to assume a look of pained surprise at finding myself in such company with, if I can throw it in the time, a sort of dash of contempt and protest against the idea of my presence being considered as any encouragement.

Now; one, two, three—

How soon one gets used to this sort of thing.—I am looking quite calmly at the camera, and feel that I have just hit the expression I wanted.....nothing, I feel certain, could put me out of countenance now.

Nearly over—sudden spurt and crow and laughter from that idiot Dummer. Composure all gone; I am giggling helplessly!

It is done: everyone rushes to look at the negative afterwards.

'By Jove,' they say, 'it would have been awfully good, if young Burdekin hadn't spoilt the whole thing!'

I am Burdekin.

F. ANSTEY.

CORRESPONDENCE.

SELWYN COLLEGE.

To the Editors of the Cambridge Review.

SIRS,—The question of the desirability or non-desirability of Selwyn College seems to me somewhat wider than some of those who have written on the subject seem to imagine. It is a question which goes deeper than any of the differences between the Church of England and the sects, and certainly cannot be settled off-hand by any amount of vituperative rhetoric from the members of the "Religious Equality Society." The problem, as it presents itself to my mind, is this: It is undoubtedly one of the very great advantages of our Cambridge life that candidates for Holy Orders and other Churchmen educated with us are perforce brought into contact with various minds, and thereby gain both in charity and in the power of influencing others for good in after life. Is the establishment, not of Selwyn College, but of any Theological

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College here likely in any way to endanger this free intercourse with men of different views? If so, Churchman and Tory as I am, I should greatly regret such establishment. If the Church of England is to retain a supremacy which will not be affected even by its destruction as a State Church, then her clergy and devout laymen must be trained not only in technical Theology—though that is most important, especially when built upon a solid foundation of what is falsely called secular learning—but also in habits of sympathy with the feelings and even prejudices of others; and from the standpoint of a Churchman I should deplore anything which might be a bar to this training, and might tend to foster habits of exclusiveness which are too readily acquired afterwards. I am far from saying that Selwyn College will necessarily do this, but it is at any rate desirable that we should recognise and (if possible) provide against the danger.

I am, Sirs,
Yours faithfully,
H. W. FULFORD.

"THE REVOLUTION."

To the Editor of the Cambridge Review.

SIR,—Will you allow me to correct a serious error into which I fell in the article which you kindly published for me last week. I learn that the agitation for reform in the matter of Hall arrangements at the Trinity High Table has been more successful than I imagined, and that lately the expense has been reduced to a sum which no one can well regard as excessive. Other colleges have I know taken similar steps, so that we may hope that the charge of extravagance against our rulers may soon be as meaningless as that of idleness is now.

E. V. ARNOLD.

We have received many letters on the subject of "Sugar Tongs" in answer to that which appeared in our columns last week. We are, however, unable to publish any to-day.

COLLEGE CORRESPONDENCE.

ST. PETER'S.

A short paragraph appeared in last *Undergraduates' Journal* with reference to the Dean of Peterhouse. The remark is one of those which are incapable of contradiction, through not making any definite assertion, and yet are concocted without the slightest foundation, purely to make a barren news column seem less empty, and to give scope to a too lively imagination.

The Trial Eights are down every day, and the boats seem to be almost fixed. The race is to be on Saturday week. Our sports come off on Tuesday the 25th, the Strangers' Race being, as it was last year, one of 1,000 yards.

At the Sexcentenary on Saturday, J. Sidley moved "That the Disestablishment of the Church is to be desired." H. A. Watson opposed the motion, which was lost by 25 votes to 8.

CLARE.

The football teams have been very successful this week. On Wednesday, 12th, we played Corpus (A.), winning by four goals to *nil*. On Thursday we beat Emmanuel (R.U.) by one goal, three tries to *nil*; and on Saturday, the match with Magdalene (A.) ended in a tie, each side scoring 2 goals.

At the debate on Friday, A. E. Campbell moved "That it is inexpedient to abolish flogging in the military and naval services." His arguments were so decisive that opposition completely collapsed, and after a short debate, in a fairly full house, only one hand was held up against the motion.

The Trials are fixed for December 2nd. We hope to have three eights rowing. The Clayton Sculls will be rowed at the end of the term, but the date is not yet definitely stated. The Roddam Sculls, left to the Club by R. J. Roddam, to be rowed for by freshmen, will come off in the May term.

On Monday, 10th, the Architectural Society made a very successful expedition to Oakington and Longstanton Churches. Owing to the number of men rowing, the party was a select one, but the churches and the weather were thoroughly appreciated, and the Society returned, as usual, in time for hall.

PEMBROKE.

On Monday, the 10th, we played Caius (Rugby Union) and gained a victory by two goals and two tries to *nil*.

On Tuesday we played the Old Carthusians (Assoc.): each side succeeded in securing a goal before half time and neither obtaining anything else the game ended in a draw.

The following day (Wednesday) our Rugby Union team met John's and after a very hard game we suffered a defeat by one goal and one try to *nil*. In this match we were unfortunately deprived of the services of Finch.

On Friday on the Corpus Ground we played the old Reptonians (Assoc.). This match also resulted in a draw, Pembroke getting a goal in the first quarter of an hour and our opponents obtaining one in the last five minutes.

The match with Trinity Hall arranged for Saturday had unfortunately to be postponed.

Our Sports come off next Saturday the 22nd. The Strangers race is a one mile handicap: our Freshmen this year would not seem to be a very Athletic lot if one may judge from the very few who have entered for any events.

During the last week the vaults under the Chapel have been opened and entered, and a number of tombs discovered.

On Saturday W. L. Hitchcock moved at the Debating Society "that this House approves of Darwin's theory of Evolution." The debate was carried on with great earnestness, several members making decidedly philosophical speeches. We noticed one member who repeatedly sprang to his feet, but who throughout the whole evening never succeeded in catching the President's eye. His elegant speech that was to have been was thus lost to the house. The motion was carried by 20 to 18.

GONVILLE AND CAIUS.

We are pleased to see four Caius men still maintain their places in the trials.

The College Trial Eights will be rowed on Thursday; the Norris Pairs and Freshmen's Fours also come off this week.

A paper on Natural Selection was read at the Scientific Society by C. E. Robbs, which elicited some discussion.

At the Debating Society the cause of vivisection was ardently and powerfully advocated by C. S. Bayley, whose statistics ought to have sufficed to convince the more obstinate members of the anti-vivisection league. Caius humanitarianism, however, which found an exponent in E. Francis, proved too strong, and the motion was lost.

At the Science and Art Society, on Thursday, we had much light thrown on the mysterious processes by which our physiognomies are handed down to an admiring posterity. W. H. McConnell gave a very lucid exposition of the various methods of photography, especially in its newest and latest developments, and the aid it gives to the art of the engraver.

The vocalists of the College held a meeting of their Society on Friday, to organise a chamber concert, to be held on the 29th instant.

At the Once-a-week a small and select audience were entertained by W. W. Bolton and C. S. Bayley, who read selections from Longfellow and Robert Browning, respectively.

The disciples of Shakespeare passed a most pleasant evening on Saturday, in the company of Sir Toby Belch, Sir Andrew Aguecheek, and the rest of their merry rout; and investigated the 'opinions of Pythagoras, concerning wild fowl.'

This week has proved rather disastrous to our Rugby Union team, for both by Pembroke and the Old Sherburnians we have been defeated. This, however, was partially compensated for by the continued success of the Association eleven, who vanquished Peterhouse by five goals, and Trinity Hall by one goal to nothing. In one match, against Kings', we regret to say that one of our opponents met with an unfortunate accident; this of course abruptly terminated the game, which had, up to the time of the accident, been carried on without success on either side.

TRINITY HALL.

On Monday last our Rugby Football team met the Old Rugbeians on Parker's-piece, and sustained a defeat by three goals to one. It was much the same story as a match under the other set of rules, chronicled last week. Our men made a good fight of it at first, but seemed to fall somewhat to pieces towards the end.

The Trial Eights and Scratch Fours will be rowed about the end of the month.

The Rev. G. B. Atkinson, late Fellow of this Society, has been appointed Secretary to the Board of Honours Examinations.

On Monday, the 17th, the Association team met Clare, and sustained a defeat by four goals. Football men complain—and it would seem justly—of the lack of interest in football matches, displayed by the mass of the College. A couple of other matches, which according to the card should have taken place during the past week, have been postponed.

CORPUS CHRISTI.

On Thursday evening the University Branch of the C.E.T.S., as represented by nearly 20 members, met in the Rev. G. H. Pole's rooms to hear and discuss a paper by F. T. Colson, on the interesting question: "Whether Temperance alone is sufficient at the present day to produce the desired Social Reform."

Our recent Football matches call for no special comment this week.

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On Saturday evening the well-worn subject of "Vivisection" was discussed before the Debating Society. The proposer of the motion, D. R. Burgess, succeeded in establishing conclusively that in the hands of duly qualified scientific men, and for "Scientific purposes," Vivisection may be regarded as a potent agent for good. Harrowing anecdotes, and a plea for more humanitarian principles naturally found a prominent place in the speeches of the opposition, without, however, altering the opinion of the majority of those present, of whom 41 voted for the motion, and 4 against it. The success of more than one new speaker should serve *pour encourager les autres*, as represented by a not inconsiderable number of members, who are content from week to week to play the rôle of hearers, rather than that of speakers.

KING'S.

Our football week has been chiefly remarkable for serious accidents. On Tuesday, the 11th, our first defeat was sustained at the hands of the Old Harrovians, who won by two goals to one. Near the begining of the match one of our team dislocated his arm. A practice-match was held on Thursday, and on Friday, the 14th, we played Caius, but were stopped after about twenty minutes by Mr. A. H. Cooke breaking his leg in a charge. Neither side had gained any advantage.

Our athletic sports are fixed for to-day.

At the debate last Friday on the desirability of the continuance in office of the present Government, the numbers voting were equal, but the casting vote of the president carried the day for the Conservatives. On Friday next N. G. Lawson will move "That the poetry of the present is not of high value as a means of education."

QUEENS'.

The Scratch Fours came off on Friday morning, when, after some close racing, the winners were found in the following crew:—G. D. Rowlands (bow), J. B. Brandram 2, R. D. Prior 3, C. H. Thomson (str.), J. Rooker (cox).

ST. CATHARINE'S.

The Scratch Fours were rowed on Saturday, November 15th; five boats entered; the course was from Waits' boat house to Jesus Locks. In the final heat the following crews competed: (1) Vicars bow, Bland 2, Vidal 3, Moeran str.; Gilbert, Cox (2) Corfield bow, Senior 2, Stewart 3, Armstrong str., Kirwan Cox; the former winning a very close race. The winners were particularly fortunate, as in the first heat their opponents—a very strong boat—broke an oar at starting.

On Friday, the 14th, we won an Association Match against Saffron Walden on their ground, by two goals to none: our team showed decided improvement on former play, some of the forwards playing remarkably well.

On Tuesday, the 11th, at the Debating Society, S. Bull moved "That it is desirable that the conditions under which the M.A. degree is at present obtained by Poll men, should be rendered more stringent." This produced the best debate we have had this term; after several lively speeches the house divided, 7 being for motion and 22 against it. Two amendments, one of which recommended "the abolition of the M.A. degree, as being a useless sham", were also lost.

JESUS.

The Larking Skulls were decided on November 5th, S. N. Gollan proving the winner by 15 yards from F. Stokes, M. Hutchinson being a bad third, 100 yards behind. There are now three college trial eights stroked respectively by E. B. Hill, F. Haygard, and M. Hutchinson.

There have been several Football matches. On Nov. 12th we played Christ's at Rugby Union and were defeated.

On Saturday the Association team played the Old Harrovians on New Close, and after a well-contested game the match was drawn, each side having obtained one goal.

On Saturday also a Rugby Union team went down to Haileybury College, and, as is the custom, suffered defeat; the scores being Haileybury one goal, Jesus one try.

CHRIST'S.

C.C.F.C.—Our Rugby team have played two games since the last number, both of which were looked forward to as likely to prove interesting. The first was against Jesus, on Wednesday. Rather a strong wind was blowing, and the loss of the toss obliged us to play against wind during the first half-time. With this advantage the Jesus men kept the ball near our goal most of the time, and Greenhalgh succeeded in running in once. The place-kick, however, was unsuccessful. Changing ends gave us a similar advantage, and before long E. J. Lewis made a fine run, and passed all the Jesus backs. Just before time was called, a well combined rush by the forwards took the ball close to their territory, and Morris getting the ball, touched it down, and although no goal was placed, yet this decided the game in our favour.

On Friday we played St. John's. A very fast game took place, and ended in a draw. During first half-time no point was gained, but very soon after changing ends a mistake on the part of a Johnian back enabled Williams to get a try, and Morris placed a goal off it. Immediately the Johnians played up very hard, and Chapman got in. The place failed, but the ball was secured by a Johnian forward, and this time Wrigley kicked a goal. Our forwards then carried the ball across the ground, and Fowler touched the ball down behind their goal line out of a scrimmage. The place-kick fell just short, and soon after no side was called. We may fairly congratulate ourselves, on the result of this match in particular, and of the season altogether up to the present time.

Our Association match against Magdalene was unfortunately postponed, owing to the impossibility of getting up our team. We hope to play the match later on.

C.C.B.C.—The Philipp's Pairs are fixed for November 22nd, the Scratch Fours for November 28th, and the Trial Eights for November 29th.

C.C.D.C.—On Saturday, November 15, a question of Social Morality was discussed. The pessimistic side, though ably supported by half the speakers, was indignantly rejected by the majority of the voters, the motion being lost by 49 to 13.

ST. JOHN'S.

The Association games have been as follows:—Nov. 6th, v. Trin. Harrovians. This match was drawn, each side scoring three goals. Nov. 8th, St. John's v. Pembroke (second eleven); this was a close and exciting game; ultimately we scored one goal in the last few minutes, and so won by one goal to *nil*. On Nov. 13th we easily defeated the Old Carthusians, winning by seven goals to none. On Saturday last the match with Trinity Etonians for the Cup Tie was a very interesting one, but contrary to expectation, ended in a draw, and will have to be played off next week. Neither side scored victory.

The Rugby game has prospered in our hands. On Wednesday we played Pembroke, and won by 1 goal and 1 try to nothing, the goal being kicked by Wrigley from a try by Thorman; the other try was gained by Chapman. On Friday we had a splendid match with Christ's, each side gaining one goal and one try. We were unfortunate in losing the services of Bevan, Payne, and Swaby. Chapman gained our first try, and the kick was too long to secure a goal. On Saturday we went to Bury, and gained an easy victory by 2 goals 8 tries and 3 put-outs to *nil*. Bevan and Chapman got in several times, and Hopton once. The goals were kicked by Thorman and Chapman.

The fourth meeting of the Debating Society was held on Saturday evening, when the following motion was proposed by T. G. Tucker:—"That in the opinion of this house the tendency of the movement for the Higher Education of Women is contrary to the best interests of the nation. An exceedingly lively debate followed, the majority of speakers being with G. C. M. Smith, against the motion, but the motion being ultimately carried by one vote. The Lady Margaret naturally made her appearance in the arguments of the opposition.

MAGDALENE.

FOOTBALL CLUB.—Of the three matches fixed for the week only one came off, Corpus ground being occupied for a cup-tie, and Christ's failing at the last moment to raise a team. On Saturday we played Clare, the match resulting in a tie. Our play at the start was very bad, thanks to our long inaction and want of a practice-ground, and two goals were lost in the first quarter of an hour. But the men soon played up and retrieved the loss; henceforward it was an exceedingly even game, but neither side could secure the desired third goal. This week we play Corpus, 18th, and Caius, 20th.

ATHLETIC CLUB.—The sports are fixed for Monday, 24th. Some good freshmen have come up, and the entries are unusually large, especially for the 150 yds. handicap. Some good sport may be expected. The committee have this year added a hurdle race to the programme.

TRINITY.

The M. and S. had a very good debate last Friday, on the subject of Corporal Punishment, the value of which was amply attested by twelve votes to five. J. O. F. Murray was the opener, and no opposer being forthcoming, A. W. Newton gallantly filled up the gap. The house was also addressed by H. R. Christie, the advocate of Socialism at the Union a fortnight ago. In the course of the debate the President and the Secretary both stated that they had been flogged at school, and with the most beneficial results: the evidence of such high authorities as these put the issue of the debate beyond all question.

The Trinity Athletic Sports took place on Monday and Tuesday last, the 17th and 18th of November.

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The Trinity Association Football Club have played the following matches during the past week: (1) *v.* Sidney, on St, John's ground, resulting in a victory for Trinity by 3 goals to 1. (2) *v.* Emmanuel, who were unable to raise an eleven in their own College, but brought a scratch team recruited from Sidney and Peterhouse. After a very fast game, Trinity scored another success, winning by 5 goals to 2.

Nero tried to dispose of Agrippina by means of a cunningly constructed vessel, which was to drop her quietly and comfortably into the sea. Was it a spirit of emulation, or simply a craving for notoriety, which led to the tragi-comedy of last week, when for the limpid waters of the Mediterranean was substituted the sludgy current of the Cam?

"The Irregulars" met on Thursday evening to discuss a motion approving of the conduct of Captain Carey in the late Zulu War. The House decided in favour of the motion by a considerable majority. The Irish land agitation forms the subject for this week's debate.

We hear that the double movement for the purpose of 'improving' the Hall by replacing soup by sweets, and for making beer-drinking, or rather paying for the same, voluntary instead of compulsory, has been successful. The poll on the first question resulted in 330 votes for sweets against 140 for soup; while on the subject of beer the Junior Bursar stated his readiness to take the opinion of the Undergraduate Scholars as representative of the undergraduate body as a whole—a rather bold resolve, for some five and twenty out of thirty-five voted against the beer.

EMMANUEL.

The annual Thorpe Commemoration takes place next Monday, when the sermon will be preached by the Rev. F. F. Raven, D.D., Head Master of Yarmouth Grammar School.

This autumn Harvard University, at Cambridge, U.S., whose founder was educated at Emmanuel in the early days of the college, celebrates the centenary of its incorporation as a University.

At the meeting of the Debating Society on Saturday, it was moved "that this House would approve of the abolition of trial by jury." The motion was opposed by A. W. Gundry, and was ultimately carried by a majority of three, which is not a little astonishing considering the strong Conservative tendency of the Society. There were 43 members present, and the debate was very spirited.

There was the unusually large number of four entries for the Burton Pair-oars. The crews were:—(Bow) Thornton, Gorton; (bow) Durrant, R. S. Jones; (bow) Freeth, Hopkinson; and (bow) F. Whistler, A. J. Whistler. The first crew were bumped by A. J. Whistler's boat in the first race. In the time race between the remaining three, Jones' boat drew the first station, and, owing to the bad steering of the two other boats, kept their distance till the Long Reach, when they drew aside. The race between Hopkinson's and Whistler's boats was very close; the former gained slightly at first, but soon lost their advantage, and were beaten by about twenty yards.

Owing to the practice for the Pairs, the Trial Eights have been somewhat disorganised. They are now settled; A. J. Whistler stroking Oakes' (1st Capt.) boat, and T. Kneale the boat coached by Hoets and Hopkinson. The race will be rowed on Saturday. The Scratch Fours are on Monday.

At football we have been again unsuccessful, being beaten by Trinity (Association) on Wednesday, and by Clare (Rugby Union) on Thursday.

SIDNEY.

Our Football Eleven showed their best form against the Trinity Team on Tuesday, the 11th, but only succeeded in scoring one goal against three obtained by their opponents.

The motion before the Debating Society on Saturday was in condemnation of the Government for forcing the opium traffic upon China. It was brought forward by E. L. Thomas, who found the support of six members sufficient to carry his point.

DOWNING.

All we have to chronicle this week is the meeting of the Debating Society on Saturday. W. G. Barclay took the chair at seven o'clock. F. C. M. Whitehead was elected a member, and J. Brough was then called upon to move that "Actions at law for breach of promise of marriage ought to be abolished." There were four speakers in favour of the motion, the same number against it, and one neutral; but it was ultimately carried by a considerable majority. Next week G. Stacey will move that "This House approves of the drama as a means of education."

NON-COLLEGIATE.

Under the genial presidency of C. H. Maggs, the Debating Society spent a pleasant evening discussing the policy of the Conservative Government. A. W. Tanqueray moved that it was satisfactory—on the contrary, E. Gray. When put to the vote, the "ayes" had it by a small majority. On the 20th inst., N. L. Ghosh will introduce a motion on British India, viz., "That Indians be eligible for all public offices."

CAVENDISH COLLEGE.

On November 1st we played the Non-Colls. As they were only a scratch team we gained an easy victory over them by 1 goal and 10 tries to 0. Owing to the wind and rain, it was very hard to kick goals. On November 5 we played the Leys School, and after a well contested game, we gained a victory by 1 goal and 2 ties to 1 goal. Our Rugby team is fairly strong: but the Association is rather weaker. "Every man for himself" seems to be the motto of the forwards.

UNIVERSITY INTELLIGENCE.

At the Congregation on Nov. 13th the report of the Board of Natural Science Studies, advocating certain changes in the Tripos, was rejected by 46 votes against 26.

Prof. Humphry has been elected Representative on the General Medical Council.

At the congregation to be held on Thursday, Lord Alwyne Compton, [M.A. Trinity, 1548] Dean designate of Worcester, will be presented by the Public Orator for the degree of D.D., *propter merita*.

At a Congregation on Thursday last, the following Degrees were conferred:—

M.A.—John Horn Lorimer, St. John's; Henry Eugene Roberts, Pembroke; John Coates, Caius; Benjamin Bamber Gardner, Trinity Hall; Henry Robert Bradley Septimus Streeten, Corpus Christi; Richard Beverley Machell, Magdalene; Charles Robert Stebbing Elvin, Sidney.

LL.M.—Frederic Taylor, Jesus.

B.A.—Haydn Frederic Nixon, St. John's,

LONDON UNIVERSITY.—The following members of Cambridge University have passed the recent examinations:

Second B.Sc. Pass List.—First Division.—Saml. Lavington Hart, St. John's; Robert Samuel Heath, Trinity; George Bernard Hoffmeister, Caius; Edward Hopkinson, Emmanuel.

Second Division.—James Alfred Beresford Bennett, Downing; Sidney John Hickson, Downing.

Second B.A. Pass List.—First Division.—Alfred Ernest Steinthal, Trinity.

CALENDAR FOR THE WEEK.

WEDNESDAY, Nov. 19th.—The A.D.C. at 7.30 (Ladies' Night). C.M.S. "Elijah," at Guildhall. C.U.C.S. Address by the Rev. Brownlow Maitland.

THURSDAY, 20th.—Congregation at 2.0 p.m. Christ's College Athletic Sports. The A.D.C. at 7.30. The C.E.T.S. at 9.0 p.m.

FRIDAY, 21st.—Christ's College Athletic Sports.

SATURDAY, 22nd.—Caius Athletic Sports. Pembroke Athletic Sports. Christ's B.C. Philipp's Pairs. St. Catharine's B.C. Sculls. C.U. Golf C. Terminal Competition for Challenge Cup, Handicap Medal, N. Trinity B.C. Trial Eights. C.U.R.V. march out at 2.15.

MONDAY, 23rd.—Moral Sciences Tripos begins. Magdalene College Athletic Sports.

TUESDAY, 24th.—St. Peter's College Athletic Sports.

WEDNESDAY, 26th.—General Examination for Ordinary Degrees begins. Crosse Scholarship begins. Caius College Athletic Sports. C.U.C.S., at 9.0, paper by A. J. Wallis, B.A.

CHAPEL SERVICES, &c.

WEDNESDAY, Nov. 19th.—King's: Russell in A; anthem "Awake up, my glory," Wise.

THURSDAY, 20th.—King's: Clarke in A minor; anthem, "Father of heaven," Walmisley.

FRIDAY, 21st.—King's: anthem, "Judge me, O God" Mendelssohn.

SATURDAY, 22nd.—Kings: Calkin in B flat; anthem, "The earth is the Lord's" Spohr. St. John's: Stewart in G; hymn 399. Trinity: Gregorian Tone, No. 4; anthem, "God, that madest" Hummel.

SUNDAY, 23rd, (24th S. after Trinity).—King's: *Morning*, Barnby in E; hymn 259; *Afternoon*, Barnby in E; anthem, "Blessed be the God" Wesley. St. John's: *Morning*, Stewart in G, hymn 407; Sermon by Dr. Pearson. *Evening*, Stainer in E flat; anthem, "Praise the Lord" Goss. Trinity: *Morning*, Smart in F; hymn 188. *Evening*, Smart in B flat; anthem, "Ascribe unto the Lord" Wesley. Sermon at Great St Mary's, by Rev. E. H. Perowne, D.D., Master of Corpus Christi College, and Vice-Chancellor.

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CAMBRIDGE ANTIQUARIAN SOCIETY.

At a meeting of the society held on Monday last, the President (Prof. Hughes) in the chair, the following communications were made:—

Mr. BENDALL (Caius) commented on the monumental brass at Weston Colville, Cambridgeshire, assigning to it, from an examination of the details of the work, a date about 1430, and making some suggestions as to the artist and the persons represented; and concluded by noticing its present highly disadvantageous position, owing to the partial concealment of the figures by a stove. A Roman vessel recently discovered in Haddenham Fen was then exhibited and briefly discussed.

The Rev. J. BARTON (Christ's), Vicar of Trinity Church, then gave some notes on the history of his church, sketching with especial care the early history of the Trinity (Church) Lectureship instituted in the 17th century. He also exhibited some remains of the ornaments removed or destroyed under a Royal Commission in the same century, amongst which was the figure of a bishop in clunch, coloured, generally admitted to be 13th century work. The exhibition of the chalice and vestry books also excited much interest.

Mr. FLOYER (King's) exhibited and briefly remarked on a sickle (Saxon ?) found near Trumpington.

The PRESIDENT exhibited and acknowledged a miscellaneous collection of antiquities received from the Master and Fellows of Magdalene.

Mr. REDFARN exhibited a ring, pronounced by the Secretary o be an imitation of a Celtic original.

The SECRETARY exhibited a Roman vessel with the inscription VTERE . FELIX, recently found at Steeple Morden, and an alabaster fragment from the Church of Papworth Everard. After some conversation on the topics brought forward, the Society adjourned till Dec. 1st.

THE A. D. C.

The annual performances of the A.D.C. commenced on Monday last. We must congratulate them on the very happy choice of their pieces,—"A game of Speculation," a three act comedy by Slingsby Lawrence, and "The first night," a comic drama adapted from *Le père de la débutante*—pieces in our opinion infinitely more suited to the capacities of amateurs and to the taste of their audience than "The Ticket of Leave Man" or "She stoops to Conquer." The plot of the "Game of Speculation" is by no means intricate and is briefly as follows:—Mr. Affable Hawk is a business man whose partner, Mr. Sparrow, has decamped with all his money, and whose only chance of saving himself from ruin is to marry his daughter Julia to a certain Sir Harry Lester, whom he believes to be very rich. On the strength of his daughter's engagement, Hawk manages to delay the proceedings of his creditors, Messrs. Earthworm, Grossmark, Hardcore, &c., and even to borrow more money from them. But shortly after he has promised his daughter's hand to Lester, Hawk discovers that his would-be son in law is over head and ears in debt, is living under an assumed name, and has only proposed to Julia under the belief that she was an heiress. *En revanche* Lester has found out that Hawk is bankrupt. The match is accordingly broken off, and Hawk in order to gain a little more respite from his creditors, persuades Lester to personate Sparrow and pretend to have just returned from India. Fortunately Mrs. Hawk having overheard the scheme dissuades Lester from the undertaking, the real Sparrow turns up at the right moment, and pays all Hawk's creditors, Julia is married to Hawk's clerk, Frederick Noble, between whom a mutual flame had always existed, and lastly Sir Harry Lester's debts are paid and he is given a thousand pounds instead of a bride. The Hon. R. O. A. Milnes played the part of Mr. Affable Hawk with great evenness and care, and was at his best in the third act when telling the creditors to send for a cab to take him to prison, but his part required more life put into it, and at times we were strongly reminded of his Capt. Dudley Smooth, which ought not to have been. Mr. Ponsonby made a good Sir Harry Lester and we were much taken by his hat; the rest of his costume struck us as being rather out of place in this weather. As Earthworm, Mr. Marsh made the most of a peculiar power of voice and apparently amused his audience, but he must take care not to fall into the common fault of over-doing his parts, and once or twice he might have moderated his voice with advantage. Thomas the footman was well acted by Mr. J. Pearse. Mr. Streatfield looked a very well-dressed clerk on £150 a year, but was rather cold in his love scenes. The other parts were satisfactorily filled by Messrs. Watson-Taylor, Elliot, Lawley and Lambton. Of the ladies, Mr. Middleton-Fox was most charmingly dressed, and gave an excellent impersonation of Mrs. Hawk. Mr. Lawson made a very lively and determined Julia, and her enunciation of the words, "my marriage must not be bought with my father's humiliation" was—well, manly.

"The First Night" was extremely well played all round, Mr. Elliot as the manager, and Mr. Lawley as Miss Fitz-James, being both above the average, but they were rather thrown into the shade by the excellent performances of Mr. E. Beylard as Achille Talma Dufard, and the Hon. R. Leigh as Emilie Rose his daughter. Mr. Dufard is a French actor who wants to get an engagement for his daughter at a London theatre, and after many adventures which we have not space to recount here, he at length succeeds in his wish. Mr. Beylard is, we believe, more or less French, and was therefore peculiarly fitted for his rôle; certainly his broken English interspersed with French flowed from him most naturally, and without becoming a caricature, as is generally the case when a foreigner is imitated on the stage. That Mr. Beylard understood perfectly all stage requirements was obvious from the first moment he appeared; and that his business and gestures were good also goes without saying. If we may be permitted to take exception in one point, we think that he might have given a little more pathos to some of his remarks in the first scene, *e.g.* when he says he intends to bring his daughter out in London, and adds, "For dat I ave struggle—for dat I ave pinch—for dat I ave starve," &c., but in his lighter scenes, his sly flattery of the author and manager, "I sall tickel them," was very droll.

Mr. Roland Leigh's Emilie was one of the best pieces of acting by a man in ladies' parts that we have ever seen, not perhaps even excepting Mr. Sturgis's Miss Hardcastle in "She Stoops to Conquer." In both his dresses he looked really lovely, and acted a by no means easy part naturally and gracefully, and consequently successfully. The scenery and decorations were as usual excellent and in very good taste, and the greatest credit is due to the stage management for the entire absence of those hitches which generally occur on a first night. In conclusion, the charming designs on the programmes, which we understand are the work of Mr. Middleton-Fox, deserve a word of praise, but the little gentleman on the back of the programme seemed to us almost too true to nature, and we fully sympathise with his holding a mask before his face to hide his blushes.

CAMBRIDGE UNIVERSITY SOCIETY FOR THE PROMOTION OF RELIGIOUS EQUALITY.

The second meeting this term was held in H. S. Tayler's rooms, in Downing, on Friday, Nov. 13th, Mr. Harris, of Clare, Vice-President of the Society, being in the chair. Eight new members were elected, including Mr. Bonser, Fellow of Clare; Mr. Oscar Browning, Fellow of King's; Mr. Fennell, late Fellow of Jesus; and Sir R. K. Wilson, Bart., late Fellow of King's and Reader in Indian Law.

Mr. Kenny, of Downing, then addressed the Society on the Irish University Bill, dwelling on the differences between it and the O'Connor Don's Bill, and the objectionable clauses in both. A short discussion followed, and a warm vote of thanks was accorded to Mr. Kenny for his able paper. There was not much other business before the society; and the meeting was therefore dissolved at an early hour.

OXFORD LETTER.

Nov. 17.

On Saturday, the 15th, was held, in the Sheldonian Theatre, what may be called an Artistic Indignation meeting to protest against the proposed restoration of the façade of St. Mark's, Venice. Although the hour fixed was 2 p.m., a very fair number of undergraduates attended. The ladies of Oxford mustered in force, and a good number of celebrities were to be seen in the area of the theatre. The chair was occupied by the Dean of Christ Church, whose stately presence is enough in itself to lend dignity to any meeting. Whatever results were achieved by the meeting, the not very surprising fact was at least revealed, that poets and painters are not necessarily good orators. Two artists present, Messrs. Burne Jones and Richmond, read their speeches, and the former at such a pace and in such low tones that it was difficult to catch what he said, save one sentence, in which he raised his accents to denounce the work of restoration as "a parody and a blundering mockery that made the heart sick to think of."

It is at least open to question whether such resolutions as those passed at this meeting are of any great value, when a large proportion of those who constitute the unanimous audience have come simply from curiosity to see and hear a few eminent personages, have only realised where St. Mark's is from the notice in the *University Gazette*, and are yet perfectly ready to share the responsibility of what must be considered as a rather bold piece of interference.

However, any such preconceived opinions were likely to be speedily dispelled in the serene atmosphere of conviction which reigned in the Sheldonian on Saturday last. On all points you

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were soon set at ease. The Dean assured you that such interference could only be construed by the Italians as a piece of friendly advice. Mr. Street brought a convincing array of facts based on personal survey to prove that the building was in its present condition structurally sound. All allowed that the aspect of the façade was venerable and beautiful, and he proceeded to show on what grounds it was to be concluded that all attempts at restoration must inevitably result in failure. He showed to the audience large fragments of the old mosaic—pieces of which he had himself rescued as it was on the point of being carted into a canal —and triumphantly contrasted its irregular beauty with the tame uniformity of Salviati's modern reproductions. In other parts of Italy some venerable churches had been restored without the architects having even a plan of the original design to work from. And how could a single artist reproduce a work which had the historic continuity of centuries stamped on it by successive generations of architects? Mr. Street descanted pleasantly on the inimitable beauty of the façade and the pavement, the latter "undulating like the billows of the sea"; of which the chief charm lay in their irregularity and mellow colour; and such charm modern restorers were powerless to attain.

Later on, Mr. William Morris spoke to second one of the resolutions. For a poet, his style is singularly unpolished, and his manner somewhat colloquial, but he said some happy things; for instance, when he assured us that if we failed to warn the Italians now, they might turn round on us later with bitter reproaches for not having guided them aright. The great edifices of a nation, though especially belonging to the country in which they stood, were also the property of the whole civilized world. They constituted part of that culture, any attack on which should be resented just as much as an encroachment on our liberty.

It is needless to add that the opening stanzas of the Fourth Canto of "Childe Harold" were had in requisition during the afternoon.

A lecture was delivered on Thursday, the 13th, by the Professor of Music, Rev. Sir Frederick Gore-Ouseley, on 'The contrapuntal style as applied to keyed instruments.' In spite of the technical nature of the lecture, a large number of ladies attended. The professor traced the history of the pianoforte under its various forms and names, while specimens of contrapuntal music were performed by Mr. Parratt, Mus. Bac., on a veritable harpsichord built in the year 1781, and on the pianoforte.

On Thursday and Friday the Professor of Poetry, Dr. Shairp, delivered two lectures on "The Poetry of Scottish Gael." The limited nature of the subject accounts for the limited attendance.

The Honorary Degree of M.A. is to be conferred on Mr. W. B. Richmond, the Slade Professor of Fine Art.

After a protracted discussion at the Union on Thursday last, the proposal to allow the members of the two Ladies' Colleges to have the use of the Library at the Union was rejected by 170 to 140, these unusually large numbers indicating the interest taken in the matter. The proposal was carried by the Library Committee, but rejected by the Standing Committee, and now by the whole Society. However, the thin end of the wedge has been inserted, and one may pretty confidently look forward to the time when this dog-in-the-manger policy will be reversed. The lady students have the advantage of reading in the Bodleian, but cannot take books home from thence. It was not contemplated that the young ladies should visit the Union in person to ask for books; the books were to be sent for and fetched by their servants, so that it was not from the apprehension of any intrusion that the proposal was rejected.

The University preachers on Sunday the 16th were the Rev. H. S. Holland, at 10.30 a.m., and Canon Ryle at 2 p.m.

The Freshmen's Sports were held on Monday and Tuesday last. A fair average excellence was maintained in most of the performances, with one unfortunate exception—the High Jump. Shade of Brooks! what have we come to! The gentleman I apostrophised cleared almost 18 inches more than the supremest efforts of agility achieved in this line by the Oxford Freshman of '79. But to be explicit:—C. M. Hawker, of University, landed the mile by four yards in 4 min. 47 secs. from P. E. Mainwaring, of Pembroke, and W. Ord, of University, who ran a dead heat for second place.

W. P. Haskett-Smith, of Trinity, who follows in the steps of his brother as a broad jumper, won that event with 20 ft. 3 in., and also the Hurdles in 19½ secs.

Perhaps the best form was displayed by E. F. Growse, of Charterhouse and Balliol, who won the Quarter in 53⅗ and the Hundred Yards in 10¾ secs. T. E. Wells, of Magdalen, ran second in both of these events, being four yards behind in the Quarter and about as many inches in the Hundred Yards. Of the three handicaps, J. A. L. Fellows, of Exeter, with 8½ yds, won the 150 yds. in 15 secs., C. W. Daubeney, of Keble, with 110 yds. start, the Mile, and E. H. Kinder, of B. N. C., the Quarter, with 18 yds.

On Wednesday Brasenose occupied the running ground; nay they may be said in a sense to have occupied a good deal of the Iffley Road as well. For awaiting the hour of the "Brasenose Donkey Grinds" the owners of thirty odd fiery steeds surrounded by an excited throng of several hundred persons surged up and down outside the gate. Let me hurry over the other events that I may devote befitting space to the description of this thrilling race. The performances of members of the College call for no remark, as Trepplin was not running, apparently in order to reserve his strength for later on. The Strangers' Hurdle handicap brought out a small field of starters but produced excellent racing. J. A. Fellowes, of Exeter, with 5 yards, won his heat pretty easily from C. A. W. Gilbert, with 2 yards. G. P. Lawrence of Corpus starting from scratch in the second heat was among his men by the 6th hurdle, but slackening off to spare himself he stumbled at the last hurdle and lost his place in the final; Fagan, of Queen's, and Manfield, of Pembroke, being first and second respectively. In the final Gilbert with one of his proverbially good starts caught Fellowes at once and led till the last hurdle, which they flew together, Fellowes winning in the run in. Time 17 secs.

Soon after 4 p.m. the Donkey Race came off. The course lay round two small fields, which lie on each side of the entrance, dividing the running ground and the Christ Church cricket ground from the Iffley road. Of 42 entries 32 came to the post. The riders were clad in appropriate colours, some got up as the smartest jocks imaginable. The names of the steeds were in several cases characteristic or topical, as for instance Queerass, Barabbas, Morass, Town Talk, Rosenburg. The course was about 5 furlongs and presented various obstacles to surmount in the shape of trenches and banks. I subjoin the following from the Rules. "No spurs, pins, fuzees, pointed instruments, saddles, whips, or sticks allowed." The vicissitudes of the various riders provoked immense amusement. Some paddled with their feet like the ancient velocipedists. Some of the steeds displayed unwonted spirit, and having dislodged their riders endeavoured to escape with marvellous celerity. Eventually after a good deal of disputing as to how much running alongside (inevitable to a certain extent after a spill) was permitted, Mr. A. T. D'Eyncourt was hailed as the winner. This gentleman rode with great persistency in spite of some nasty croppers, and was mounted on Bonafugus, last year's winner.

There is no exception to the continuity of Athletic Sports just now. New followed on Thursday. The Strangers' Quarter Mile handicap was won by V. N. Hickley, of Exeter, with 28 yards start.

On Friday and Saturday Keble held their meeting; not a very remarkable one in any way. The Strangers' 120 yards handicap was won by E. Deane, of Exeter.

Before quitting the subject of Athletics I may mention that the Running ground has been occupied every day this week, and that within the space of that same brief period J. A. L. Fellowes, of Exeter, has carried off no less than four Strangers' Prizes, a performance quite unprecedented in my recollection.

On Monday last the 'Varsity played their Association cup tie with Marlow, which had been left undecided the week before. The game was a fast one, and one goal to us was the solitary advantage gained by either side. On Saturday, the 16th, there were two matches being played concurrently in the Parks, against Cheshire, (Rugby Union), and the Old Etonians (Assoc.) The result of the severe frost of the night before was to render the ground exceedingly hard and slippery. This seemed particularly noticeable in the Association game, when the players to their own subversion and great annoyance kept continually slipping and sliding on the glassy surface. At the Rugby game we were successful by 1 goal and 2 tries to love: this result being mainly due to our good play behind, as Oxford didn't shine in the tight squasher. Cheshire were a light but exceedingly hard-working team, and played well together throughout. Tudor was again in good form for us. The other match resulted in a tie:—two goals all.

Lovers of good music have received a severe disappointment in the announcement that, owing to severe indisposition, Mdlle. Janotha is unable to give her concert. By way of a set-off, however, Miss Hopekirk is advertised to give a pianoforte recital on the 26th. The Musical Club are to give an Open Night towards the close of the month, but the day and programme have not yet been announced.

The river is abnormally low. Should this severe frost continue, skaters will be hard put to it to find water to practise on. The current in the river is so slight, that it would easily freeze in cold like that of last winter. But let us hope that such anticipations are premature. Viewed apart from its other and more serious effects, another six or seven weeks' skating might make us very tired of what is in moderation one of the most fascinating pursuits.

Two "Trials" are at present being regularly coached. The finances of the O.U.B.C. will be dipped into to the tune of £60 or so, owing to the misfortune that befell a bran-new clinker-built Eight last week. While taking one of the Trials through the Gut, the coxswain had the ill-luck to run his boat aground at the Corner, as a result of which treatment, she broke in half.

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MODERN SCHOOLS OF ART AND POETRY.

Fortunately for English art the word 'school' can only be used in the widest sense. English painters do not strive to leave a 'school' behind them: Turner himself passed away without even a disciple: besides in this age of picture dealers a painter must perforce have individuality. Therefore to speak of the Grosvenor Gallery School shows at once the elasticity of our language and the inaccuracy of our thoughts. A collection of pictures that contains Burne Jones' "Annunciation," Whistler's "Gold Girl," Herkomer's "Light, Life and Melody," and Holman Hunt's "Ship," can hardly be called the collection of a school. In fact it is very hard to find the tie that binds them together. The movement, which they represent, sprang from a reaction against the respectable dulness and conventionality of the Academy; and from its early tendency towards Mediævalism received the name of Modern Pre-Raphaelite. This term has now lost its meaning, as applied to the exhibitors in the Grosvenor: the influence of Greece upon them is at least as strong as that of the Middle Ages: symbolism has given place to allegory: and their choice of subject is as wide as that of the old masters was confined. A higher view of the dignity of art, a free scope for the imagination, a more subtle use of colour—such was the charter of the new society, at which critics sneered and artists railed. But from such a centre the widest divergencies are possible: just as a passenger from King's Cross might find himself at Berwick, or York, or Finsbury Park, according to the length of his purse, or the bias of his mind. Thus Mr. Whistler does not pretend to appeal to the imagination: what are his views of the dignity of art, his own conscience knows best: he seems to be satisfied, if by the colour and composition of his pictures he can please the eyes, not of the wondering many, but of the admiring few. Hence in his strange pamphlet he claims exemption from all criticism, save that of those, like himself, initiated into the mysteries of colour: the poor mob, he seems to admit, may have imagination: but sense of colour, no: that comes only from mixing colours. So too, Mr. Albert Moore seems to scorn the imagination. Nothing could be more pleasing in form and colour than his picture "To pay": he paints for love of beauty for its own sake alone, and therefore the choice of a subject is a matter of no moment, and a woman's figure nothing but a graceful peg for hanging clothes upon.

Mr. Burne Jones is one of the few who have kept closely to the original lines. The most subjective of modern painters, he chooses his subjects from the most different sources: themes classical and mediæval—Pygmalion and the Virgin Mother—are treated at once with the greatest delicacy and the most delightful impartiality. While the "Laus Veneris" is classical in conception and mediæval in detail, the "Annunciation," is a mediæval work with a classical heroine. Possessed of an unbounded power of concentrating himself upon his subject, he adorns with his consummate art and graceful fancy any theme into which he can carry the full play of his imagination,

Of Mr. Holman Hunt it may be said, as of Achilles, δηρὸν δὲ μάχης ἀπέπαυτ' ἀλεγεινῆς: and when this year he comes before the public with his picture "The Ship," it is hard to recognise the painter of "The Light of the World." It is true that the stanza from "In Memoriam" is not needed to give poetry to the picture, and that the lights on the deck from the engine fires below have all his wonted force and perhaps excessive realism, but it seems to show that those peculiar traits, which made him the Coryphæus of the modern Pre-Raphaelites, are as fleeting as a cloud of smoke over a gas-lamp, which for a while wavers to and fro, and at last fades in the atmosphere around.

There is a picture in the gallery of this year which exemplifies some of its best tendencies. It is the work of a young painter, Mr. Matthew Hale, representing Morris' beautiful story "Cupid and Psyche." In the foreground kneels Psyche, over her heap of seeds: slightly in the background stands Venus, surveying her labours with a look of haughty triumph, but an affectation of indifference: on one side are two of the goddess' maidens, making no attempt to conceal their derision. Beautiful in colour and composition, it is most effective in bringing out that element of poetry in human life which it is the aim of Morris to express in words. In some instances the human element is brought out to the exclusion of any other. Thus in Mr. Burne Jones' "Annunciation," although it well portrays, as Prof. Colvin points out, the awe and wonder with which St. Luke says the Virgin received the Wondrous Message, yet it lacks the rapture and ecstacy with which the old Pre-Raphaelites made it clear that they felt how closely their subject bordered on the divine.

Browning says, in "Fifine at the Fair," that the body is "material meant to yield, did nature ply her task as artist should, precise the features of the soul." Here, however, the tendency is to regard the body, in some cases, merely as an object of beauty and grace, in others as the exponents of the feelings and passions of the mind, but not as the seat of a spirit external to itself; in other words, to deny to man anything more than humanity. It is on this ground that the so-called Grosvenor School and the so-called "Fleshly poets" meet. Thus the object of Mr. Swinburne's devotion is "the holy spirit of man:" "the man god, which is God." This latter phrase is in a poem to Walt Whitman, containing a passionate appeal for "a song from over the sea." Before it arrives, it would not perhaps be hard to conjecture what it would be like. The object of the American poet's admiration is New York, dignified by the name of Manhattan; and indeed, so long as he deals with men and their doings, the life of camps, and the incidents of the great war, his pathos is true and genuine; but when he attempts abstractions, his failure is too grotesque to be even amusing.

The author of the "Epic of Hades" introduces us to the life of man in the shades below. We begin, as it were, taking a stroll with Virgil and the Cumæan Sibyl, but Virgil deserts us at the gate and we enter upon a world of our own. Marsyas then informs us that he enjoyed being flayed alive, so fond he was of music; while the young lady, who was sacrificed, as sailors whistle now-a-days, for a wind, raises the wail of an unmarried maiden in her deserted drawing room. Beautiful as is the thought and diction, the incongruity of modern ideas and classical trapping mars the effect of the whole. It is no easy matter to recast subjects, which Homer, Æschylus and Virgil have treated, and to clothe with the fancies of 19th century poetry the tragical or legendary conceptions of an age, which, with all its humanism, was essentially religious. It is not, of course, contended that this tendency either in painters or poets represents their individual bias; but it is at all events the product of a similar tendency in the nation at large: for painters and poets are the children of a nation, not, as is too often assumed, a nation within a nation. No doubt it originates in the revolt against established canons, either of art or thought; and, as the republicans of France, when they abolished the established religion, worshipped the Supreme Being under the form of a woman, so there is always a natural impulse, when authority is thrown off, to fall back upon the subjective impressions of man. The progress of science and secular education, the rise of numerous religious and political problems, has caused throughout civilised countries a general examination of the grounds of authority, and has thrown man, so to speak, back upon himself; and when

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religion and Pyrrhonism stand opposed, men naturally revert to all that is high and attractive in humanity, with all the mysticism and poetry that surrounds it. Therefore it is not extraordinary that the same age should produce a religious work like Holman Hunt's "Shadow of the Cross," a mystical work like Watt's "Sleep and Death," a practical work like Burne Jones' "Pygmalion." The Grosvenor Gallery is an index of a phase of thought the nation is passing through. Its finer use of colour expresses a general expansion of the sense of beauty: its poetical bearing indicates a widespread revolt against formalism and conventionality, while its higher estimate of the dignity of art shows that Englishmen are beginning to see that a picture is not meant merely to stick on a wall, but is at least as great a vehicle of education as our much lauded primers and text-books.

C. G. W.

OVER-EDUCATION.

WE believe there are not wanting critics who complain that the Conservative party has been over-educated. They say that Conservatives, formerly so loth to receive anything, have been educated so as to stick at nothing, and they look back, well-nigh with longing, to the days when Tories had prejudices, if not opinions. The impatient Radical (who on the theory of evolution is called forth by the very opposition he chafes at) is by nature eager to run his head against a brick wall: while good old Tories existed he was nearly surrounded with walls, and might, with but moderate care, select particular spots so as to develope his political bumps. But an unkindly Fate spoilt it all: she sent down Lord Beaconsfield from above (however ludicrous to these same critics is the idea of his innocent spirit, not yet in the flesh, playing about that happy shore of which Wordsworth wrote), and things were changed. Now, amid these times of "general depression," the saddened but imaginative Radical can scarcely find a wall against which to run his weary head.

But this reference to politics is only by way of introduction. The evils of "over-education" are wider, and may be seen, we are told, elsewhere than in politics. In spite of remembrances of Latin Grammars, sundry canings, and early afflictions of all kinds (such as the agony felt when the object of our youthful passion betrayed a preference for an elder brother) we think our childhood was fairly happy. But can as much be said for our successors? They are, it is true, more learned, and somewhat more precocious than were we: their joys are more intellectual than ours, but are they happier? And, indeed, is it for the national good that children should leave the cookery of mud or the more aristocratic architecture of sand for the criticism of poets like Browning? Will not the children of the future merely take an interest in their nursery-rimes as being remains of solar-myths, and has not the multiplication-table for some in the present a mystic charm it never had for us of old? Who can say where these changes may end? They may even lead to the English becoming an intellectual nation, that is to say, to a forsaking of old traditions: they may even so remove all our prejudices, that the next generation may need no preacher of "sweet reasonableness."

A similar tendency to over-education may be seen in the multiplication of "elementary manuals" and "primers" of all kinds. Many people point to them with pride as evidence of a "deep thirst for knowledge." But it may be pointed out that thirst can be indulged too far, and that the nineteenth century (with more than classical felicity) has coined the word "dipsomaniac." Knowledge is undoubtedly good, but how good it is depends both on the state of mind it finds and the effect it leaves behind. It may well be not merely a true wish for knowledge which demands these primers. The age which takes cooling drinks through straws (a process savouring of luxury and easily gone through while lying on your back) may perchance wish to do much the same sort of thing in intellectual matters. By means of primers a scrappy sort of knowledge is easily gained, but the discipline of gaining it is small, and even the acquisition of knowledge is not education. Just as no man in perfect health would think of taking nourishment through a straw, so no one really hungering for knowledge would devour these Primers. Education by means of them is analogous only to the feeding of babies with spoons, a process which is, we believe, hardly normal, and at times leads to unhappy results.

But it is further doubtful whether the people for whom they are meant, ever get hold of these manuals. With some men (and with many women) the love of these books becomes a ruling passion. Their course of education consists in passing airily, like bees, from flower to flower. Now they alight, maybe, on a Primer of Political Economy: confused but still undaunted they leave it for a Manual of Physiology; from which, vainly seeking distraction, they plunge into an "Epoch of History." Nor are they constant to one firm of publishers: the two Universities (like rival heroines in novels) compete for their love: Messrs Longmans and Macmillan engage in noble strife, and even the Society for Promoting Christian Knowledge enters the lists (enticing them by a philosophic presentment of other than Christian creeds). The result of the process may, indeed, be to diffuse knowledge, but the knowledge is always superficial. The "unrest,"—so typical of the age—the craving—which is never satisfied and would sorrow if it were—is nowhere better seen than in this steeplechase for knowledge.

One result of this popularizing of knowledge—and furthered by the many magazines—is the ready acceptance of the opinions of great men. Contradictions abound in modern life, and so an age, which wants in faith, becomes, in another direction, over-credulous. Everywhere old beliefs are given up, because "now-a-days men think for themselves." But oftener they are given up because of the verdict of some well-known writer. When a child gives up its belief in William Tell, because the leading historian proves his non-existence, that child merely gives up an illusion it could dream about for a fact it cannot understand. It has no reason for its change of faith: it seems to it, maybe, as if the German historian had made an inroad into the Middle Ages, there found William Tell (doubtless smoking a long pipe) slain him, and returned to tell of his non-existence. Nevertheless the belief must go! And it is often the same with the highest hopes that man can have. Even granting, moreover, that the opinions of great men are usually right, their ready acceptance cannot be so obviously good. Still less is it good when (one month afterwards) it gives place to open scorn, because another critic in the *Nineteenth Century* "has upset the former writer's stronghold." A ready acquiescence in arguments laid before us tends to destroy independence of thought—a result which is good or bad just as the independent thought of most people is worth preserving or not.

Whatever the verdict may be, there is, at least, room for dread with regard to society at large. We may not be really growing more intellectual, but we seem to think we are. And beautiful as knowledge,—if "more of reverence with her dwell"—may be, yet without it her commonest product is the prig. He, taking himself for a great man (though maybe in a smaller sphere) would fain be taken as such by others. Hence between the men who are great and the men who merely think they are, this "free-thinking" age

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is becoming over-credulous. The ghosts of the Middle Ages we have indeed left behind, but do not spectres haunt us in the guise of magazines? A future of retribution may by some be held in doubt, and they may either shudder or smile at its terrors, but who does not sigh for a haven of rest, far, far away from the hum of many magazines, and whither the shrill clatter of Primers might not reach?

J. P. WHITNEY.

THE LIFE AND WORK OF ST. PAUL.*

This very readable book contains a brilliant description of the external aspects of St. Paul's life and work: the author has drawn from a wide range of reading, as well as from reminiscences of his own travels, and has succeeded in giving a very fresh delineation of the various spheres of the apostle's activity. Especially vivid are the pictures of the different towns which were visited on the first and second missionary journeys; while the accounts of the characteristics of the population in each city, and of the special difficulties which thwarted the missionary work at each new centre, abound in graphic details. Had this been the purpose of the book the author might have been congratulated on a complete success, but we learn from the preface that he aimed, not merely at depicting St. Paul's environment, but at helping us to understand the inner life and character of the man; as one closes the book, it is impossible to avoid the conviction that Canon Farrar has never realised the difficulties of the task he has set himself—at any rate, he has never shewn any attempt to grapple with them. One problem after another has been evaded, and florid declamation serves to cloak inconsistency and carelessness of thought.

It is incumbent on any one who professes to analyse a character to give a clear account of the sources of his information, and this is more particularly necessary in the case of St. Paul, as there are wide differences of opinion in regard to the relative value of the *Acts* on the one side, and the *Epistles* on the other, even if we accept all these writings as authentic. Documents which proceeded from his own pen yield more accurate evidence of his principles and character than any history can possibly do: but for a large portion of St. Paul's life we are obliged to trust to the less valuable source; and it is of the first importance that we should have an estimate of the precise worth of this secondary evidence. According to some critics, the *Acts* is the writing of an acquaintance, and its strange omissions and abrupt close are to be accounted for by the fact that St. Luke would admit nothing but what he had himself seen, or heard at first hand: according to others it is the writing of a man who desired to mediate between two schools of Christian thought, and coloured and modified his description of events with this special purpose in view. Without discussing the merits of these rival theories, we may agree that they are inconsistent: one might hold either, but it seems impossible to maintain both at once. Canon Farrar however does not appear to feel any difficulty in putting forward first the one, and then the other. We read of St. Luke as "true to his conciliatory purpose" (I. 399) and we note the "acknowledgment" that "subjective and artificial considerations may have had some influence in the form and construction of the book," (I. 8) and again it "was St. Luke's object to show the fundamental unity which existed among Christians" (II. 126). Yet we find "he only related circumstances of which he was an eye witness, or which he knew from trustworthy information, and for that reason the narrative, in spite of its marked *lacunae*, is far more valuable than if it had been constructed out of looser materials" (II. 510). But even the writing of an eye witness is misleading if he selects the facts that tell in favour of his purpose, and excludes the rest: dismissing the question of the authenticity of the book we may yet ask, as Canon Farrar does not do, what is its value as evidence?

Two of the most striking scenes in the life of St. Paul are his Conversion, and his appearance as a prisoner before the Sanhedrim: of neither one nor the other is the treatment very satisfactory. In the latter case, the apostle is charged with questionable honesty, in describing himself as a Pharisee; but Christianity had sprung out of Pharisaic as opposed to Essene or Sadducean Judaism; it established the law, and gave a means of attaining to a more complete purity than the ancient code had enforced: in as far as St. Paul was in sympathy with Jewish worship at all, in so far he might fairly claim to belong to that Jewish party in which he had been educated. Is it necessary to account for his conduct by supposing that he was "a little unhinged, morally and spiritually"? or to improve the occasion by moralising on "the chivalry of rigidly minute and scrupulously inflexible straightforwardness, which is, among Northern nations, and among the English in particular, the hereditary result of centuries of training"? (II. 327.)

Exception may also be taken to the account of the significance of the Conversion. It is surely clear that Saul was converted, not from a life of self-seeking to one of serving God, but from serving God ignorantly to serving him truly; yet the change is described in language which is only suitable to a 'conversion' in the sense in which the word is used habitually in our day. Still more curious is the author's treatment of the facts of this great crisis in the apostle's life: most men might deem it of the first importance to decide whether the vision was the mere result of the constructive imagination of a wearied traveller, or not. Canon Farrar tells us that the vision was "deliberately set aside as subjective, both in his own lifetime and a century afterwards," (II. 98.), while he himself seems to regard the question about the "objectivity" of the revelation as one of little moment. (I. 194, 195). Yet after all he assumes that the vision was not only objective but sensible, for he uses it to explain the origin of St. Paul's *ophthalmia*.

The mention of this reminds us of another group of curious explanations. In several different passages Canon Farrar expresses his surprise at St. Paul's entire disregard for the beauty of the scenery through which he passed. This omission is variously explained by the intense spirituality of the man, by the fact that the love of natural beauty is a recently developed taste which was unknown to Athenians, and so forth. To some of his readers it may seem that, granting the alleged fact, it is sufficiently accounted for when we remember that St. Paul was, in all probability, more than half blind.

Such inconsistencies in the merely historical part of the book may prepare us for much vagueness in the treatment of theological and philosophical questions: but even a brief attempt at exposing this defect would involve too much of a tax on the columns of the *Review*. It may suffice to say that Canon Farrar mingles many inconsistent modern views without really reconciling them, instead of carefully exhibiting St. Paul's teaching as it can be read in the light of his own day.

It is perhaps hypercritical to object to the Ouida-like polyglot in which the work is written: Hebrew and Greek nouns in Roman letters may possibly be as impressive as that blessed word "Mesopotamia," even if they convey no meaning to the general reader: it is only one other case of sacrificing clearness of thought to force of expression. But in pourtraying a character no brilliance of colouring can atone for

* "The life and work of St. Paul." By F. W. Farrar, D.D., F.R.S., late Fellow of Trinity College: Canon of Westminster. 2 vols. 8vo. (London, Cassell, Petter and Galpin. 1879.)

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careless drawing, and a glowing account of what he might have been, will not satisfy those who wish to learn what St. Paul actually was.

W. CUNNINGHAM.

POETRY.

VALE!

I thought to wander in the pleasant groves
  Wherein Apollo and the Muses dwell,
And where the sound of song for ever roves,
  Fed with deep draughts from that Pierian well;
For there old Homer weaves another song,
  And Dante chants his mystic melodies,
And fair-haired Milton freed from earthly wrong,
  No longer blind, with deep immortal eyes.
But me compelled to tread a harder way
  On rushing time doth ravish of delight,
And few there be that reach the fuller day;
  Yet sometimes in my winter shall the light
Of that eternal summer far away
  Break on the gloom with ray's of memory bright.

B.

THE PAPER-KNIFE.

"*An Etymological Dictionary of the English Lanyuage on an Historical basis.*" *Prof. Skeat* (*Part I, A—Dor*) (Clarendon Press, 4to, 10/6).

The critic, like the naturalist, must provide himself with microscopes of very various sizes. In some cases the same power which appraises the minuteness of the execution, will be sufficient to display the littleness of the conception. In others again the same instrument will appreciate the magnitude of the design and the coarseness of the workmanship. Professor Skeat strains the resources of the critic to the utmost. The English language, his subject, is for its vast extent, its complex development and its multifarious history probably unsurpassed in the world: and Professor Skeat interprets his subject liberally. He is not content with shewing how a word came into English: he shews how it came into being. He traces it back 'to its first fountain and beginning ooze,' from country to country, through century to century. Of the magnitude of the undertaking one example will give some idea, and at the same time illustrate the method of the book.

'BINNACLE, a box for a ship's compass (Portuguese,—L). Modern; a singular corruption of the older form *bittacle*, due to confusion with *bin*, a chest. Only the form *bittacle* appears in Todd's Johnson, as copied from Bailey's Dict., viz, 'a frame of timber in the steerage of a ship where the compass stands'—Portuguese *bitacola*, explained 'bittacle' in Vieyra's Port. Dict. ed, 1857. + *Span. *bitacora*. a binnacle. + F. *habitacle*. a binnacle—Lat. *habitaculum*, a little dwelling, whence the Port. and Span. is corrupted by loss of the initial syllable.—Lat. *habitare*, to dwell; frequentative of *habere* to have. See HABIT. ¶ The 'habitaculum' seems to have been originally a sheltered place for the steersman."

Under *Habit* we have it no doubt traced further back to the Indo-European root.

It will be seen that this brief discussion involves an acquaintance with the latest results of native English, Romance, and Indo-European Philology; and there are innumerable other articles in which far more is required. But the plan is nothing to the execution. It is appalling to think what a dictionary of this kind demands. Every line contains a fact, and often more than one, and every fact must be verified. And a verification may cost hours of hard work. A word must be traced back step by step through books with bad indices and books with none, past vague references and false references and cross references, with the aid of authorities who vary the monotony of their dullness and their mistakes by suddenly turning silent or ambiguous. How Professor Skeat has surmounted these difficulties can only be appreciated by those who have gone over the same ground as himself, but may be guessed by any one who looks into the book. Those smooth pellucid articles owe these qualities we should not like to say to how many hours of toil. Wide reading, laborious investigation, a strong mastery of detail and the continual exercise of a critical judgment have made them what they are. In fullness, in accuracy, in clearness of exposition, in the subordination of parts to the harmony of the whole, Professor Skeat's book is all that can be desired. To the Englishman who takes an interest in his native tongue and the professed philologer it is alike indispensable, and cannot be too highly recommended. It may be said without exaggeration to mark an epoch, certainly the first and possibly the last in English Etymology.

But there is a vulgar opinion that it is the duty of the critic to criticise, and that the sun of his criticism should not shine without at the same time wrinkling its face. This prejudice, then, must be soothed. We have already said that Professor Skeat has taken a vast task upon his shoulders; we think somewhat unnecessarily. He has given us not an '*Etymological* Dictionary of the English Language', but rather a *biographical* dictionary of all the words that compose it. To use against him a distinction which we believe is his own, he has given the 'history' rather than the 'etymology' of the words he discusses. Now the English etymologer's work is done when he has traced a word to its earliest form in the direct line of descent. If a word is borrowed from another language, he stops with the borrowing. Thus, to take the example given above, it is no doubt important to know that the Portuguese *bitacola* comes from Lat. *habitaculum*, or that *habitaculum* comes from *habitare*: but these are questions of Portuguese or Romance and of Latin, not of English Etymology. We must not be half-hearted in this criticism. It is true that the omission of these and other similar particulars would make the book less interesting and perhaps less generally instructive, and that it is a convenience to have them all together. But we must consider that they involve taking much on trust, and that the philologer should give as little credit as possible, and that they take up space which might be saved or given to something else. In this case it is the more desirable to point this out as it is on his native soil that Professor Skeat is most at home. Witness his masterly treatment of words like *atone*, *allay*, *blackguard*, *beefeater* (we are glad he has sent the insolent pretender *buffetier* to his native obscurity), *carp*, *counterpane*, &c. He has however found it impossible to preserve consistency in deriving borrowed words. In *bib* he stops at Lat. *bibo*, in *bigamist* he goes on to discuss the root of Greek γάμος. How the space which would have been gained by treating every word like *bib* might have been utilized, we hope to have another opportunity of shewing in a review of the second part. At present we have only room for a few remarks on special points in the first. With regard to the omission and insertion of words, the lexicographer can only draw a wavy line: and this dictionary certainly includes almost all the words in common use. Still there are some omissions which I have noted in turning over its pages. *Abattis* should be included if *cheval de frise* is, *adipose* is certainly commoner than *abscind*, *calculus* than *derm*; *calumet* and *bogy* have probably been omitted by accident. In conclusion a few points of etymology must be noticed. *Abscond*, Lat. *abscondere*, is from a root DA, not DHA. *Allegory*, ἀλληγορία is strictly speaking from a stem ἀλλήγορο—just as κατηγορεῖν, παρηγορεῖν from stems κατηγορο, παρηγορο. *Alley*. Does Fr. *aner*, *aller* come from *adnare*? The change of meaning is very harsh: and the only real example of the weakening of *n* to *l* quoted by Prof. Skeat is *Palermo*. In all the rest, as in *Bologne* from *Bononia*, it is due to *dissimilation* of one of the *n's*. *Asperity*. *Asper* is from *a(c)ster* from rt. AK(S) be sharp: cf. Lith. *asztrus*. *Black* and *bleak*, *blank* probably after all are connected. The connection of the root of *black* with *blow* is unsatisfactory, and the argument from the difference in the vowels (*a* in *black*, *i* in *bleak*) is virtually surrendered when *bleak* is connected with *blank* and derived from a rt. BHRAG. BHRAG, to shine, burn, is the root of both words, and *black* is 'burnt,' *bleak*, *blank* 'shining.' So here at any rate it cannot be said philologers are persons '*qui nigrum in candida uertunt*.' *Bleat* is surely onomatopoetic, not from Fick's root BHLĀ to blow.† *Buxom*. Milton's *buxom* air shews the original sense of 'yielding' more clearly than the exx. Prof. Skeat quotes. *Brisk*, *blush*, *clash*, *crush*. Would it not have been as well to refer to Mr. Magnusson's theories (Journal of Philology, vol. v.)? *Divide*. Lat. *diuido* cannot come from *uidĕre*, to know, from the same root as *uidere*, to see. The physical meaning of separation must be the oldest, and those of 'knowing,' 'seeing' developed from it.

We are sure our readers will agree with us in wishing Professor Skeat good speed through the rest of his undertaking.

J. P. P.

[Unavoidably postponed from our issue of last week].

We have received "Personal Reminiscences of the A.D.C.", by F. C. Burnand, B.A.; Vols. 1 and 2 of the "New Testament for Schools," edited by the Bishop of Gloucester and Bristol; also More's "Utopia," by Prof. Lumby. These books will be reviewed shortly.

* Very useful abbreviations for 'derived from,' 'connected with,' introduced by Prof. Skeat.

† Prof. Skeat seems to trust too much to this writer, who has certainly done much for Indo-European philology, but is too crude and uncertain to be quoted as an authority: it would have been better to have supplied his place by *Vanicelk*, to whom Prof. Skeat does not refer.

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RUGBY FOOTBALL.

CAMBRIDGE v. LONDON SCOTTISH.

This match was played on Parker's Piece, on Saturday, the 15th inst., before a large crowd of spectators, in which the town element considerably preponderated.

Our Caledonian visitors kicked off at 3.10, forty minutes after the advertised time. For the first few minutes the ball was rather dangerously near our goal; but runs by Finch and Fuller soon brought it into the middle of the ground, whence a good run by Lewis, to whom the ball was well passed by Smith, resulted in a try behind the posts. The place, however was, unaccountably missed by Yetts. From this point till half time we closely penned our opponents, the scrimmage being seldom more than thirty yards from their goal-line, which was in constant jeopardy from the efforts of our half and three-quarter backs, while Coates, forward, seemed determined to get in; an attempt by Smith proved very nearly successful, but only resulted in the demolition of the corner flag-post. Wrigley too, and Fuller, nearly succeeded in dropping goals. For the defence W. Thomson was most active; once he seemed to have got away, but he was well tackled by Whitfeld. Directly after change, Finch bounding the ball in from touch, by a good run secured a try about ten yards from the touch line. The place was entrusted to Yetts, who retrieved his character by a well directed kick, missing the goal by not more than a yard. Our three-quarter backs were the next to distinguish themselves. Whitfeld ran round along the touch line and gained a try behind the posts, which was disallowed by the umpire, on the ground that he went into touch; while Lewis, after a long run across the ground, was only tackled when ten yards from the goal line, and after a scrimmage, a try was obtained by Fuller. The place, not a difficult one, was successfully tried to Yetts.

After the kick off Yetts charged the Caledonian back, and the scrimmage was formed in their quarters. But a spell seemed to have fallen on our backs, and their forwards worked the ball steadily back along the touch line till we had, for the first time, to touch down in self-defence. After this we were more or less penned, till Lewis, getting the ball burst through the opposing ranks, and making straight from the goal scored a try between the posts, which was placed by Yetts, now more careful, owing to his previous failure. Nothing of note occurred after this, except that once more the London Scottish were compelled to touch down, and the ball was in the middle of the ground when No Side was called.

Thus the match ended in our favour, by two goals and two tries to nothing; and we may say that we won on our merits: for behind we completely out-paced our opponents, of whom Thomson (three-quarters) was most noticeable, while for us Finch and Fuller played hard, and the running of Lewis, with the dropping of Taylor, specially deserves mention. Forward matters were more equal: our superior strength and weight was somewhat counteracted by the fastness of our opponents, who also seemed to play better together. On our side, Coates, Wilson, Smith, and Yetts, specially distinguished themselves.

The following were the sides:—

London Scottish.—R. Arnot (Captain), G. M. Thomson (backs); W. Grieve, W. Thomson (three-quarters); R. James, H. Bell Irving (half-backs); J. Moffat, M. J. Baker, N. McGlachan, R. Hedderwick, A. Paton, R. G. Hammilton, A Blyth, R. M. Walker, G. Gordon.

Cambridge.—P. T. Wrigley, A. S. Taylor (backs); W. H. Whitfeld, E. J. Lewis (three-quarters); R. T. Finch (Captain), H. G. Fuller (half-backs); C. H. Coates, C. P. Wilson, H. J. L. Smith, J. G. Gover, C. S. Rashdall, F. L. Cox, J. T. Steele, R. M. Yetts, C. H. Golightly.

C. U. Assoc. F. C.

THE UNIVERSITY *v.* ROYAL ENGINEERS (Cup Tie). This match was played on Thursday, Nov. 13th, at Chatham, in unfavourable weather, the violence of the wind greatly spoiling the game, and causing the movements of the ball to be very puzzling to the players. With the wind behind their backs for the first half of the time, the University kept the ball close to the Engineers' goal, but in spite of many attempts to score, were unable to succeed. Just before half time the Engineers' forwards made a combined rush and secured a corner kick. This was well directed by Cowan, and from it Wingfield-Stratford was able to head the ball between the posts. After ends had been changed, the Engineers played up much harder and in a quarter of an hour placed one more goal to their credit. No more advantage was obtained by either side and the match resulted in the defeat of Cambridge by 2 goals to 0. Bates was very useful in goal, and Lancashire and Topham back, and Wild and E. D. L. Harvey forward, did their best for Cambridge, but the eleven as a whole did not play well together.

Cambridge.—O. P. Lancashire (Capt.) and E. H. Topham (half backs), A. F. Ostrehan, C. F. Poole (backs), E. J. Wild, E. D. L. Harvey, J. B. Chevallier, H. Whitfeld, C. P. Harvey, J. H. R. Maclean, (forwards), P. C. Bates (goal).

Royal Engineers.—J. H. Cowan, B. B. Russell (backs), H. N Paterson, W. S. Vidal (half backs), H. S. Massey, S. R. Rice, P. S Van Donop, G. Backer, C. V. Wingfield-Stratford, M. Lindsay, (forwards), H. L. Stratford (goal).

The semi-final round of the Cup Ties has been drawn. Trinity *v.* St. John's or Trin. Etonians; Kings' *v.* Trin. Harrovians. Matches to be played off by Saturday, Nov. 22nd.

ST. JOHN'S COLLEGE SPORTS.

Monday, Nov. 10.

100 YARDS.—First heat—Bevan 1, Smith 2; 5 ran. Secon heat—Beverley 1, Thomas 2; 5 ran.

QUARTER MILE.—Smith 1, Bevan 2; 9 entries. Time, 57 secs.

120 YARDS HURDLE RACE.—Le Fanu 1, Thorman 2; 6 entries.

PUTTING THE WEIGHT.—Bevan 1 (33ft. 6in.), Wrigley 2.

120 YARDS HANDICAP.—First heat—Smith 1, Beverley 2; 6 ran. Second heat—Kinipple 1, F. Sandford 2; 6 ran. Time, 13 4-5 secs. Third heat—Thorman 1, Burnett 2; 6 ran. Time, 13 3-5 secs.

HIGH JUMP.—Smith 1 (5ft. 1in.), Day 2 (4ft. 10in.); 7 entries.

200 YARDS HANDICAP.—First heat—Beverley 1, Clive 2; 5 ran. Second heat—Bevan and Smith (dead heat). Third heat—Burnett, 5 yards, 1; Sterrington, 7 yards, 2; 7 ran. Time, 23 3-5 secs.

ONE MILE.—Hopton 1, Cory 2, Hall 3; 6 entries. Time: 1st round, 1 min. 28 secs; 2nd, 3 min. 16 secs.; 3rd, 5 min. 1 3-5 secs.

120 YARDS HURDLE RACE (final heat).—Le Fanu 1, Thorman 2.

STRANGERS' RACE (300 yards handicap).—First heat—R. Winslow Cains, 20 yards, 1; E. L. Lucas, Jesus, 6 yards, 2. Second heat—J. H. Wren, introduced, 10 yards, 1; C. J. Johnstone, Jesus, 11 yards, 2.

Tuesday, Nov. 11.

100 YARDS (final heat).—Smith 1, Bevan 2; 4 ran. Time, 10 4-5 secs.

THROWING THE HAMMER (a walk over).—Kinipple, 71ft. 9in.

120 YARDS HANDICAP (final heat).—Smith 1, Thorman 2. Time, 13 secs.

LONG JUMP.—Bevan, 19ft. 3in., 1; Thorman, 18ft., 2 in.; 11 entries.

100 YARDS (for *bonâ fide* boating men).—G. M. Burnett 1; 4 entries.

200 YARDS (for Freshmen).—Hopton 1, Clive 2, F. Sandford 3; 9 entries. Time, 22 4-5 secs.

200 YARDS HANDICAP (final heat).—Smith 1, Bevan 2; 6 left in. Time 21 secs.

THROWING THE CRICKET BALL.—Wrigley 1, Bevan 2; 3 entries. Distance, 87 yds. 2 ft. 10 in.

350 YARDS HANDICAP.—Smith 1, Burnett 2; 11 entries. Time, 40 4-5 secs.

120 YARDS (Rifle Corps only).—Nash 1, Penny 2; 3 entries.

TWO MILES.—Hopton 1, Cory 2; 5 entries. Time, 10 min. 53 sec.

HALF-MILE HANDICAP.—Calvert 1, Le Fanu 2; Time, 2 min. 12 4-5 secs.

CONSOLATION RACE (300 yards).—Sandford 1, Poynder 2.

STRANGERS' RACE (final heat).—J. H. Wren, introduced, 10 yards, 1; E. L. Lucas, Jesus, 9 yards, 2. Time, 32 4-5 secs.

JESUS COLLEGE SPORTS.

The College Athletic Sports were held on Thursday and Friday, Nov. 13th and 14th. Subjoined are the winners of the chief events:—

100 *Yards Race.*—E. L. Lucas 1, W. Dodd 2. Time, 11 1-5 secs, against a heavy wind.

High Jump.—Ives, 5ft. 3in., 1; C. H. Gill, 5ft. 1in., 2.

Hurdle Race.—H. H. Birley 1, F. W. Dodd 2. Time, 18 2-5 secs.

Boating Handicap.—W. W. Baillie, 15 yards, 1; E. H. Prest, scratch, 2.

Putting the Weight.—M. Dyson, 33ft. 7 in., 1; C. N. Armytage, 30ft. 7½in., 2.

Quarter Mile Race.—C. J. Johnstone 1, F. W. Dodd 2. Time, 55 4-5 secs.

Freshmen's 120 Yards.—G. F. Cole 1, J. G. Bradshaw 2. Time, 13 2-5 secs.

200 *Yards Handicap.*—F. H. Ware, 7 yards start, 1; W. Cole, 8 yards, 2. Time, 21 2-5 secs.

One Mile Race.—J. G. Bradshaw 1, C. J. Johnstone 2. Time, 4 min. 51 1-5 secs.

Throwing the Hammer.—M. Dyson, 81ft. 10in.

Broad Jump.—F. H. Ware, 19ft. 2¼in., 1; F. Dodd, 18ft. 11in., 2.

Three Mile Race.—J. G. Bradshaw 1, C. J. Johnstone 2. Time, 16 min. 54 2-5 secs.

FOOTBALL FIXTURES.

WEDNESDAY, Nov. 19. R. U.:—Pembroke v. Leys; Association:—Clare v. Old Harrovians.

THURSDAY, 20. C. R. U. v. United Hospital. Association:—Trinity v. St. John's. St. Peter's v. Corpus; Queens' v. Catharine's; Caius v. Corpus; Magdalene v. Caius; Non. Coll v. Leys.

FRIDAY, 21. Association:—Trinity v. Emmanuel; St. Peters v. Saffron Walden; Sidney v. Cavendish.

SATURDAY, 22. C. U. Association v. Old Etonians; R. U.:—Clare v. Trinity Hall. Association:—Magdalene v. Caius; Trinity v. Caius; Queens' v. Corpus.

MONDAY, 24. R. U.:—Caius v. Old Uppinghamians; Peterhouse v. Corpus.

TUESDAY, 25. R. U.:—Pembroke v. Old Marlburians.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—A LECTURE will be delivered in the Lecture Hall, Alexandra Street, on MONDAY EVENING, Nov. 24, 1879, by the Rev. J. G. WOOD, M.A., F.L.S., &c., &c., (the well-known Naturalist; Author of Homes without Hands, Common Objects of the Sea Shore and Country, Illustrated Natural History, &c., &c.) Subject:—"*Unappreciated Insects.*"

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THE UNIVERSITY PULPIT:

SUPPLEMENT TO

The Cambridge Review.

WEDNESDAY, NOVEMBER 19, 1879.

November 16th, 1879.

Sermon by the Rev. H. M. Butler, D.D., Head Master of Harrow School.

Philippians iii., 20-21.—"Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."

"Our conversation is in heaven." It is well known that St. Paul's real meaning is, "Our *citizenship* is in heaven." Let us from the first take this for granted. Thus understood, his words state a spiritual fact, which to the mind of man becomes an ideal. And what is an ideal? It is the best and the highest of which we can conceive. We have never seen it with our eyes. We have never touched it with our hands. No one has ever said in our hearing, I have seen it, I have touched it. No one has ever proved to us that it exists. Still less have we ever proved its existence to another. And yet, if there be one thing of which we are persuaded, it is the reality, the value, the beauty of our own ideal. Sometimes it is higher, sometimes it is lower. Sometimes, alas! it has sunk so low that we almost despair of following it into the darkness. Sometimes, again, it is far above out of our sight; and yet it is hardly a paradox to say that then we see it most clearly, and love it most ardently.

Each of you, my friends, has some ideal of his life here. With some it is personal amusement. With some it is intellectual distinction. With some it is the greatness, the full developed ministry, of a University. With some it is the social intercourse, the free interchange of thought and criticism, the give and take of daily association, in a word, the training for public life. And the power of these ideals over you is immense. They shape and mould your whole cast of thought. It would not of course be true to say that, according to your ideal, such and no other will be your practice. But it is true to say that your practice will never be better than your ideal. No doubt it may and will constantly fall below it. Indeed it will only be in supreme moments of life, if ever, that the practice and the ideal will be in absolute harmony. But the practice can never be above the ideal; and if the ideal be low, how much lower the practice.

I have said thus much at starting in order to bring out the force of the very remarkable words which I have taken for my text, "Our citizenship is in heaven." As I said above, St. Paul is here stating an ideal. It is a gloriously high ideal. I do not know that there is any higher, or that there ever can be any higher. As long as men live on this earth, the highest peaks of the Alps and the Himalayas will be for them symbols of sublimity, purity, and might. No higher mountains will be created, suggesting a yet more august majesty of nature. And so with a text like this, "Our citizenship is in heaven," its foundation is "upon the holy hills." No higher thought, no grander reach and sweep of human destiny can rear itself before us on this side the grave.

And when does St. Paul use such an expression? He is writing in great sadness of heart. He is grieved by the miserably low ideal of many of his converts at Philippi. They are living only for themselves, lives of vulgar self-seeking, and even of shameless sensuality. What can such men know of a crucified Saviour, and His sacrifice for sin? Every day of their lives is giving it the lie, "crucifying Him afresh, and putting Him to an open shame." "Many," he says, "walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." That is their ideal, and how low and grovelling it is! How different from the ideal of the Christian! "For," he continues, "*our* citizenship is in heaven, from whence also we look for, as a Saviour, the Lord Jesus Christ, who shall change the fashion of the body of our humiliation that it may share the form of the body of His glory, according to the working whereby He is able even to subdue all things unto Himself."

Yes! "Our citizenship is in heaven." That is our ideal, our boast, our joy. There is our true country. There are our noblest countrymen. There are our perfect laws, high exalted, not framed by human skill, not sullied by human disobedience. There is our home to which we turn, amid all our wanderings on earth, as the place where our best treasures are stored. There, above all, is God Himself, our Father and Ruler, of whose vast dominion we are the feeble subjects. And there is that Saviour, the Lord Jesus Christ, whose we are and whom we serve: He who alone can purify our bodies and elevate our souls; He who can raise us out of the slough of our uncleanness, and make us kings in His empire, and priests in His church, ruling as He rules, not by force but by love; sacrificing, as He sacrificed, all our best and strongest and purest, in order that others also may be good and strong and pure.

Again I say, this is an ideal. We do not see it. No one has seen it. St. Paul could no more prove it to his Christian friends at Philippi than I can prove it to you or you to me. It is an ideal. It has never yet been realized on earth, save by Christ Himself.

But is it therefore a dream, unsubstantial, shadowy, illusory? Not so, save by our own fault. If it ever does seem to mingle with the clouds of fancy, and to vanish from the view of our souls, it is when we have prepared the way for this departure by our own faithlessness and coldness of heart. For no doubt there is a tendency in all ideals to become lower. And there is a state of mind in which we come to disbelieve in all ideals. The mention of them, the very thought of them, makes us impatient. Much that we see about us looks so far below them, so little affected by them, that to boast our belief in them seems almost hypocritical.

Why speak of the unity of the Christian Church, when no firebrand kindles so burning a furnace as theological difference? Why speak of marriage as symbolizing Christ's union with His Church, when it is again and again a mere partnership of convenience, sold and paid for like any other bargain?

Why speak of a great University as a holy temple in the Lord, an habitation of God through the Spirit, when many confessedly regard it as a mere school of philosophy, or a workshop of industry, or a prelude to a profession, or a passport to good society?

The ideal has so often been degraded in practice that we are first ashamed and then unable to believe that it has any substantial existence. Ah! it is a time of tragic danger in youth when we first begin to think mistrustfully of ideals. We think we are urged by the love of truth and the scorn of unrealities; but the fact is, whatever the cause, that we are dragged down by "want of faith." *Faith in the highest*, that parent of all that is great in man, that faith without which there can be no Christianity, has for the time become dim within us; and when we are told that "Our citizenship is in heaven," we say, in our hearts at least, that Paul was beside himself, and no longer moved like a man among men upon the firm and solid earth.

But now reverse this picture, and suppose this faith in ideals existing—yes, faith in this very ideal of St. Paul. Suppose a man can say to himself, without any shade of unreality, "Our citizenship, my citizenship, is in heaven,"—are there any results that you would expect from such a faith? I think there are. I think I see in men so possessed an unwonted elevation of their whole conception of life; an unwillingness merely to pass through it as idlers or fugitives; a jealousy of the honour and sanctity of the mother country wherein the true citizenship resides; a desire to maintain intercourse with citizens who are also there; a happiness in learning more of its laws and in catching more of its spirit; in a word, something of a reflection from the face of Him who is its King and its Sun.

Christian brethren, are these wild words, aimed at no target, hitting no heart? I cannot believe it. I ask you, Are you content to be a citizen of this world? Take it at its best. Think of it not as the

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theatre of false illusions; or as the promenade of idle fashion; or as the Vanity Fair of degrading bargains; or as the battle-field of parties; or as the foul stye of swinish lusts; or as the dungeon and the torture chamber of helpless ruined innocence. Put away all such figures. Call them, if you will, fanciful. At all events, let the world whose franchise you prize be very different from this. Like the earthly home of the Apostle himself, let it be "no mean city." Think of it as represented by great men, and high-minded women, and above all, by those who are to us the best ambassadors of humanity, by dear and trusted friends. Think of it as the home of unselfishness, of family affection, of brotherly confidence, of high enterprises in the forefront of philanthropy, of single-hearted search for intellectual truth. Even so, are you content to be a citizen of this world alone, and to claim no higher franchise?

There are those who are thus content; who, if the question could be put to them by some voice that touched their inmost heart, "Are ye able to confront the mysteries of human life, of goodness incomplete, of weakness unsupported, of sin unforgiven, of misery unrelieved"—Are ye able to confront this without a light beyond the grave? would answer —some sadly, some almost contemptuously, but all firmly—"We are able." Be it so. Instead of Addison's famous saying, "See how a Christian can die," let us substitute another saying, "See how one who is no Christian can die." Be it so. I will never speak an unkind word, and God grant I may never think an unkind thought, of those whom He has permitted to lack what I hold to be the noblest of His gifts, the sure and certain hope of immortality, and yet to live those lives which they believe to be so transient on a level often far higher than my own. It seems to me that God is teaching us in these days to think more worthily of His fatherly love through the very denials which refuse to call Him Father. We have long since been taught to adore the impartial bounty of the Creator, "Who maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." We are now learning to adore the Father for bestowing the graces of His Spirit,—love of justice, and zeal for improvement, and protest against selfish isolated happiness—not only on those who cry Abba Father, and see in the Lord Jesus the effulgence of His glory and the express Image of His Person, but also in a high, though I dare not say an equal, degree on those who never use His name, and deem themselves the brothers only of the Crucified, not His blood-bought servants and pledged soldiers.

I do not stop to enquire how far we have reason to count on the continuance of such sights as we now see; how far the goodness which we often recognise, and ought always to recognise without a grudge, in those who have not the Christian's faith, is after all the product of a faith once possessed by themselves or inherited from their parents. The world has not yet seen, at least in this country, a prescription of disbelief, an entail of agnosticism. For my part, I anticipate from it, if it is to come, many grave and grievous results, social and political as well as individual. But still I believe that the Father will know, as now He knows, His own children; nor will His love be confined then, any more than it is confined now, to those who call on His name and fight avowedly under His banner. Then, as now, He will call many His children, though they know not or disclaim their parentage. Then, as now, there will be not a few who "love and are silent."

But though this be true, I at least refuse to believe that the mass of good men and good women will ever consent to surrender the charter of their heavenly citizenship, nor is it among the young that I should ever expect to find, save in rare instances, so gloomy a self-emptying. I appeal to instincts which I believe to be created by God, and to be indestructible. It was said by a brilliant foreign sceptic, "I have no heavenly father." Yet you say, and you say honestly, and your children will say after you, "Our Father, which art in Heaven." It is said by not a few, "There is no citizenship but that of this world." But you continue to say, because your conscience tells you it is true, "Our citizenship is in Heaven."

This, I admit, is not argument. It is but the language of appeal. But then it is an appeal to a tribunal which never slumbers, and which rarely fails to give a clear verdict. It says to each man's conscience, If this high charter is yours, if this exalted destiny awaits you, how can you live as many do? How can you live for yourself alone? How can you pamper or defile those bodies which are even now being trained for heavenly enterprises? How can you waste or misuse those intellects which are to marvel hereafter at the unexplored greatness of God?

It is a solemn thing—even the least thoughtful is touched by it—when a great intellect passes away into the silence and we see it no more. Such a loss, such a void, is present, I feel certain, to many here to-day. It is not often, even in this great home of thought and knowledge, that so bright a light is extinguished as that which is now mourned by many illustrious mourners, here chiefly, but also far beyond this place. I shall be believed when I say in all simplicity that I wish it had fallen to some more competent tongue to put into words those feelings of reverent affection which are, I am persuaded, uppermost in many hearts on this Sunday. My poor words shall be few, but believe they come from the heart.

You know, Brethren, with what an eager pride we follow the fortunes of those whom we have loved and reverenced in our undergraduate days. We may see them but seldom. Few letters may pass between us. But their names are never common names. They never become to us only what other men are. When I came up to Trinity twenty-eight years ago, James Clerk Maxwell was just beginning his second year. His position among us, I speak in the presence of many who remember that time, was unique. He was the one acknowledged man of genius among the Undergraduates. We understood even then that, though barely of age, he was, in his own line of enquiry, not a beginner but a master. His name was already a familiar name to men of science. If he lived, it was certain that he was one of that small but sacred band to whom it would be given to enlarge the bounds of human knowledge. It was a position which might have turned the head of a smaller man; but the friend of whom we were all so proud, and who seemed, as it were, to link us thus early with the great outside world of the pioneers of knowledge, had one of those rich and lavish natures which no prosperity can impoverish, and which make faith in goodness easy for others. I have often thought that those who never knew the grand old Adam Sedgwick and the then young and ever youthful Clerk Maxwell had yet to learn the largeness and fulness of the moulds in which some choice natures are framed. Of the scientific greatness of our friend we were most of us unable to judge: but anyone could see and admire the boy-like glee, the joyous invention, the wide reading, the eager thirst for truth, the subtle thought, the perfect temper, the unfailing reverence, the singular absence of any taint of the breath of worldliness in any of its thousand forms.

Brethren, you may know such men now among your College friends, though there can be but few in any year, or indeed in any century, that possess the rare genius of the man whom we deplore. If it be so, then, if you will accept the counsel of a stranger, thank God for His gift. Believe me when I tell you that few such blessings will come to you in later life. There are blessings that come once in a lifetime. One of these is the reverence with which we look up to greatness and goodness in a College friend—above us, beyond us, far out of our mental or moral grasp, but still one of us, near to us, our own. You know, in part at least, how in this case the promise of youth was more than fulfilled, and how the man who, but a fortnight ago, was the ornament of the University, and—shall I be wrong in saying it?—almost the discoverer of a new world of knowledge, was even more loved than he was admired, retaining after twenty years of fame that mirth, that simplicity, that childlike delight in all that is fresh and wonderful, which we rejoice to think of as some of the surest accompaniments of true scientific genius.

You know, also, that he was a devout as well as thoughtful Christian. I do not note this in the triumphant spirit of a controversialist. I will not for a moment assume that there is any natural opposition between scientific genius and simple Christian faith. I will not compare him with others who have had the genius without the faith. Christianity does not need now—though she thankfully welcomes and deeply prizes them—yet she does not need now, any more than when St. Paul first preached the Cross at Corinth, the speculations of the subtle or the wisdom of the wise. If I wished to show men, especially young men, the living force of the Gospel, I would take them not so much to a learned and devout Christian man, to whom all stores of knowledge were familiar, but to some country village, where for fifty years there had been devout traditions and devout practice. There they would see the Gospel lived out; truths, which other men spoke of, seen and known; a spirit not of this world, visibly, hourly, present; a citizenship in heaven daily assumed and daily realised. Such characters I believe to be the most convincing preachers to those who ask whether Revelation is a fable, and God an unknowable peradventure. Yes! in most cases—not, I admit, in all—simple faith, even more than devout genius, is mighty for removing doubts and implanting fresh conviction. But, having said this, we may well give thanks to God that our friend was what he was, a firm Christian believer, and that his powerful mind, after ranging at will through the illimitable spaces of Creation, and almost handling what he called* "the foundation stones of the material Universe," found its true rest and happiness in the love and the mercy of Him whom the humblest

* Any readers of this sermon will be glad to be reminded of the lofty words at the end of Maxwell's "Discourse on Molecules," read at Bradford, in September, 1873.

"Natural causes, as we know, are at work, which tend to modify, if they do not at length destroy, all the arrangements and dimensions of the earth and the whole solar system. But though in the course of ages catastrophes have occurred and may yet occur in the heavens, though ancient systems may be dissolved and new systems evolved out of their ruins, the molecules out of which these systems are built—the foundation stones of the material universe—remain unbroken and unworn. They continue this day as they were created, perfect in number and measure and weight, and from the ineffaceable characters impressed on them we may learn that those aspirations after accuracy in measurement, truth in statement, and justice in action, which we reckon among our noblest attributes as men, are ours because they are essential constituents of the image of Him, who in the beginning created not only the heavens and the earth, but the materials of which heaven and earth consist."

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Christian calls his Father. Of such a man it may be truly said that he had his citizenship in heaven, and that he looked for, as a Saviour, the Lord Jesus Christ, through whom the unnumbered worlds were made, and in the likeness of whose image our new and spiritual body will one day be fashioned.

Let us end, as we began, with the noble words of our text, the words of to-day's Epistle, the words which lift the heart in our Burial Service at that supreme moment when the earth is heard to fall upon the coffin-lid, and we have committed to the ground the body which we loved, "ashes to ashes, dust to dust." Then it is, then when flesh seems at its weakest and poorest, and all earthly glory has become irony, that we are bidden to think of Him "who shall change our vile body that it may be like unto His glorious body, according to the mighty working, whereby He is able to subdue all things to Himself."

A touching story is told of Archbishop Whately when within a few days of his death. He suffered great bodily agony. A friend watching by him quoted the words of our text, "Who shall change our vile body." The Archbishop interrupted him with the request, "Read the words." His attendant read them from the English bible; but he re-iterated, "Read his own words." The chaplain then repeated the literal translation of the Greek, "the body of our humiliation." "That's right," said the sufferer, "not *vile*—nothing that He made is vile." No, brethren, nothing that He made is vile. All is worthy of the heavenly city, of which He has made us citizens. God grant that, when our little day is over, and we shall depart this life, we may rest in Him, as our hope is our brother doth.

ASSIZE SERMON.

The following extracts from the sermon preached by the Rev. G. F. Browne, B.D., on Saturday, Nov. 8th, before Lord Chief Justice Cockburn, and published by his command, will be interesting to our readers:—

One who is called upon to speak from this pulpit in the presence of the representative of the Sovereign, cannot forget that the Church in which he speaks is the University Church, and that changes great and far-reaching are about to come upon the University,—changes over the initiation and direction of which he whom we gladly honour to-day as the Sovereign's representative has been called to preside. Who that has passed his working life here, that has learned to love his University with a filial love, that can take a proper pride in the noble history of what his predecessors here have done with such weapons—rough perhaps—as they found ready to their hands, can speak of great and far-reaching changes without anxiety, can think of them without fear? This is no case of the old garment in our Lord's discourse, so worn and useless with age that mending was out of the question and all must be made new throughout. No one can say that of this old and famous University. That there are places here and there which need special attention and renovation, no one can deny who is in a position to speak with the weight of knowledge and experience. But there are those of us who think that even these defects might be better remedied by undoing recent mending than by going further in a direction which has not so far led to the happiest results. We know so well that when once changes are begun they increase and multiply, change giving birth to change with dangerous—spontaneous—fecundity, that with all our confidence in the wisdom and rightness of feeling of those in whose hands are our life and our death, we yet cannot but dread the beginning of further change. The mechanism of a University round which there cluster a number of ancient and important Collegiate foundations is a very complicated thing, something very different from that of a foreign University which can be remodelled by a Government decree. No one should venture to touch the great English Universities without carefully considering what effect his action will have upon the Collegiate foundations, and no one can touch the Colleges without very seriously affecting the University. It is this complexity which so many in the present day forget. They hear of great things done in a few notable instances by Professors in one or two out of the multitude of German Universities, and they straightway desire to have the same done here. Have we not the same done here already, I would ask, done here, and better done? Whom from any foreign University would we have taken in exchange for him whom we lost half a year ago,—that perfect scholar, that most learned student, most skilful critic, most powerful writer, that kindly, generous, winning man who has left the flock he fed so well as Professor here to minister as bishop in a larger fold.* Whom in the whole of Europe could we have found superior to him who now lies dead,† an end to all the subtle powers of surely one of the keenest clearest brains that ever dominated in the realms of the science of nature. An end, but an end surrounded by a halo of the profoundest religious faith. If it has been our pride to have among us one whose insight into the powers of nature was so unrivalled, it may be now our happiness to know, that in that most powerful and subtle mind the powers of nature never trenched upon the sphere of nature's God. We may hope and believe that to the exactness of the training which this University gave to his mind was due in part that steadfastness of faith in presence of marvellous discoveries of the secrets of nature. At least we are able to say, and we say it with pain, that such steadfastness has been sadly wanting in men of great powers who have not had the inestimable advantage of that early discipline. We had it from his own lips but the other day, that he had investigated all the systems of atheism of which he had cognisance, and that at the bottom of every one of them he found—a God to make it workable.

I know not what greater outcome than these, men would have of us; I know not what greater outcome we can hope for or indeed desire. The system whose spontaneous productions are such as these is scarcely in need of very thorough reform. It would be a rash hand that lightly touched it, a confident mind that thought greatly to improve it. And on the Collegiate side of our system we have that to show which I venture to say you may search Europe, you may search the world through and not find the like of. There is nothing in France or in Germany to compare with our College system, that happy manner of life in which rulers and ruled live under one common roof, have one common Hall, one Chapel, rulers and ruled alike learning consciously or unconsciously the great and necessary art of ruling themselves. There is no means like this for giving education in its highest sense, highest and at the same time most practically useful. We may perfect our machinery as we will; we may equip ourselves with every luxury of teaching power, every abundance of means of study, every intellectual and material incitement to their proper use. We may fill our purse so full that in place of our present somewhat painful and anxious economy—irksome no doubt, but so wholesome for a spending body—the question will be, what objects sufficiently worthy we can find on which to lavish our wealth. But if the College system is injured, we shall lose, I venture to say, vastly more than we can gain. Who that knows what College life can be and can do would raise a finger to destroy it or to impair it? The answer, alas, is that many would. There are many who would urge the introduction of changes which would confessedly modify in a serious manner the College system, and would remove from it its specially educational and therefore specially valuable element. Instead of relaxing the ties which bind the Fellow of a College to his College, we rather need to have them tightened, if we would not lose that good thing which we have and no other nation in Europe or the world has. There is a self-indulgent spirit now which rebells against such ties and would fain be rid of them. If that spirit prevails, we may fairly doubt whether any future age will look back and say that the change was a good change. What the changes in our University and College system may be, we do not know as yet, and therefore we are not in a position to discuss the question whether in the words of my text "the old is better." And even if we were in such a position, this is not the place nor this the presence in which to discuss that question. But we are in a position to say, and to say with a somewhat mournful sentiment of apprehension, that at least "the old is good."

NEWNHAM HALL.

The Cambridge Classes for the Higher Education of Women continue to prosper. Without counting the distinct organization of Girton College, the number of students attracted to Cambridge by these lectures has this term risen to eighty-two. Of course it has not been at all easy to accommodate so many students; but, in addition to the residence of thirty-two at Newnham Hall, and sixteen in Norwich House under Mrs Torry, five are accommodated this year in a small house under the care of Miss Wilkinson. Other students are residents in the town of Cambridge. Altogether, during 1878-79, 101 students have been attending the lectures of the Association. Many were examined in the Higher Local Examination last June, and twenty-four first classes were obtained. Two students have reached the standard of the Classical Tripos, one attaining a second class. Miss Lawrence would have been placed in the second class in the Natural Sciences Tripos if examined otherwise than informally, and she is now demonstrating, under the direction of Dr. M. Foster and Mr Balfour, for the students of the Association who are attending their courses of lectures on physiology and comparative anatomy.

Lectures have been delivered in the halls of King's and Christ's Colleges on science and history subjects, which have been opened to women. The chemical laboratory at Newnham Hall has been completed, and found of great advantage.

The new hall at Newnham is rapidly being proceeded with, and the Newnham College Association will be formally constituted, so that no profit will be devoted to any other purpose than carrying on the work of women's education, the company who built Newnham Hall at first having given up the right of dividend, which, indeed, was never really intended to be exercised.—*Athenæum.*

* Joseph Barber Lightfoot, D.D., Lady Margaret's Professor of Divinity, now Lord Bishop of Durham.

† James Clerk Maxwell, of Glenlair, M.A., Professor of Experimental Physics, died in Cambridge, Nov. 5, 1879, aged 48.

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The Cambridge Review:

A JOURNAL OF UNIVERSITY LIFE AND THOUGHT.

No. 7.] WEDNESDAY, NOVEMBER 26, 1879. [PRICE SIXPENCE.

SUMMARY OF NEWS.

The draft scheme of the Cambridge University Commissioners has been printed, and we are able to lay before our readers this morning many important particulars. The present scheme is concerned only with the University statutes, and contains the regulations under which new Professorships and Readerships are to be established. The revolution is, after all, to be half-hearted, and therefore, we fear, foredoomed to failure. The University is to undertake teaching on a wide scale, but no sufficient provision is made for the efficiency of this teaching, inasmuch as the salaries of both Readers and Lecturers are to be fixed and will not depend apparently in any way on their energy or success. So long as this principle is maintained, it is useless to hope for a system of lectures which will meet the requirements of undergraduates. All interest now centres in the action of the College Commissioners. Even in those Colleges which have been most ready to contribute to the needs of the University it is felt that the sum asked for is exorbitant, and surprise is expressed that provision is not made rather for the maintenance of museums and laboratories than for readerships at high salaries, and without proper precautions.

The memorial to Lord Rayleigh inviting him to become a candidate for the chair of Professor of Experimental Physics, has been signed by 125 out of the whole number (300) of members on the Electoral Roll.

At the poll for the vacancy in the Council of the Senate, Prof. Paget was elected by 89 votes against 88 given to Prof. Stuart. As the late member was a Liberal in University questions, this is a gain of two votes on a division to the Conservatives.

The Moral Sciences Tripos began on Monday last. There are, as usual, but few candidates, of whom, however, we expect to see nearly half in the first class.

There has been unusual activity on the river this week, and owing to the crowded state of the Long Reach, races have been rowed as early as ten in the morning. We shall hope to see some results next Lent Term. The Trials will be rowed on December 4th, and an exciting contest is expected.

The mystery which has long shrouded the doings of the Goldie Bridge Committee is at an end, and the scheme is finally pronounced impossible. A University Boat House is to be erected with the funds, and the subscribers are not likely to make any objection to the diversion of the fund to so good a purpose.

Anyone who has a few shillings to spare next Monday and Tuesday might do worse than stroll up to Addenbrooke's Hospital, visit the Bazaar in the Nurses' Dining Hall, and return with a light heart and pocket. The one held last year furnished and established both the children's ward, and the Training School for Nurses, but about £100 a year is required for the maintenance of the ward, and the authorities are very anxious to provide this without encroaching on the general funds of the Hospital.

Mr. Brandram recited "Macbeth" at the Guildhall on Monday. The representation of the different characters was most vivid and lifelike, and evoked frequent and hearty applause. The audience, however, was not so large as the elocutionist deserved.

At last a "Skating Championship" of England has been formally established. This statement will probably surprise the readers of the accounts of the various "Championship" contests of last winter, but in truth their claim to be called championship contests was about as valid as might be the private venture of any speculative individual to hold a championship meeting in any branch of athletics. The Committee includes the Mayors of some half dozen Fen boroughs, and an equal number of M.P.'s, besides many University men interested in athletics.

The sixth Union Debate took place last night. We subjoin the official report:—Mr. S. G. Ponsonby, Trinity College, President, in the chair. Mr. F. P. Gervais, Trinity, moved: "That this House approves of the establishment of Municipal Theatres under the direction of a central school of acting."

SPEAKERS.

Ayes.	*Noes.*
Mr. F. P. Gervais, Trinity.	Mr. H. J. Taylor, Down.
„ W. T. Kirkpatrick, Trin	„ O. Rigby, St. John's.
„ N. C. Hardcastle, Down.	„ G. W. C. Ward, St. John's.
„ T. E. Scrutton, Trin.	„ L. J. Jones, Trin.
„ L. Renouf, Trin.	„ A. W. Newton, Trin.
„ E. R. Christie, Non-Coll.	*Neutral.*
„ C. A. E. Pollock, Trin.	Mr. E. A. Parkyn, Christ's.
„ E. M. Sympson, Caius.	„ W. E. Reddie, Trin.

The honourable opener having replied, the House divided. Ayes 52; Noes 33. Majority for the Motion—19.

CALENDAR FOR THE WEEK.

WEDNESDAY, November 26th.—General Examination begins. Choir Mutual Aid Concert at 8.0. Church Society at 9.0.

THURSDAY, November 27th.—Philological Society at 8.30.

FRIDAY, November 28th.—Christ's College Scratch Fours.

SATURDAY, November 29th.—Special Examinations for Ordinary Degrees begin. St. Catharine's and Christ's College Trial Eights. Annual Dinner of Philosophical Society at 7.15.

SUNDAY, November 30th.—(1st Sunday in Advent.).—Select Preacher, the Hulsean Lecturer, the Rev. V. H. Stanton, M.A., Trinity College. Subject of the first Hulsean Lecture, "The significance of the belief that Jesus is the Christ."

MONDAY, December 1st.—Natural Sciences (Part II.) and Historical Triposes commence. Meeting of Electors to University Scholarships. Antiquarian Society at 8.

TUESDAY, December 2nd. Downing College Brockden (light) and Freshmen's (tub) pairs.

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THE RIVER.

During the past week the river has presented a very busy aspect, and it has been no uncommon occurrence to see a score of eights in the Post reach at once. Nearly all the clubs have now introduced the practice of having trial eights during the October term, with very beneficial results, and we may reasonably hope to see the fruit of these labours in the Lent Races of 1880. On Saturday the First Trinity B.C. had a grand field day, and some very fair rowing was exhibited in their sliding seat trials, for which the crews had been worked up. More length of stroke was needed, and less anxiety at the finish to hurry the hands away before they had fairly reached the chest. Between their fixed seat trials an excellent race resulted; a light but plucky crew winning by a second from a much heavier crew, who gained second place by a couple of seconds only. The Jesus trials, of which there appear to be three skeleton crews, are not so good as might be expected from the premier club. They will not be rowed for some little time, as the many changes they have been subjected to have militated greatly against the crews getting together. The Lady Margaret trials are but sorry crews when we reflect on the coach power available in this club; yet it is seldom that the more experienced oarsmen of this club are to be seen down the river, instructing their successors and endeavouring to supplement the teaching of example by precept. It appears to be an unusual thing for Captains of clubs who have served their year and yet are in residence to continue to place their services at the disposal of their clubs. There is little doubt that all the College trial eights would be vastly improved by more attention from the old and tried members of the clubs. It is extremely difficult, in fact well-nigh impossible, for men rowing in the 'Varsity Trials to do much more than "tub," yet there are many who might be doing good work for their colleges directly, and so indirectly for their University, and who nevertheless are content to allow others to do work whose experience is limited and who would themselves greatly benefit by receiving, rather than giving advice. Among the other crews perhaps the Clare eights show to most advantage. The 'Varsity Trials have now been settled for about ten days, and are showing vast improvement daily under the care of the President and Mr. W. B. Close. At a critical moment, when the Hon. Sec. took a seat at 7, it seemed as if the whole labour of coaching would devolve on the President, when the opportune arrival of Mr. Close set these fears at rest. This gentleman, who thus appeared as a "*Deus ex machinâ*," kindly undertook the preparation of the crews in conjunction with the President. His great success with the trial eights in 1875, and their outcome, the magnificent crew of 1876, which was selected and trained by the brothers Close "*par nobile fratrum*" augurs well for the crews of this year. It is to be hoped that the crews will be able to have a preliminary row over the Ely course before December 4th, on which date it has been definitely arranged to have the race. At presen Baillie's crew (with five men who rowed last year) is more taking in appearance than Davis' boat, but the latter shows to greater advantage day by day, and we may confidently expect a keen struggle next week. The crews are as follows:—

G. M. Kingston (L.M.) (bow).	H. Swift (Caius) (bow).
2. R. L. Knaggs (Caius).	2. P. L. Jones-Bateman (Clare).
3. W. Barton (L.M.)	3. R. D. Prior (Queens').
4. P. W. Atkin (Jesus).	4. J. H. Gubbins (First Trin.)
5. P. Roden (Caius).	5. C. N. Armytage (Jesus).
6. W. Warlow (Queens').	6. A. Nimmo (First Trin.)
7. E. Weldon (Caius).	7. J. A. Watson-Taylor (Magd.)
R. D. Davis (First Trin.) (str.)	W. W. Baillie (Jesus) (str.)
B. S. Clarke (L.M.) (cox.)	H. Woodhouse (cox.)

JAMES CLERK MAXWELL. II.

Professor Maxwell's work of original research began early in his life and continued with unabated vigour till quite recently. Indeed the number of papers, addresses, and letters of which he was the author, in the various scientific journals of the last twenty years, is quite surprising. For instance, turning over the back numbers of *Nature* since its commencement I found but one volume in the index of which his name did not appear.

Optical problems seem to have first attracted his attention.

In 1848, when seventeen years old, he paid a visit to William Nicol, the inventor of the Nicol's prism, who shewed him some of the beautiful chromatic effects of polarized light. On his return home Maxwell constructed a reflecting polariscope of glass and cardboard, and with it he examined the phenomena presented by pieces of unannealed glass, which he prepared himself. He copied carefully in colours the appearances seen in the polariscope, and sent some of his figures to Nicol, who in return gave him two prisms, now in the Cavendish Laboratory.

Early in the following year, while still a student under Prof. Kelland, he contributed a paper to the Royal Society of Edinburgh on the "Theory of Rolling Curves," a subject which seems to have attracted him "because it affords the means of tracing mechanically various curves." It is interesting to notice that this, his first published work, was on a subject of pure mathematics.

But he had not forgotten his visit to Nicol, and the pretty experiments with the polariscope raised the desire to account for them theoretically.

The phenomena observed had been produced by subjecting glass or some other singly refracting substance to a force under the action of which it behaves as a doubly refracting medium. To investigate them, it was necessary to know the relations between the stresses or internal pressures at different points of the body, and the strains or alterations of form produced by them.

These relations had been discussed previously by Navier and various other continental mathematicians on certain assumptions as to the action between the molecules of which the body was composed. Their conclusions, however, had proved at variance with experiment. Maxwell in a paper published in 1850 (*Edinburgh Phil. Trans.* Vol. XX.,) substituted for the assumption of Navier two axioms as the result of experiment, and arrived at equations which, as he states, had previously been found by Cauchy, (*Exercices d'Analyse*, Vol. III.,) starting from another hypothesis, and by Stokes, (*Camb. Phil. Trans.* Vol. VIII.,) in his paper on Fluid Friction. They had also been deduced by Green in a paper on the Reflexion and Refraction of Light, read before the Cambridge Philosophical Society in 1837, from considerations depending on the fundamental principle of the Conservation of Energy, but of this Maxwell would appear to have been unaware. Green's name at least is not mentioned in an otherwise full list of references.

Having found his equations, he proceeds to apply them to examples, choosing always such as could most easily be submitted to experiment, and using in most cases the doubly refracting properties produced as the most satisfactory method of testing his results. Light, he used to say, was our best analyst, and one which seemed to afford most hope of success in problems connected with the ultimate molecular constitution of bodies. When we remember that the paper was written when the author was nineteen, before he came into residence at Cambridge, we can form some small idea of the power of the mind we have lost.

For the next three years his time and attention were fully occupied with work for the tripos, but he appears shortly after his degree as a contributor to the Cambridge Philosophical Society in a paper on the "Transformation of surfaces by bending" (*Camb. Phil. Trans.* Vol. IX).

In the year 1855 Electrical and Magnetic phenomena, whose laws he was to do so much to unfold, seem to have attracted his attention. He had read Faraday's *Experimental Researches*, and felt it to be his mission, "to attempt"—quoting his words, written then—"not to establish any physical theory of a science in which I have hardly made a single experiment," but "to shew how by a strict application of the ideas and methods of Faraday the connexion of the very different order of phenomena which he has discovered may be placed before the mathematical mind." This then was the object of the paper on "Faraday's lines of force" (*Camb. Phil. Trans.* Vol. X.). A few sentences from the introduction will shew us the aspect

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from which he then regarded the subject. After a reference to the labour of getting up the mass of intricate mathematics which was then necessary to appreciate the requirements of the science, he proceeds: "The first process, therefore, in the effectual study of the science must be one of simplification and reduction of the results of previous investigations to a form in which the mind can grasp them. The results of this simplification may take the form of a purely mathematical formula or of a physical hypothesis. In the first case we entirely lose sight of the phenomenon to be explained, and though we may trace out the consequences of given laws, we can never obtain a more extended view of the connexions of the subject. If we adopt a physical hypothesis, we see the subject through a medium and are liable to the blindness to facts and rashness in assumption which a partial hypothesis encourages. We must therefore discover some method of investigation which allows the mind to lay hold at every step of a clear physical conception."

This could be done by means of physical analogies.

Sir William Thomson had already pointed out that the mathematical equations determining the flow of heat in a body are identical in form with those which determine the distribution of force due to a system of particles attracting according to the Newtonian law. Here then was a physical analogy.

Now most of Faraday's results involved the idea of "lines of force." If we have a body electrified in any manner, we can find, at any point in its neighbourhood, a mathematical expression for the force which it would exert on an electrified particle placed there. This force would in general be definite in direction and amount.

Suppose, then, we start at any point and draw a line such that its direction at each point as we move along it shall coincide with that of the force at that point. Such a line is called a line of force. Maxwell showed that these lines of force coincide in direction with the lines of motion of a uniform fluid moving under certain pressures in the space considered; and, moreover, that if we treat the lines as tubes of small variable section, we can adjust the section so that the velocity of the fluid at each point represents the intensity of the electrical forces at that point. In the case of a perfectly arbitrary system of forces there will be in general interstices between the tubes; but if the forces be due to electrical or magnetic action, the whole space is filled with tubes, and from a consideration of the motion of the fluid in them, many of the laws of electrical and magnetic phenomena may be deduced.

Again, Faraday had come to the conclusion that many facts in electro-magnetism could be explained by the conception of a state into which all bodies are thrown by the presence of magnets or electric currents. This he called the Electrotonic State. This state, so long as the magnets and currents producing it remain the same, does not manifest itself by any known phenomenon, but any variation in them gives rise to a variation in the electrotonic state, indicated by a current or tendency to a current in the body. Maxwell, guided by the analogies established in the earlier part of his paper, was enabled to find a mathematical expression for Faraday's Electrotonic State, and from it to deduce the laws, already established by Faraday and others, regulating the electro-magnetic induction of currents.

In later papers the ideas here originated received further development. It seems however on the whole preferable to consider Prof. Maxwell's works in chronological order, and his next published paper is an essay on "The stability of the motion of Saturn's Rings," which gained the Adams Prize in 1857. After stating that no practical use has ever been made or is likely to be made of the rings, he continues in the true spirit of science, "When we have actually seen that great arch swung over the equator of the planet without any visible connexion we cannot bring our minds to rest. We cannot simply admit that such is the case, and describe it as one of the observed facts in nature not admitting or requiring explanation. We must either explain its motion on the principles of mechanics, or admit that in the Saturnian realms there can be motion regulated by laws we are unable to explain."

Laplace had shewn that a solid uniform ring could not thus revolve about a planet, the slightest displacement of the centre of the ring from that of the planet would originate a motion which would be never checked till the ring reached the surface of the planet.

Maxwell therefore considered the effect of loading the ring at one or more points, and proved that this would account for the motion, but that the load necessary would be so great that it would become visible to us as a satellite in the ring, and this is not the case.

There remained then the assumption that the ring was fluid or else consisted of a large number of very small separate solid particles. Either of these was proved to give a possible form of motion, and such therefore is in all probability the nature of the ring. Its motion has been "explained on the principles of mechanics."

The next important paper, that on "the Theory of Compound Colours," was read before the Royal Society, March 22nd, 1860. Newton (*Optics* Bk. I. part 2) had shewn that the sensation corresponding to a given colour may be excited in various ways. Suppose we take light from three or more different parts of the spectrum and combine the effect. A certain definite colour sensation will be produced in the eye. But we can also produce this sensation by light taken in proper proportions from other parts of the spectrum. And in his *Optics* is given a rule "accurate enough for practice, though not mathematically accurate" for determining the colour due to the combination in definite proportions of any number of homogeneous rays.

Maxwell had already (*Edin. Phil. Trans.* Vol. XXI., *Brit. Ass. Report* 1856) investigated the combination of colours by means of the rapid rotation of discs coloured differently in different parts. In the paper now before us he proved by means of a simple instrument called the colour box, invented by himself, that any given sensation may be produced by combinations in due proportion of rays taken from three parts of the spectrum, and that if we select three rays as primary, all other colours might be produced by proper combinations of these. If for example we wish to produce a certain colour D, simple or compound, and have already taken amounts of colours A and B, we can always find a third colour C which, when combined with A and B, will give us D. But it would happen frequently that to produce D we should have to subtract C from A and B. This would mean that the sensation arising from C and D combined is identical with that arising from A and B. It is shewn, however, that there are three primary colours by the arithmetical *addition* of which, in proper proportion, any other colour may be produced. Probably these three elements of colour correspond to three different sensations in the eye itself, and hence a body appears to us of a definite colour because it excites these sensations in the eye each in its proper proportion. Moreover the experiments tended to confirm the conclusion that colour-blindness is due to the absence of one of the three primary sensations.

For this work Professor Maxwell received the Rumford Medal of the Royal Society, Nov. 30th, 1860.

R. T. GLAZEBROOK.

[To be continued].

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PARTIES AT CAMBRIDGE.

Regarded as an University, Cambridge is distinguished from the outer world by many positive characteristics; such, for instance, as Senior Wranglers, Senators, a compulsory mathematical education, and many others which will occur to every reader of the *Review*. There are on the other hand things in the outer world which are not known at Cambridge, and this also will render it more easy for an analytical enquirer to distinguish Cambridge from the rest of the Universe. Among these negative characteristics of Cambridge, one of the most marked is that absence of parties and party movements whereby some other places are troubled. It is said that in the University of Oxford there are many clubs and associations, in each of which people holding the same opinions are enrolled for the purpose of propagating their various tenets. Travellers also say, though they probably herein exaggerate, that at some Oxford colleges the freshman on arriving is summoned, as he hopes for social success, at once to declare his principles of religion or politics.

It is known that some time ago a fortress was built at Oxford wherein might be preserved the sacred truths of Conservatism, and that—no doubt in a spirit of paradox—it was named after Canning. Upon which certain other Oxonians formed themselves into a rival association, and, looking round for a representative Liberal statesman, fell upon the unlucky name of Palmerston. This last club is the better known because it gave its opening dinner at a critical epoch in the Eastern Question, and the chiefs of the Opposition took the occasion to make a demonstration in force. Liberalism was installed at Oxford amid much trumpet-blowing. Why is it so difficult to imagine a like scene taking place at Cambridge? It may be that the Pitt Club had once a political bias; and this is rendered the less improbable both by its name and by the presence in its vestibule of a bust of that famous statesman. The name and the bust may be survivals; but it would now be certainly most unjust to accuse the Pitt Club of any political tendencies. Again, it is darkly rumoured that a certain society exists at Cambridge which meditates some changes in Church and State, such as the overthrow of the present religion and the establishment of a republic. But the existence of this society is so obscure as to be almost problematic.

It is certain that we at Cambridge are on the whole less organised than our brethren at Oxford, and we may claim credit for it at least on the score of originality in this age of Birmingham six hundreds and Tory majorities. Is it that we are less "intense" than others are? or is it that we are more sceptical? or is it that we are less self-confident? It may be that we are influenced by a feeling which has long been gaining ground that the sight of the absolute truth is granted to no man: that truth is neither here nor there, but present everywhere in some proportion, always mingled with error; and that all we can do is to strive to advance from a lower aspect of truth to one higher. It was when men first began to doubt of the possibility of attaining to absolute truth that they began to tolerate the opinions of others. At any rate, it is better that a man should not suffer under the proud consciousness of having attained to the truth of all things before he has taken his degree. A man whose opinions are already independently formed is perhaps justified in using party organization as a working instrument; but it is quite another thing to allow party spirit to shape the opinions of the individual. Hence the evil of party movement in a place of education like Cambridge, of which the end is the formation of character. It is good that in such a place everything should be discussed, nothing decided. Otherwise, instead of producing men who can think for themselves, Cambridge is likely to turn out solemn young Whigs or Tories, Anglo-Catholics or Positivists, or what not, with opinions all ready made and unalterably fixed for life. This is a weakness which can perhaps be excused in youths of ancient family, whose opinions are entailed like the land, and predestined by the action of buried ancestors and the necessities of a county position; but it is a thing melancholy to see in those who enter life under easier circumstances.

Of course the judicial and impartial frame of mind to which a Cambridge education is favourable may seriously impair the success of men in the race for public honours. Party organization plays so capital a part in the working machinery of the present constitution, that it is difficult to see how a man who is not either very one-sided or somewhat unconscientious can ever rise to be a successful statesman. How great rulers are to be evolved out of such training is one of the hardest problems to which the modern development of the English constitution has given rise. Meanwhile a Cambridge education may greatly unfit men for such a career; and Oxford has certainly been the more noted of the two universities as a school of modern party-leaders. Goethe has said that thought expands but lames, while action narrows but invigorates. The habit of looking at two sides of a question is one which it is not easy to acquire when once the mind has fallen under the bondage of prejudice, and it is one which it is very easy to lose. It is also not the most pleasant position to hold, since Latitudinarians of every kind are exposed to attack from two sides at once; while at the same time it is not likely to command applause so as to attract the many, since it is always less trouble to take a narrow than a broad view of any subject. But the more rare this habit of mind is in the world at large, so much the more pains should we take to maintain it in the University which has so long been its stronghold.

It is for these reasons that I, for one, view with alarm any proposal to establish party organization at Cambridge. The man who has been allowed to find his way for himself, and to form his own opinions amid free and open discussion, has received a better education, and is far more likely to attain to a true philosophy of life, even though he fall into some error, than he who has been taken in hand and guided from the first by authorities whom he is taught to regard as infallible.

This is the fundamental objection to such an institution as the proposed Selwyn College, and it has been forcibly urged by a writer in a previous number of the *Review*. A letter was written in reply which was mainly occupied in asserting the width of views of Bishop Selwyn. He was undoubtedly a great man, one of those heroes of action to which this country owes so much, but this does not in the least meet the main contention, which is, that to found in Cambridge a college with any leading idea or purpose whatsoever is contrary both to the ancient tradition of the University and to a rational view of her proper work.

B. H. HOLLAND.

CORRESPONDENCE.

SUGAR-TONGS.

To the Editors of the Cambridge Review.

SIRS,—Once more, Art has made an onslaught upon Nature.

We are, Sirs, an old institution; our business having been established no less recently than 4004 B.C. But we should be the last to plead "vested interests," even in a matter which touches so closely our dearest privileges. We admit, in short, that our very antiquity is an argument wherewith we may be easily annihilated. Every day our enemies increase in number and strength; amongst the latest reinforcements to the ranks of our foes

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being Science, Education and Hygiene; and—latest of all—"Cleanliness," who, doubtless with reason, boasts himself to be near akin to "Godliness." We feel assured that it would be futile to prolong the struggle further, and, bowing to inexorable fate, we resign all claims to the patronage of Cambridge undergraduates. In doing so we acknowledge with gratitude the large share of favour hitherto bestowed upon us, and we trust that it has not been altogether unmerited.

Our design, Sirs, in penning these lines is to announce, through the publicity afforded by your columns, that we hereby withdraw ourselves from Cambridge and from the notice of its academical population, and that we now betake ourselves to the slums and alleys and other shady places of the earth, where only, indeed, we are fitted to exist.

We are, Sirs,
Your obedient servants,
FINGER AND THUMB.

Cambridge, Nov. 14, 1879.

To the Editors of the Cambridge Review.

Sirs,—I think a few words are called for, in reply to a letter which appeared in the last number of the *Review*, objecting to the use of the hands in the place of the sugar-tongs. I suppose that most freshmen on joining the University are surprised at this seemingly uncivilized custom, for any man who was guilty of such a breach of etiquette in society elsewhere, would certainly be considered an ill-mannered boor. Nevertheless this fact does not prove that the practice is either boorish or uncivilized. It simply proves that it is contrary to the manners of society in this country.

For most men—the '*cleanly*' undergraduate perhaps excepted—do not consider themselves guilty of '*piggishness*' when using their hands to eat bread; and why therefore should they be considered so when helping themselves to sugar in a similar manner? Indeed in signing himself, "Cleanliness is next to Godliness," your correspondent makes rather a disagreeable insinuation that members of the University are in the habit of eating their meals with '*unclean*' hands, an insinuation—I may add—which most of them would indignantly repel. I must, therefore, if your correspondent will have it so, sign myself

Your obedient servant
A 'PIGGISH' UNDERGRADUATE.

Nov. 12.

C. U. R. V.

To the Editors of the Cambridge Review.

SIRS,—With reference to your Corps paragraph of Nov. 12th, I should like to say that a man who has drilled for several years in a school corps requires more than the average enthusiasm for volunteering to face the 32 recruit drills of his first year. I imagine he thinks them to be unnecessary in his case.

I am, Sirs, yours,
J. FARQUHAR.

Pembroke College,
Wednesday.

THE MATHEMATICAL TRIPOS.

To the Editors of the Cambridge Review.

SIRS,—Will you permit an outsider, though by no means an uninterested one, to add a few lines to those of "a College Tutor" in your *Review* of the 15th instant.

Take the case of the young men who have been studying Mathematics, with or without Private Tutors, for the last three years. Some talented men will rise by their own merits to the highest places. Some, by carelessness, or of purpose, content themselves with a mere "degree." But there are many who, with some taste for Mathematics, and a good deal of application, are now preparing for the decisive test at the Senate House after next Christmas. Some of them have been filling themselves with more matter than they can digest. Others have wisely refused to study more subjects than they can master, and have done their best to master them.

Will the Examination this year sift the chaff from the grain?

I have studied a little, lately, the Examination Questions of the last few years, and it seems to me, (I say it, as an outsider, in all humility) that they contain a very palpable fault. They are too difficult. They rather test what the candidates do not know, than what they do.

Of course in the closing days of the Examination, the questions in the highest subjects must not only be difficult, but very difficult, in order to bring the best men to the top. But I doubt whether, taking the questions as a whole, the best methods have been secured to sift the real students from the men who have been merely "crammed."

My reason for so speaking is this.

I have before me the Reports of the Moderators and Examiners after the Tripos Examinations of 1876 and 1878. In 1876, out of 18,000 marks assigned to the questions, the average marks of the first nine *Senior Optimes* was only 1738—not one mark out of ten. In 1878, out of a total of 28,000 marks, the average of the first ten Senior Optimes was only 2,100—not one out of thirteen.

And yet we are told gravely in the regulations for the Examination, as set forth in the Calendar, that the "riders" to be set shall arise directly out of the Propositions, or "Book-work," and that in the papers set in the first six days (other than Problem papers) the questions are to be such as well prepared students ought to answer in the time allowed for the paper.

Surely, Sir, the "Upper Ten" in the Second Class ought to be "well prepared students," else Cambridge dispenses her honors too lightly. And yet an outsider, judging only by the small number of marks gained out of so large a total, would hardly so esteem them. But on studying the questions themselves the mystery is solved. The Examiners forget that they were once examinees. Of course an examination paper is a work of art, and there seems to be an ambition on their part to turn out artistic papers of questions, rather than those which will directly sift and test the men to be examined.

I see that the Mathematical Examinations' Syndicate reported last April that "the pressure upon the Candidates for Mathematical honours" arising from the excessive competition for places in the Tripos—"which has led them to attempt matter beyond their grasp"—"would be further relieved, and that, at the same time, sound knowledge and accurate work would be greatly promoted, if both the book-work questions and the problems proposed in the Examination were generally of an easier character than they have lately been." Exactly so.

I can now quite understand why the average marks of the first ten Senior Optimes was not higher. The questions were too hard.

It is said, Mr. Editor, that it is easier to write a long sermon than a short one. I wonder if easy riders and easy problems are harder to set than difficult ones?

If so, all the more honour to the Moderators and Examiners of 1880 if they will thus take more pains to gain for themselves less honour with more trouble, if only they thereby secure the right men in the right places when the list comes out.

The reason for my troubling you with this letter, and at the same time for withholding my name, may perhaps suggest itself if I subscribe myself

Yours faithfully,
Oct. 31st, 1879. PATER FAMILIAS.

BREAKFAST.

To the Editors of the Cambridge Review.

SIRS,—Is breakfast too common-place a subject on which to offer a few remarks?

The invitation is given; "I say, come in to breakfast to-morrow"; you accept; you arrive; you take your place at the table; and what is expected of you?—To demolish, first a fried whiting, or a help of cod au gratin; then part of an omelette; next a cutlet or two and some kidneys; while some kind hosts consider butter'd eggs indispensable, and others make you eat a basin-full of porridge, first of all, "just to give you an appetite." What is the result? The party separates; some attempt to read, but are overcome by a strange feeling of lassitude; others avail themselves of the easy chair, and light the digestive pipe; and so the morning is wasted. Is this an exaggerated sketch? If not, surely it is time that this absurd fashion of sumptuous breakfasts should be given up by all sensible men.

May I suggest another reason. Most of us will, in the coming vacation, be brought in contact with poverty and distress; will it be a satisfaction to us, when compelled to refuse aid, to reflect that we have lost our ability to help through foolish luxury and extravagance?

Your obedient servant,
Trinity College. W. F. HAMILTON.

THE LAST MEETING OF THE CHURCH SOCIETY.

To the Editors of the Cambridge Review.

SIRS,—I should have liked to head this letter, "The conjuring trick at the last meeting," &c.

But allow me to tell you what the trick was, and how it was done.

Mr. Brownlow Maitland was telling us some most interesting facts about Theism. One fact was that Theism does not consist of conclusions deduced from external phenomena by scientific reasonings, nor from internal phenomena by metaphysical reasonings.

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Another fact was that Theism universally sways human reason; that there are no atheistic communities. A third fact was that Theism is instinctive. A fourth, and most interesting and important, fact was, that Theism meets a threefold need of human nature; (*a*) the need of an explanation of the laws and origin of the universe; (*b*) the need of moral law and of a perfect sanction for it; (*c*) the need of meeting with infinite sympathy to satisfy emotional sensibility.

In short Theism is characteristic of man as man, and is essential to his highest welfare and progress.

So far all was fair and excellent procedure. But now came the conjuring.

You will observe that, so far, we have got the instinctiveness, the universality, and the desirableness of Theism; psychological and sociological facts. These were suddenly thrust into a metaphysical bag; the bag was opened again in a few minutes; and lo, there was produced a fact of an entirely different kind, the *truth* of Theism, an ontological fact. I could not distinguish what went on inside the metaphysical bag. "Instinctiveness" and "universality" seem to have been transformed into "intuitiveness" and "testimony of universal consciousness." Where these are, metaphysical Realism is not far off. They form its supposed justification, and therefore may justify Theism also. The bag is opened, and the trueness of Theism is exhibited to our wondering eyes.

I protest against this procedure. I think the speaker should have been contented with obtaining the two great facts of "instinctiveness" and "universality," together with the immeasurable utility, of Theism. But he should not have dressed Theism in stolen garments.

If we can believe in God without logical demonstration, and if there is every practical motive for exerting our powers of faith, why not trust to these motives alone?

But the speaker tried to argue from "intuition" and "universal consciousness," to a sort of objective validity or truth, which would appeal to our logical faculty, and secure its assistance for our faculty of faith.

If he had simply and dogmatically asserted, "God exists," he would have appealed to our faculty of faith only. But when he said, "I have an intuition of God's existence," he seemed to think he gave a reason for his assertion, which would appeal to our logical faculties. To my mind the one assertion is, as a logical justification of Theism, as simple and dogmatic as the other. And the bringing in of the testimony of the general consciousness of mankind, is merely backing his own dogma by the dogmas of others. As regards any logical reason for believing, we are as far to seek as ever.

I am a Theist. But let us entertain no illusion as to the true basis of Theism. "Intuitive belief" does not form this basis. These words merely express the fact that Theism exists, and exists tolerably universally.

Yours truly,
CRITIC.

THE CAMBRIDGE UNIVERSITY VOLUNTEERS.

To the Editors of the Cambridge Review.

SIRS,—Your short and practical report (in the *Review*, November 12) of the C.U.R.V. for the year ending October 31, 1879, merits the thanks of all who have at heart the interests of the Corps. I am emboldened by your kindly tone to add, if I may, a few remarks critical and suggestive. That the past year should have produced a total (albeit larger than that of the preceding year) of only 178 efficients is, I admit with your correspondent, not a satisfactory state of things; and it might fairly be expected, as he goes on to say, that 2,500 undergraduates should furnish at least 500 volunteers. But after all it is only reasonable that the numbers should have diminished from the 500 strong, who were sworn in 20 years ago before the then Vice-Chancellor (the present Master of Magdalene) in the Senate House. Then there was all the attraction of novelty; then there were not the thousand and one other attractions which have sprung up of late years. That the numbers are less than they were forms, I think, no ground for discouragement.

And lest the words of your report should perchance convey a wrong impression of the present condition and prospects of the corps, it should be mentioned that the total quoted of 178 efficients does not adequately represent the work done; the capitation grant this year was allowed to be drawn for nearly 200 men, and there were at least 60 more who all but succeeded in earning it, and who in fact might have done so if they had been a little better "looked up." I am further enabled to state on the best authority that there is ample evidence of real life and vigour in the Corps. It is at any rate significant that in Trinity (where the military enthusiasm has at times sadly languished) the number of efficients this year is doubled. And, in the battalion, while the total number of recruits last year was 103, this year it has already reached 130.

Now if this rate continues there should be *on paper* nearly 400 names of volunteers *in residence*. Thus it will be seen that the initial expense of uniform and first year's subscription does not, (as might be inferred from your correspondent's report) prevent men from joining; and it may be further questioned whether the necessity of paying a second and third year's subscription is answerable for subsequent defection. My own experience in collecting subscriptions was quite the contrary. Be that as it may, I agree with your correspondent that a bold experiment should be made—not indeed by the abolition of subscriptions, but rather *by the return of the amount to those who earn it by making themselves efficient*. It is even hinted that some such step is in contemplation.

Doubtless too your correspondent's suggestion, that there should be more variety of drill, will receive attention from the authorities. Still they are not likely to draw up a programme of all play and no work.

But I should like to go deeper for explanations of the difference between the paper strength and the actual strength of the battalion. From an observation extending over several years, I affirm without hesitation that the efficiency of the individual companies depends entirely upon the efficiency and energy of the *company officers*. If in a given college or combination of colleges the number of volunteers and efficients diminishes by one half, it simply means that the captain has let his company "go to the dogs." He has in fact been guilty of so gross a breach of trust as would not be tolerated for a single term in a boat captain.

To the suggestion then made by your correspondent I would add the following. Let no man be elected captain (or subaltern) who is not fairly popular in his college. Let him guarantee to go to a "school of instruction" or its equivalent on the earliest opportunity. Let him learn his "Red Book" by heart. Let him know all his men. Let him insist on a knowledge of their duties in his subalterns and non-commissioned officers. Let him if possible be a boating man, even a boat captain. Statistics show conclusively that neither his boat nor his company will suffer. Given these antecedents, I assert confidently that, to use words now I hope familiar to 700 candidates for Part II., it will be "contrary to experience" if his efforts fail. But for the fear of being tedious I could, I am sure, demonstrate that a good company can be kept up and, if our boating friends will, at the same time and by the same men a good place on the river maintained, without undue sacrifice of time or hindrance to study.

Your obedient servant,
EX-CAPTAIN, C.U.R.V.

COLLEGE CORRESPONDENCE.

ST. PETER'S.

The Challenge Sculls were rowed for on Friday morning. In the first heat Galt beat Henman by five seconds, and in the second heat Seed came in some 20 seconds before Brettingham. In the final Galt won after a good race by about 10 yards.

On Monday, the 17th inst., we played a Rugby Union match with Emmanuel, which resulted in our favour by three tries to two (one disputed).

The debate on Saturday had for its subject the admission of women to the several professions. E. T. Littlewood moved the affirmative side of the question, while F. W. Jones opposed in a characteristic speech. The House decided against the proposition by a large majority. Next Saturday, I see that H. H. von Stürmer has the temerity to move, "That Swinburne's poetry is decidedly superior to Tennyson's."

CLARE.

On Wednesday (19th) our Association team was beaten by the Old Harrovians by three goals to *nil*. On Saturday, however, we beat Trinity Hall (R.U.) by four goals to *nil*.

The debate this week was the best we have had this term, for though our meetings are generally well attended they sometimes "hang fire." On Friday night more than seventy members were present, and there was no lack of speakers to discuss the motion "That this House believes in Ghosts," moved by T. H. Darlow. The opposition, led by G. P. H. Frost, was vigorous, but ineffectual, for after a lively debate, to everybody's surprise, and the Sadducees' disgust, the motion was carried by a majority of three.

On Monday night Mr. Bendall, of Caius, read a most interesting paper before the Architectural and Archæological Society on "The Churches of Normandy and Brittany." A discussion followed, and was closed by a hearty vote of thanks to Mr. Bendall for his paper and the use of his rooms, where the meeting was held.

On Monday the Association Match with Sidney ended in a tie,

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each side scoring one goal.

The Clayton Sculls will be rowed on Wednesday, Dec. 3rd.

We are pleased to report that all the Clare C.U.R.V. recruits have successfully passed the Adjutant.

PEMBROKE.

On Tuesday, the 18th, we defeated Christ's (Association) by two goals to nothing. The following day a very scratch team played the Leys School and were defeated by one goal to *nil*. On Thursday, the 20th, our Association team met Corpus on their own ground and vanquished them by one goal to nothing.

The Lawn Tennis Club is gradually assuming a more tangible form. It has been settled that the Captain of cricket shall be *ex-officio* President. Thus for the next year E. M. Sturgis is President: A. A. Macmaster and A. H. Haig were elected Secretary and Treasurer respectively, these three with H. C. Eden form the Committee. It would seem that it was high time a club was formed, as the number of members is already between seventy and eighty.

On Saturday H. C. Pattison moved before the Debating Society that "in the opinion of this House, Dreams, Ghosts, and Spectral Illusions are the result of unconscious cerebration." The Society, however, did not seem to be of this opinion, as after a somewhat lengthy debate the motion was lost. The numbers being 12 for and 20 against.

Our sports came off on Saturday. The day was most unpropitious; the ground being covered with a thin coating of snow, which had no small influence in making the times of some of the events below the average. A full account will be found among the Athletic News.

GONVILLE AND CAIUS.

On Monday night the president of the Scientific Society (Mr. Pattison Muir) read a very excellent and highly suggestive paper on "The place of imagination in scientific investigation." He handled his subject so powerfully that the members of the society seemed somewhat reluctant to enter into any discussion.

At the Debating Society G. Niven moved "That this society deprecates the present condition of the drama, and considers that it might be made a much greater means of popular improvement." J. W. Lodge stood forth as the champion of the present state of the drama, in a paradoxical and somewhat eccentric harangue, which elicited much applause; whilst that quaint humourist, E. Francis, brought down the house by a series of neutral criticisms. The motion was carried by the president's casting vote.

As neither W. F. Cooper nor his paper on the "Evolution of Music" were forthcoming at the meeting of the Science and Art Society, the society, for the first time in its history, was forced to extemporise some other means of passing a pleasant and profitable evening. J. Mackern most felicitously suggested as a subject for discussion "That the sole pursuit of Science is unprofitable": round this the leading intellect of Caius coruscated for the space of "three hours by the Shrewsbury clock."

The Once-a-week. This feast of intellect consisted chiefly in the ballot-box and its accompaniments. However the last quarter of an hour afforded a small amount of literary pabulum, in the shape of readings from Calverly by G. F. Welsford, and a poem of Percy Payne by W. Ridgeway, and by J. E. Lacey's impassioned delivery of a love poem of Byron.

The members of the Shakespearian Society transported themselves to Verona, and for the nonce had their bonds of friendship rent asunder by taking on themselves the deadly enmities of the houses of Montague and Capulet.

Our Trial Eights were rowed on Thursday last, and resulted in a somewhat unexpected victory for E. D. Wither's crew by 4 secs., in 8 mins. 12 secs. The crews were: E. D. Wither's—bow, Grosvenor; 2, Nielson; 3, Lennox-Conyngham; 4, Morris; 5, Cotes; 6, Cossens; 7, Browne; str., Welsford; cox, Dill. J. A. Bratton's—bow, Crawford; 2, Bayley; 3, Chancellor; 4, Morgan; 5, Clarkson; 6, Hicks: 7, Hoffmeister; str., Lacey; cox, Ross. The Pairs will be rowed on Wednesday. The Caius "Olympia" will come off on Wednesday and Thursday at Fenners.

One solitary Football match of the week was a signal success, as we overthrew the men of Magdalene by two goals to none.

CORPUS CHRISTI.

Our association team has during the last week played two matches; the first against Magdalene on our ground, in which the visitors secured 2 goals to our *nil*, and the 2nd on Thursday, the 20th inst., against Pembroke, who succeeded in defeating us by 1 goal to *nil*.

The Total Abstainers and others interested in the question came down in force to the meeting of the Debating Society on Saturday last, when a motion was brought forward by C. E. Dandridge to the effect that "A general practice of Total Abstinence at the present time would conduce to the welfare of the community at large." The votes for the motion were 32, against it 27. We regret that last week we stated in error that Mr. D. R. Burgess brought forward the motion in favour of Vivisection: J. R. Burgess was the proposer on that occasion.

KING'S.

Our football week has been fairly successful. On Tuesday, the 18th, we met Trinity and beat them by 2 goals to 1. This, we believe, is their first defeat this season. On Thursday, the 20th, a match was played against the Old Reptonians, which, after a somewhat uninteresting contest in a fall of snow, resulted in a draw, each side gaining a goal.

In the third round of the Cup Ties we have been unfortunate, being defeated by the Old Harrovians on Monday last by two goals to one. The match was to have been played last week, but was put off owing to the weather.

In the Debating Society, last Friday, N. G. Lawson maintained: "That the poetry of the present had little educational value." After a not very lively debate the motion was declared carried by the casting vote of the President. Next Friday W. J. N. Griffith will move: "That this House approves of legislative checks on population." He will be opposed by A. F. Floyer.

On Tuesday, the 25th, a College meeting was held, with the the purpose, it is rumoured, of deciding the question of union with Cat's.

QUEENS'.

We are sorry to have to allude to those railings again, because they must be such a sore subject with the authorities: but their existence so forcibly intruded itself on the notice of those who kept morning chapel on Tuesday, that the fact must not go unrecorded. At some time after dark on Monday, these objects had been exceedingly glorified: the bars had been painted in bright colours, red, yellow, and emerald green being the most striking. The joke was feeble inasmuch as many rails were untouched, and the perpetrators had not confined themselves to the 'irons;' besides, the whole business was invisible in an hour by the diligent application of brush and turpentine, and the arrangement assumed its pristine beauty. But such gratuitous labour on the part of the unknown, must shame those who ought to right the matter. Is it because the college can't afford to have them painted? Or are they having some swagger new ones made.

On Thursday our Football Team met Cat's on the Piece, and gained an easy victory by one goal and nine tries to *nil*. Our team played well together all through, Hodgson in particular keeping a very sharp look out on the ball both in and out of the scrimmages. The tries were obtained by Bagott, (4), Butler (2), Hodgson (2), Wildman (1), and Dawbarn (1). Bagott kicked the goal. Corpus were unable to get up a team against us on Saturday, but we hope to play them next week.

At the St. Bernard's Society, on Saturday, Giles will move "That this house sympathizes with total abstinence from a social and medical point of view."

ST. CATHARINE'S.

On Sunday we held a Commemoration of Benefactors, the sermon being preached by the Rev. G. F. Browne, B.D.

A. T. Corfield proposed in an amusing speech at the Debating Society "that smoking is a practice productive of more harm than good, and that the force of public opinion ought to be directed against it:" the opponents of the motion apparently thought their position too secure to require the support of argument, and a very close division was the result, the non-smokers carrying the day by one vote. It is but fair to add that several smokers left the house before the votes were taken.

On Friday 21st, we played Queens' at Rugby Union, but were beaten by a goal and a number of tries to *nil*.

CHRIST'S.

The Concert of the C.C.M.S. has been unavoidably postponed until the beginning of the Lent Term.

The Philipp's Pairs were rowed on Saturday, November 22. Three pairs entered: 1, J. E. Stephenson, bow; H. W. Pigeon, stroke. 2, H. J. K. Thompson, bow; K. Jameson, stroke. 3, A. P. Dodd, bow; J. Vaughan Jones, stroke; but the last pair scratched. A close race resulted in a victory for Jameson's boat—who had second station—by two seconds.

In the account for last week the dates for Trial Eights and Scratch Fours were accidentally transposed. The Trial Eights will be rowed on Friday, November 28th, and the Scratch Fours on November 29.

The Debating Society on Saturday, November 22, discussed the subject of Cremation. Mr. Parkyn opened the debate in favour of it, and succeeded in inducing 44 members of the House to support him, while 22 only were opposed to it.

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The Lawn Tennis Club are engaged in defying the weather, by playing off scratch pairs.

CH.C.F.C.—On Tuesday, November 18, we played against Pembroke, under Association rules. They proved too strong for us, and we were finally defeated by two goals to love. On Wednesday our Rugby Union team played their last match, against the Old Marlburians. They had a strong forward team, and were further assisted by Bevan, of John's, who played three-quarter back. For all that, our team showed themselves to be too strong, and after a really hard game were left victors by one goal and one try to nothing. Leeming got the first try, and Hay the second, from which E. J. Lewis kicked a goal. Our forwards played well together, and the collaring of our backs was particularly certain. This match concluded our Rugby Union season. The result is, out of nine matches played, seven won and two drawn; eleven goals kicked for us, three against, twenty-one ties for us, three against. Such a successful season is unparalleled in the annals of our College Football Club.

ST. JOHN'S.

At morning Service on Sunday, a sermon was preached by Dr. Pearson, Bishop elect of Newcastle, N.S.W.

The Debating Society held its fifth annual meeting on Saturday, when Mr. C. H. O. Curtis proposed "That in the opinion of the House those only who have graduated in Honours should be allowed to proceed to the degree of Master of Arts." The motion was rejected, not approving itself to the poll-men of the House. Next week the system of Trial by Jury will undergo the ordeal of discussion, and probably condemnation, at the hands of the Society.

The College has purchased a portrait of Thomas Clarkson, the Abolitionist, and one of its former members. It is from a larger picture, painted about the year 1838, by the same artist, Mr. Henry Room. It will grace the Combination Room, as a companion to the picture of Wilberforce, already there.

H. T. Kemp, first class in Law Tripos 1877, and 1st in second class in Historical Tripos, 1878, has been elected to a Macmahon Law Studentship of the value of £150, for four years. There are now four Studentships, so that one falls vacant in each year.

MAGDALENE.

On Monday the College Sports took place, and in spite of the weather the number of entries was better than it had been for many years, one race producing thirty-five competitors, of whom twenty-eight came to the post.

On the whole we can congratulate ourselves on a most satisfactory meeting, the success of which is in a great part due to the energy of our Secretary, E. R. Yerburgh.

Boat Club.—The Trial Fours will be rowed on Thursday.

TRINITY.

The M. and S. decided on Friday last, by a majority of two, that a reform in English spelling was not necessary. Mr. Heath was the opener, being opposed by Mr. Forsyth. The debate was well sustained throughout, the last speaker being Mr. Cox, of Jesus. A misstatement was made last week about the Secretary of this Society. This gentleman was never flogged at school, nor did he say he was. What he did say was that he had been in a position in which he was liable to corporal punishment at the hands of his school fellows, and that he had also been in a position in which he was enabled to inflict corporal punishment on others, and that his character had been improved by both, especially the latter.

The Trinity Etonians played an Association football match with the so-called "rest" of Trinity, on Thursday last, in the result of which was a tie; the "rest" scoring two goals in the last five minutes.

The Trinity Athletic Sports were held on Monday and Tuesday, Nov. 18th and 19th. Third Trinity and King's had theirs two days later.

The undergraduates of Trinity College are delighted to hear that the expenses of the High Table have been curtailed. When will the authorities take steps for the suppression of the extravagance of those members of the College who pay more than two shillings a day for a dinner, which could surely be supplied at a much smaller price, and yet leave the cook a considerable income over and above other profits and the £600 a year which he gets from the College.

T.A.F.C. v. Kings':—Played on the King's and Clare ground, on Tuesday. Our first defeat, by 2 goals to 1; *v. St. John's 2nd*:—Played on Wednesday, and resulted in a victory by 3 goals to 1; *v. Trinity Etonians* (Cup Tie);—A most exciting match, played on the King's and Clare ground; the Etonians scored 2 goals soon after the commencement; nothing further was scored till within 10 minutes of time, when we got 2 goals; leaving the match a draw.

On Friday and Saturday we were to have played Emmanuel and Caius, but unfortunately neither club could bring an eleven.

The T.B.C. Trial Eights were rowed on Saturday, the 22nd, there were two 1st Division sliders, coached by Messrs. J. H. L. White and C. B. Labatt, and three fixed seat eights coached by Messrs. B. S. Biram, G. P. Trevelyan, and R. D. Guinness. Sliders—J. H. L. White's Boat: Bow, J. L. Evans; 2, L. Beard; 3, D. P. Kingsford; 4, T. E. Jackson; 5, T. E. Cundy; 6, W. Malden; 7, M. Wills; stroke, J. W. Pennyman; cox, R. M. G. Dill. C. B. Labatt's Boat: Bow, J. F. Kieser; 2, J. C. Haviland; 3, W. F. Pym; 4, J. C. A. Walker; 5, J. W. Rudd; 6, R. Donovan; 7, E. D. Ritchie; stroke, S. C. S. Hammond; cox, W. E. Blathwayt. Labatt's boat, with 2nd station, by rowing a faster stroke, gained about a length in the Post Reach, but in the Gut and Plough Reach White's boat picking it up and rowing a good long stroke gradually drew away and won by two lengths. In the fixed seats Trevelyan's boat won by three seconds, Biram's and Guinness's coming in second and third, within two seconds of each other. The following are the names of the winning crew:—Pearce (bow), Acton, Stevens, Goodman, Humphreys, Torrey, Hutchinson, Synge (stroke), Taylor, (cox).

The Freshmen's Sculls took place the same morning. In the first heat F. W. Fox beat B. Keightley, who destroyed his chance by running into the bank. In the second heat S. P. Smith beat H. R. Shield easily. The final ended in a easy win for F. W. Fox.

"The Irregulars" met on Thursday evening, and decided by a majority of one that "the present state of the land question in Ireland calls for additional legislation." The motion was ably brought forward by E. Weldon. "Cremation" will be discussed this week. The Society was photographed on Saturday morning by Messrs. Hills and Saunders.

EMMANUEL.

The Trial Eights were rowed on Saturday. There were two boats stroked respectively by A. T. Whistler and T. Kneale. The latter drew the first station, and rowing a slower stroke than Whistler, lost considerably in the Post Reach, but quickening in the Plough, his crew drew away again, and after a good spurt in the Long Reach won by about fifteen yards. The following comprised the winning crew: Bow, Fukes; 2, Pierce; 3, Dunicliff; 4, Browne; 5, Chataway; 6, Bulstrode; 7, Thornton; stroke, Kneale; cox, Gundry. There were seven boats in for the Scratch Fours on Monday, the winners were; Bow, Clayton; 2, Browne; 3, Piggott; stroke, F. Whistler; cox, Hall. The last races in the Long Reach were very close, and, as usual, the prize was not to the boat with the greatest number of first boat men in.

At the Debating Meeting next Saturday, Hopkinson will endeavour to persuade the House to approve of Disestablishment.

SIDNEY.

The Trial Eights are fixed for Saturday next. In the Fives Handicaps only six men are now left in; they have been drawn as follows, Shaw and Edwards to play Mr. Phelps and Woodhouse, Mr. Smith and Loney a bye.

On Saturday the Debating Society met for the last Debate of the term. The usual political question was discussed as a fitting termination to the session, the President moving, "That in the opinion of this House the present Government is unworthy of the confidence of the Country." Nine members took part in the debate, four speaking in favour of the motion, and five against it. In the end the House expressed itself very strongly in favour of the Conservative cause, rejecting the motion by twenty-one votes to four. Next Saturday the usual terminal elections are to be decided.

On Monday we played a football match with Clare; the game was a good one and evenly contested, and ended in a draw, each side scoring one goal.

DOWNING.

We now have two eights down every afternoon, preparatory for the Trials, which come off on Tuesday, December 2nd, and which we hope will prove a success.

The Debating Society met in G. Bradshaw's rooms on Saturday evening. G. Stacey moved "That this House approves of the drama as a means of education," and was successful in carrying his motion, the voting being 13 to 4. Next Saturday will be our last debate. No subject is given out; the Chairman will choose a subject, and call on any member, at his discretion, to open the discussion in five minutes. Our last debate of this description was a great success.

NON-COLLEGIATE.

FOOTBALL (R.U.)—*Non-Collegians v. The Leys School*: A match was played on Thursday last on the ground of the latter, and resulted in a victory for the Leys by two goals and three tries to nothing. The N.C. team consisted of Lee, Owen, Banham, Dickenson, Jepson, Cameron (captain), Sherrington, Moore,

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Williams, McCubbin, Hale, Sutton, Wanton, Cuffe, Poole. The umpire was Buncombe, C.U.F.C.

DEBATING SOCIETY.—Nada Lal Ghosh, in a very able speech, proposed "that Indians were sufficiently advanced in education to be allowed to assist in the administration of the country, and that a system of representation be introduced in which they might become members of the Vice-Regal Council of that Empire." The motion was passed by a large majority.

PEMBROKE Correspondence (last week).—Our Rugby Union match against Caius was won by 2 goals 2 tries to 1 goal.

UNIVERSITY INTELLIGENCE.

The Carus Prizes have been adjudged, the Bachelors' to H. E. Ryle, B.A., King's; and the Undergraduates' to W. R. Roberts, King's. W. New, of St. Peter's College, was judged to be nearly equal to the latter.

The subject of the Hulsean Lectures will be "The Rise of the Christian Faith in its relation to the contemporary Messianic ideas of the Jews."

At the Congregation on Thursday, November 20th, the following degrees were conferred:

D.D.—Lord Alwyne Compton, Trinity.

M.A.—A. A. Williams, A. C. Woodhouse, St. John's; R. G. Brearey, Sidney; H. L. Griffiths-Coombs, Corpus.

B.A.—G. Carrington, B. B. Haworth-Booth, Trinity; G. D. D. Davies, Jesus.

The Non-Collegiate Students' Board have made the following recommendations to the Senate: — That every Non-Collegiate student shall pay (1) previous to admission, a sum not exceeding £3, as caution money, to be repaid when the student's name is removed from the books; (2) on admission, the sum of £2; (3) a terminal payment of 30s. (at present 35s.), until he has been admitted to a degree. As a large number of Non-Collegiate students (in 1878-9 34) have migrated to Colleges, the Board (the Rev. A. F. Torry dissenting) recommend, that for the future all such students should pay to the University the full amount of the Pensioner's Matriculation Fee (*i.e.* £5 instead of 15s.)

On Wednesday, November 19th, Dr. Paget was elected to fill the place on the Council of the Senate, vacant by the death of Professor Clerk Maxwell. The votes given were for Dr. Paget, 89; Professor Stuart, 88.

DRAFT STATUTES OF THE UNIVERSITY COMMISSIONERS.

During the week the Draft Statutes of the University Commissioners have been received. The following is a summary of the most important changes involved in them:—

The income of the University from the Colleges for the year 1882 shall not be less than £8,000, nor more than £10,000; 1883-4, not less than £12,000, nor more than £14,000; 1885-6, not less than £15,000, nor more than £20,000; 1887-8, not less than £20,000, nor more than £25,000, which latter figure shall be the maximum receipts from the Colleges except under the provisions of a special vote. The levy will be in the following proportions for each £1,000 levied:—

St. Peter's	£23	Jesus	£57
Clare	47	Christ's	57
Pembroke	47	St. John's	169
Gonville and Caius	62	Magdalene	7
Trinity Hall	33	Trinity	229
Corpus Christi	43	Emmanuel	33
King's	126	Sidney Sussex	25
Queens'	19	Downing	4
St. Catharine's	19		£1,000

Six new Professorships will be founded, namely, Mental Philosophy and Logic, Physiology, Pathology, Thirlwall of History, Dixie of Ecclesiastical History, and Experimental Astronomy.

The whole body of Professors will be appointed to the various Colleges in the following manner:—

St. Peter's 1—Jacksonian.	Corpus Christi 1—Sanskrit.
Clare 1—Comparative Anatomy and Zoology.	King's 4—Plumian. Modern History. Mineralogy. Knightbridge.
Pembroke 2—Lucasian. Mental Philosophy and Logic.	Queens' 1—Arabic.
Gon. and Caius 2—Regius of Physic. Anatomy.	St. Catharine's 1—Norrisian.
Trinity Hall 1—Regius of Law.	Jesus 1—Experimental Astronomy.
St. John's 5—Latin. Pathology. Chemistry. Lowndean. Lady Margaret.	Christ's 1—Political Economy. Sadlerian. Mechanics. Experimental Physics.
Magdalene 1—Botany.	Emmanuel 2—Woodwardian. Dixie.
Trinity 6—Regius of Greek. Thirlwall of History Physiology.	Sidney 1—Hulsean.
	Downing 2—Law. Medicine.

Each Professor will have a stipend paid from the University Chest, in addition to holding a fellowship of the College to which his chair is attached. The stipend of a Professor varies from £750 to £200. Six Professors have the highest figure, viz.:—Experimental Physics, Latin, Greek, Plumian, Lucasian and Chemistry; Botany, Political Economy, and Anatomy have £300; Music has £200. Provision is made whereby, in the event of the College refusing to elect the Professor to a fellowship, the fellowship shall remain vacant, and the dividends appertaining to it be paid to the University Chest, from whence it will be handed over to the Professor.

The Professor will be required to lecture every year, as well as prosecute original research. He will be required at the end of every May term to send a list of the lectures he has delivered. In case of ill-health a deputy will be appointed, who will receive not less than one third nor more than two thirds of the Professorial stipend. In case of resignation from ill-health, after not less than 20 years service, he will receive a retiring pension of not less than the average amount of his emoluments as fellow of his College; or if after less than twenty years service, such smaller sum as may be decided on.

The Professors will in future be elected by boards instead of by the Electoral Roll as at present. The boards will be elected by the Electoral Roll, and will include members who are not connected with the University.

The various studies will be placed under the control of eleven boards, viz.:—Classics, Mathematics, Language, Law, History, Chemistry and Physics, Natural Science, Divinity, Medicine, Moral Sciences, and Music.

The following readers will be appointed:—Law 3, Classics 4, Mathematics 6, Languages 4, Chemistry and Physics 4, Natural Sciences 2, Medicine 2, Moral Science 2, and Divinity 2. Each of these readers will receive £400 per annum, paid out of the University Chest.

University Lecturers also can be appointed from amongst the College Lecturers who are willing to throw open their lectures to students of other colleges, in return for which the University will pay them a stipend of £50 a year; but the lecturer must be in receipt of not less than £200 a year from his college for lecturing alone, exclusive of any emoluments for a fellowship, &c.

It is perhaps necessary to add that there is nothing definitely settled about these Statutes, but that they are simply drafted for the purpose of to some extent defining the discussions of the Commissioners. The broad lines only, apparently, have been decided.

CAMBRIDGE PHILOSOPHICAL SOCIETY.

At a meeting on Monday, Nov. 24th, Mr. A. SEDGWICK read a paper on "The development of the kidney in its relation to the Wolffian body in the Chick." The blastema from which the posterior tubules of the Wolffian body and the tubules of the kidney arise, is developed as a continuous cord of cells from the intermediate cell mass. The anterior part of this cord breaks up into Wolffian tubules, the posterior into the tubules of the kidney.

The hypothesis that the kidney of the Amniota is merely the posterior part of the Wolffian body separated from the anterior part, in consequence of the connection which the latter has acquired with the testis, receives strong support from these observations.

FOOTBALL FIXTURES.

WEDNESDAY, Nov. 26th.—Rugby Union:—Peterhouse v. Queens' (Parker's Piece); Clare v. Old Marlburians.

THURSDAY, Nov. 27th.—C.R.U.F.C. v. Flamingoes; Association:—Trinity v. Trinity Hall (Trinity ground); Caius v. St. John's; Clare v. Old Marlburians.

FRIDAY, Nov. 28th.—Rugby Union:—Clare v. Pembroke.

SATURDAY, Nov. 29th.—C.R.U.F.C. v. Manchester; Cavendish v. King's School, Ely; Association:—Caius v. Emmanuel; Clare v. Trinity (return).

MONDAY, Dec. 1st.—Rugby Union:—Queens' v. Clare; Association:—Caius v. Magdalene.

WEDNESDAY Dec. 3rd.—C.U.Assoc.F.C. v. Oxford University (at the Oval); Rugby Union:—Peterhouse v. Clare (on Clare ground).

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THE A.D.C.

(THURSDAY NIGHT.)

On Thursday night the A.D.C. brought to a close a very successful series of performances. As to the choice of pieces, that of the farce could not well have been more happy, but we think it a matter of question whether a more suitable comedy than "The Game of Speculation" might not have been selected. It may not be generally known that this piece is an adaptation from Honoré de Balzac's "Mercadet," which was itself re-modelled and considerably altered by M. D'Eunery before being placed on the stage of the Gymnase, whence it was transferred to the Théâtre Français some twenty years after De Balzac's death; and that the adapter was no less famous a writer than the late George Henry Lewes, who merely took "Slingsby Lawrence" as a *nom de plume*. The adaptation was, he tells us, written in less than thirteen hours and produced after two rehearsals, and what is more it was produced with success. But seeing that it was written for an actor possessing most exceptional qualities, of which it has been well said that "as their description is difficult, if not impossible, so would their reproduction be," and that "in a word his style, born with him, died with him also," we repeat that its choice was a little questionable, and certainly since Charles Matthews died its revival has not been so much as thought of. Nevertheless it went very fairly indeed, and for this all the performers, and especially the leading actor, deserve full credit. The whole performance had considerably improved since the first night, and a little more rehearsing might have made it still more perfect, though five weeks ought to be enough in all conscience. Mr. Ponsonby had improved decidedly, so also Mr. Middleton-Fox, while the Hon. R. Milnes had gained considerably in ease and assurance, and we thought him particularly good in the second act; Mr. C. Marsh, however, though his first harangue which reaches its fearful climax in the word "*starvation*," could not have been better, was tempted by his success slightly to overact some of the other parts. Frederick Noble had developed a very fine moustache since Monday night, possibly by means of the lotion recommended by the manager to the gentlemen of the orchestra. The farce did not strike us quite as favourably as on Monday, and there was a slight tendency to overdo it, for which there was every inducement in the excessive laughter of the audience.

Before we say farewell to the A.D.C. for another year, we may take a general retrospect of the performance.

In "The Game of Speculation," which came first in the programme, the principal interest must be attached to the impersonator of Affable Hawk; and certainly we must credit the Hon. R. Milnes with no small share of that "temerity" of which Mr. Irving spoke at the close of his first season at the Lyceum, for Affable Hawk was one of Charles Matthews' very best impersonations, while the creator of the part in the original French version was no less a person than the redoubtable M. Got, of the Comedie Française. It is well known to all who take any interest in the stage how, when Charles Matthews was in difficulties, and he always was in difficulties during the managerial portion of his career, the public identified the Affable Hawk of the stage with Charles Matthews the man, and looked on him as a hopeless scamp, a charge from which he completely exculpates himself in the life lately brought out under the auspices of Charles Dickens, in which he shows that he was not "quite such a bad fellow after all." It is not given to everyone to be a Charles Matthews, to spread around them "that atmosphere of gaiety and grace," so well attributed to him in some charming lines which appeared soon after his death last year, and above all to be gifted with that "artless art" which was so preëminently his characteristic; but to say that Mr. Milnes attempted, and grappled at all successfully with, such a part is to give him no small praise indeed. He has many of the natural requirements for the character, the cool *nonchalent* manner which we have noticed both in his Hawkshaw and in his Captain Dudley Smooth, and if his tread was not buoyant as that of Charles Matthews, nor his manner quite so charming in its gracefulness, he was at least light, airy and pleasant throughout. It is very hard to rescue such a part from seeming common-place and monotonous; Charles Matthews could stroll gracefully about the stage, doing nothing, and saying not much more, and yet enchant his audience, no one knew how; and Mr. Milnes seemed rather to want this something to do, but he did his best, and played all through with no small amount of quiet force. The Hon. A. Lawley and Mr. W. G. Elliot both looked and played their parts well, as Hardcore and Grossmark, two of the bamboozled creditors, while in Mr. C. Marsh's Earthworm, we had a first rate piece of acting, true that much of his intonation, and the fiendish, cackling laugh were those of Sheil Barry, yet he was very good, and his make up capital, and he brought down the house deservedly. Mr. C. A. C. Ponsonby, as Sir Harry Lester, was also very well made up, and did the heavy swell to perfection. It is hard to have to speak of the fair sex in any but the highest terms, but the ladies must always be the weak point in the A.D.C., and in the present case, though they struggled *manfully* through their difficulties, they hardly succeeded in making us forget for a moment who and what they were.

The farce was a first rate one, "The First Night"; it supplied us with the best piece of acting we have yet seen at the A.D.C., and was moreover capitally acted all round; indeed, such is the perversity of things, even of things theatrical, that the chief interest of this year's performance must, we think, settle round the farce—we beg it's pardon, "Comic Drama in one act." This of course is principally due to the admirable acting of Mr. E. Beylard, as Achille Talma Dufard. Mr. Beylard has of course an immense advantage to start with in his nationality, and no one but a Frenchman could play the part as he played it, for every Frenchman is as it were a born actor, beside his comparatively dull neighbour, the Saxon; and Mr. Beylard played the quick witted, irascible, irrepressible old Frenchman to the life; every gesture was right, every intonation true, it was a perfect and consistent picture all through, a performance conceived in capital spirit and capitally carried out, and he certainly "tickled" every one with no small effect. Mr. C. Marsh gave the unctuous voice and manner necessary for Mr. Hyacinth Parnassus, the author, with great drollery, while the bustling manager of the theatre found a most life-like impersonator in Mr. W. G. Elliot. The ladies, who were represented by Messrs. R. Leigh and A. Lawley, were, we thought, particularly good; on the first night the latter gentleman was rather disturbed during the first scene by a slight mishap in the management of his bonnet, which insisted on falling off, but was, luckily, not followed by his wig, as was the case with Lady Franklin on the first night two years ago. Altogether this year's performance will be marked as a most successful one by the future historian of the A.D.C., if indeed any one else will be daring enough to write on such a subject, after the delightful book which Mr. Burnand has just supplied us with.

SPEX.

Mr. BRANDRAM'S "MACBETH."

Considered merely as an effort of the memory there is something unusual about a man who can recite from beginning to end, without flaw or stumble, a tragedy of Shakspere. Nor is this all, for the very evening before reciting "Macbeth" in Cambridge on Thursday, Mr. Brandram had given "The Merchant of Venice" at Bedford, and it is said that his *repertoire* includes at least seven other of the plays of our great dramatist. But after all this is only a very small portion of what Mr. Brandram does. To recite the words of Shakspere is one thing: to give the meaning is another; and in this latter infinitely more difficult task Mr. Brandram succeeds as perfectly as in the former. Every character of a master's work was produced with a master touch; and all the varying feelings and emotions of the ever changing play were brought out with a truth that left nothing to be desired. Gifted with a rich, full-toned voice, a fine presence, and features the mobility of which strikes every observer, few things more would be needed to make Mr. Brandram the first of living elocutionists. Nothing could be finer than his Macduff. Though to speak of the music which accompanied the play is like speaking of the frame in which is set some *chef-d'œuvre* of a painter, yet a word of praise is due to the musicians who did their duty so successfully as did those on Thursday. Cambridge has heard them with pleasure before, and it will probably not be their last appearance here.

OXFORD LETTER.

Nov. 24th.

Monday evening last saw the Town-hall fairly well filled to hear Mr. Archibald Forbes deliver his lecture on the Zulu War. The majority of those present were undergraduates, and they can be further divided into the coldly critical and the inopportunely enthusiastic. The former confined themselves to carping in an undertone at the Northern pronunciation of the lecturer, while the latter thumped on the floor with their sticks at every full stop. It is true that there is a sort of contrast naturally suggested between the forcible and sometimes almost eloquent literary style of the lecturer and his roughness of delivery. Still he was decidedly effective at times, and stick-thumpers and critics of pronunciation were alike silent as he described the grim details of his ride to the field of Isandhlwana, and the pathetic story of the finding of the Prince Imperial's body. There was hardly the slightest criticism of the conduct of the war beyond an allusion to the disproportionate length of time spent on the march to Ulundi. Mr. Forbes gave graphic sketches of the character and manners of the most distinguished officers, and the audience, inspired by the same sentiment which makes a victorious pugilist shake hands with or embrace a discomfited opponent, vociferously cheered the lecturer's

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testimony to the valour of the Zulus. One should add that to readers of the *Daily News* many of the sentences and descriptions throughout the lecture were decidedly familiar.

On Thursday last, at 2 p.m., the Slade Professor gave his second lecture to a large audience. Though the subject was announced to be Sculpture, and the lecture was in fact illustrated by examples of that Art, a large proportion of Mr. Richmond's remarks were more widely applicable. He began by a discussion of the meaning of the word style, which he explained as expressive of the method, taste, and judgment employed in the clear and appropriate expression of a motive. The motives of art he held to be two; the sensuous, aiming at mere pleasing by an arrangement of colour or line, and the moral, expressing some idea of permanent human interest and subordinating to this all modes of expression. He considered that the original motive of art was probably moral or utilitarian since it was when we perceived the adaptation of a thing to its purpose that we began to admit and appreciate its beauty. Old habits may often prevent our doing this at once, as happened with the case of our ironclad fleet, against the supposed hideousness of which there was at first such an outcry "whereas now," proceeded the lecturer, "the unadorned simplicity of their proportions, the perfect adaptation of their means to their end have at length won us over, and we hold them beautiful. There is a style in an ironclad, for it is so constructed that none can mistake its purpose." Passing to the subject of the ideal style in art he said that it was to be found at a point where the idea to be expressed and the means of expression balanced one other. It was a mean between abstraction and realism; abstraction, the style of a child or savage, expressing the ideal man by a square with a circle above and four rays at the four corners; realism, the style of the photographer. With the help of illustrations the Professor explained the evolution of the ideal style, a process which might be described as the adaptation and ordering of the essentials of an object on geometrical lines.

Mr. Richmond then arranged the historical styles. Constructing a triangle, he placed abstraction and realism at the extremities of the base and the ideal style at the apex; while between the abstract and the ideal came the archaic, and between the ideal and the realistic, the florid. Bearing in mind the position of the ideal as a mean between absolute want of power of expression and absolute want of anything to express, the position of the archaic style, in which the means of expression are below the level of the idea, and that of the florid where they are already in excess of it, become clear. The archaic style was illustrated by a cartoon taken from an Egyptian group in the British Museum. The lecturer criticised with great taste the beautiful idea of the statue (a man and wife seated hand in hand) and then pointed out its defects in execution, showing their nature by contrasting them with the Theseus and Ilissus of the Parthenon, by which he exemplified the ideal, and noticing the strong savour of archaism which always clings to the ideal art. The Florid style was typified by the Laocoon, in which the lecturer deplored the great technical skill wasted on a mean and ill chosen idea. The rest of the lecture was devoted to a short discussion of the Egyptian style, in the course of which the lecturer said that many Egyptian statues could have been finished by the mere addition of structural details by a Greek artist, so true were their proportions; and a survey of the advantages in the form of climate, and its effects, and disadvantages in ignorance of anatomy, which rendered the attainment of the ideal by Phidias and his school at once possible and marvellous.

The reorganization on a more rigorous system of the lectures for ladies in Oxford, owing to the establishment of the two Colleges, is hardly popular among some of the older attendants. Regular essay-writing and periodical examinations on the subjects are now become indispensable conditions of attendance; whereas formerly they were only voluntary. As a consequence of this change, one class has dwindled from 20 to 5. Such exactions seem hardly fair on those ladies who can spare an hour to listen to a lecture but whose domestic duties fill up their time far too completely for them to indulge in the questionable privilege of regularly committing their impressions to paper whether they feel inclined or not. But such criticisms are perhaps premature on a newly started system. The diminution of attendance is however an undoubted fact.

The question of allowing the lady students to share the advantages of the Union Library has been brought to the final decision of a Poll of the whole Society, and carried by a majority of 16, thus reversing the last week's voting.

It is now within the power of any member of Somerville or Lady Margaret Halls to enjoy the use of the Library on payment of a subscription of seven and sixpence.

A "Senior Student of Christ Church" has been writing to the *Daily News* to advocate the employment of waitresses in Hall in preference to waiters, whenever a need occurs of hiring extra hands. According to his plan they are not merely to wait but to carve, instruction in which useful art he says might well be given them in the existing schools of cookery. Apparently the kitchen reforms at Christ Church have inspired this gentleman to become the pioneer of a more radical innovation.

The University Sermons were preached on Sunday, the 23rd, by the Bishop of Peterborough, in the morning, and the Bishop of Rochester in the afternoon. In spite of the bitter frost St. Mary's was crammed by 10.30 to hear the former, and their expectations were not disappointed. The Bishop preached without a note of any description, and yet the sentences rolled off with such finish and fluency that it was hard to persuade oneself he was not reading. It is most instructive to watch the different ways in which attention to eloquence displays itself. In this case it so often happened that some startling or brilliant saying came at the end of a period, that people waited for a full stop to change their positions, and a sort of rustle was heard that might have easily been mistaken for applause. There was an unusually large gathering of Dons and Heads of Houses in the body of the Church. Of the fifteen able-bodied Heads now resident no less than twelve were present.

Snow has been rather an obstacle to all out-door athletics this week. Nevertheless the running ground has been occupied every day but one. Corpus led off on Monday, G. P. C. Lawrence and R. L. Knight being the principle *bénéficiaires*. The former won the quarter and the two jumps with 19 ft. 11 in., and 5 ft. 5 in., respectively, landed the hurdles with ridiculous ease, in spite of his penalty of 15 yards, and was only just beaten in the 150 yards handicap by R. L. Knight, who ran the distance from scratch in 15⅘ sec., and also won the 100 yards. The Strangers' Race, a 300 yards handicap, was carried off by E. P. Hebblethwaite, of Exeter, with 20 yards start; C. V. Gorton, of Hertford, with 12 yards, being second.

The Exeter meeting was held on Wednesday and Thursday. The College handicappers cannot be congratulated on their desire to produce close competition when they inflicted such a mild penalty on J. A. L. Fellowes as six inches in the long jump and five yards in the 120 hurdles. As a natural consequence, he carried off both those events with ease, clearing 19ft. 9in. in the one, and rapidly distancing his field in the other event. He also won the quarter in 53⅗ secs.; ran second—spite of a penalty of 2½ yards—in the 100 yards; and dead-heated for the same place in the 150 yards handicap, from scratch. Both these last events were won by V. N. Hickley.

The strangers' race, a half-mile level, brought out a good field. Gorton, of Hertford, led for 200 yards, when the running was taken up by H. R. Ball, of the L.A.C., and W. George, of Worcester [town, not College]. At the corner before coming into the straight, Ball dropped back, letting up E. F. Growse, of Balliol, who raced after, but couldn't catch, George; the latter winning by about four yards, in 2 min. 4⅗ secs. Allowance should, however, be made for a high wind. In the Queen's sports next day, B. R. Wise ran the same distance from scratch in a college handicap in the same time, in equally inclement weather. Snow was falling as the Stranger's half mile handicap was run. H. E. Boulton of Balliol, 60 yards start, led till 300 yards from home, when H. Haines, of Clifton College (introduced), passed him was never headed and won by 5 yards. The College 100 yards was won by A. H. Spens. Black, in spite of his penalty of 1 yard, in the fast time of 10⅘ secs.

Two football matches announced for Saturday, the 22nd. *v.* Clapham Rovers (R. U. and A.)—had to be postponed owing to the heavy snow of the night before.

College matches have been going on briskly throughout the week. The most interesting perhaps was that played between Christ Church and Balliol. Both played their full strength, and the House eventually won by three to love.

A novelty this year is the institution of College Football shirts for the Association game. They are decidedly useful in matches as a means of preventing confusion.

On Saturday night we had a return of the frost. If there is to be skating, admissions to Worcester pond will indeed be at a premium, that being the only available sheet of water in Oxford.

A Chrysanthemum and Fruit Show was held in the Corn Exchange on Thursday, and owing to the bitterness of the weather outside, attracted a fair attendance.

We are all delighted at the announcement of the German Reeds' fleeting visit here on December 4th.

The Tramway Scheme is advancing towards its fell accomplishment. What would the Oxford authorities say supposing they heard that an indignation meeting had been held in Italy to protest against such an act of desecration? Would they answer the appeal with the same compliance it is expected the Italian Government are to show in the matter of the restoration of St. Mark's, Venice?

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FROM CAMBRIDGE TO LONDON;
WITH A NIGHT IN A MODEL LODGING-HOUSE.

Being a very short-sighted individual I am debarred from taking pleasure in many of the pursuits of those around me. When I was at school, at cricket I could never see the ball, and when I did hit it, it would have been difficult to say who was the more surprised, myself or the lookers on. Lawn Tennis must always be a sealed book to me; football is equally out of the question. Boating,—well I used to row, or rather I sat patiently in a boat, and moved an oar through the water, bearing without complaining unlimited "jaw" from the cox. There is, however, one form of exercise of which I am fond, that is walking. I have walked from Cambridge to Newmarket, Saffron Walden, Gransden, and Royston. But last March as I intended going up to see the race, I made up my mind to walk to London, and accordingly on March 31st I started. As I knew the country well in the neighbourhood of Cambridge, I took the train to Whittlesford. The morning was not all that could be desired for a pedestrian, for when I left Whittlesford station it was raining fast, but by the time I had reached Ickleton the sun was shining brightly. At Chesterford it rained again, but it was only a shower. Not very interesting, I thought, but when Audley Park was reached I altered my mind, for here the surrounding scenery, though not quite equal to Switzerland, afforded a pleasant contrast to the thinly wooded country and low hills of south Cambridgeshire. Several pretty, though not extensive views may be obtained from the road, which is higher than the park through which it runs and from which it is separated by a low wall; our friend, the Cam, winding past grassy slopes and clumps of trees. From Audley Park to Bishop Stortford one meets with the same style of country, but not so pretty between the two places as in their immediate neighbourhood. I stopped at Ugley (which scarcely deserves its name) for some lunch, and on reaching Bishop Stortford enquired how far it was to Ware. Twelve miles; four more than I expected, but never mind. Leaving Bishop Stortford, I passed through a small family of villages, with the name of Hadham.

The country was not very interesting, and it was beginning to rain. I was getting tired, so thought I would go on to Ware by train. But on finding I should have to wait two hours, I decided to walk. At Widford the hills were higher and the country prettier, but the roads were very dirty. Arrived at Wareside, two miles from Ware, I turned into a "pub." to ask my way, for it was now dark. At the same time I asked some people there if they could tell me of any place in the town where I could stop the night. Two of them did not know of any, but the third said, "Try the Model Lodging-house, sir; everything is very clean and comfortable there." So I decided I would, expecting to find the place in question a temperance hotel. I met with no difficulty in finding the house, which is situated in a bye street. As I entered, a roughish-looking man came out of a room on my left and shouted "Missus." That lady came, eyeing me a little curiously; and on my asking if I could stop the night, said "Yes, I could; should I like anything to eat?" I told her I should be glad of some tea. "The kettle is just boiling," she said, "so you can make your own." I felt surprised, and probably looked so, but on my saying something about my being tired, the hostess remarked, "O then I will send you some in. This is the common room," pointing to the door on the left. Wondering rather where I had got to, I opened the door and found myself in a good sized room with a brick floor and a large fireplace at one end, round which three or four men were seated. The one I had before seen turned round. "Sit down, sir, and make yourself at home." "Thank you," said I, sitting down. Looking round, I saw that the walls were ornamented with almanacs, Sunday School pictures, &c.; the floor was very clean, the tables spotless. My train of thought was diverted by the entrance of my tea, in the shape of a large mug of tea, half a loaf, some butter, and a large plate of cold meat. Still feeling very mystified, I fell to; for I was very hungry with my 30 miles' walk. Having finished tea, I turned to look at the others, one of whom got up and handed me the *Good Templar's Watchword*, which I pretended to read, but didn't. I saw they evidently wondered what brought me there. A few whispers were exchanged between them. A remark of mine about the weather (most useful subject) led the way to a conversation. One presently asked if I was seeking work. "O no," said I, "I started from Cambridge this morning and am going on to London to-morrow. I am out for a walk, in fact." "O then, I suppose you came through Royston, sir." "No, through Bishop Stortford," I answered. "But that is eight miles farther, and a rough road, too," said the other. I explained that I was walking with the view of seeing the country, but I could see that was regarded as an excuse to cover my real reason. They thought there was something wrong somewhere. Two of the party shortly left, leaving us engaged in a political discussion. One of the others was a Conservative, but as the fourth was inveighing bitterly against the Government, I ventured to ask him what he thought of Mr. Gladstone. "Just as bad as any of them," said he. "They are all thieves alike, rogues and robbers, crushing down the poor man, robbing him of his hard-earned money." He was a furious republican, and gave us no little amusement. Time slipped by, and at 10.30, being tired with my day's walk, I asked for a candle and was shown my room. It was a little box eight feet square, the walls reaching to within two feet of the ceiling. I went to bed and was soon asleep; notwithstanding the hardness of my couch, which I think must have been stuffed with marbles. Next morning I awoke and dressed, and found (by watching the others through the half open door of my room) that I must go downstairs to wash. Downstairs I went to the back kitchen, filled the tin basin with water, completed my toilet, blacked my boots, and then went in to breakfast on similar fare to my tea of the previous night. Having paid my bill (2/2), I resumed my journey. From Ware I passed through Hertford to Hatfield, very pretty country. The day was nice and fine, the roads had dried, and for the rest of my walk I met with no drawback. From Hatfield I went to Barnet, passing some prettily-situated houses on the way. At New Southgate I took the train to my destination, having thoroughly enjoyed my walk over the hills and dales of Hertfordshire, and not a little amused by my experience of a "Model Lodging-house."

GRUPHE PRAWNE.

GERMAN SCHOOLS.

II.

Last week we broke off after a review of the subjects taught at the *Realgymnasium*. As this school is the outgrowth of the requirements of the last ten years, it may be of interest to dwell on its *raison d'être*.

The idea is that in the Lower School boys are to be well grounded in the elements of a liberal education. In the Middle School rapid progress is made in French, which is due in great measure to the stress laid on Latin in preceding years; and to prevent one-sidedness, science is introduced.

The object of the instruction given in these three years is to develop observation and what latent powers may still be

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lurking in the boys, so that should school life have to be abandoned at the age of fourteen (and up to that age every boy is by law obliged to attend school), a boy's capabilities have already been well tested. The object of the Upper School is to prepare for scientific careers, especially the medical; or rather by stimulating all a boy's powers, to qualify for the study of any branch of knowledge. Latin is still a prominent subject, and the master-pieces of its literature are read for their contents, not merely as specimens of how great writers clothe their ideas in words. In seeking harmonious development, the study of science and languages is made to go hand in hand, and further connexion with the ancient world is kept up by drawing from the antique, by geography and history. A scheme to divide the Upper School of the Realgymnasium into two parts, giving the option of learning English or Greek, has met with some favour, as four hours a week during four years, devoted to Greek, would secure considerable proficiency in the case of boys who have already learnt Latin for six years.

But to pass on: the third school we have to speak of is the *Realschule*, which aims at scientific education, suited to those who are to follow a trade, or the classes of a technical training institution, such as the *Baugewerbschule* or *Polytechnicum* (higher schools of science and engineering.)

This school is likewise divided into the Upper, Middle, and Lower Schools, into ten forms, and subdivided into thirty-five parallel classes, with (in 1877-78) 1,337 boys, 217 of whom were in the Upper School, and 79 foreigners. The Middle School is further subdivided into what we may call the Commercial and Scientific sides, according to whether the boys are to leave school at the age of fourteen for business, or proceed to the Upper School. Then again classes VIIa. and VIII.—X. are preparatory for the Polytechnicum, whereas VIIb. is for future builders, chemists, apothecaries, etc., who leave school at the end of this year, and desire to spend one year after Confirmation, in special preparation for their future sphere, and besides to pass the army examination for exemption from long service. In this class too, the "*hospes*," or "*externe*," as the French have it, is allowed, viz.: he who only wishes to attend one or two of the subjects taught. Class VIIc. is for the intending business man, and for those aspiring to junior positions in the civil service. Owing to the size of the school the different divisions above enumerated are located in separate buildings in different quarters of the town, under "Inspectors" or deputies for the Rector.

In the Lower School the subjects in order of importance are:—German, French, Arithmetic, Writing, Religion, Geography, History, Natural History, Gymnastics and Singing. In the Middle School are added: Geometry, Algebra, Trigonometry and Solid Geometry; Freehand and Geometrical Drawing; and Natural History. In the Upper: English, Higher Algebra, and Analytical Geometry of two and three dimensions.

The teaching in many of these subjects is similar to that given at the other schools, with this difference however, that it is throughout adapted to the end in view, commercial or scientific, as opposed to classical education. Hence, for instance, writing is taught for a year longer than in other schools, and has more time devoted to it, though I for one fail to see why it is not equally important for a professional man to write a good running hand. *Realisten* are not however to be entirely taken up with things present. To give them a general idea of the past, ancient history is made obligatory, and Latin is taught as an extra on half holidays. *Naturlehre* also receives much more attention than at the Realgymnasium: it includes the study of the animal and vegetable kingdoms, Mechanics, Hydrostatics, Mineralogy, and Geognosy. The relative importance of science in the three schools we are dealing with, is represented by the figures: 7, 13½ and 19. English is treated as very important, on account of the commercial element in the school. Would that our English schools made German as much of a study as the wiser Germans do of English! Does not every tripos man, whether his ordeal be by Mathematics, Classics, Moral or Natural Science, Theology or Law, long to be able to read German with ease?

Great stress is laid on drawing; we must therefore describe the course pursued. For the whole of the first year, straight lines, squares, and curvilinear figures, in outline only, are drawn from copies, or from demonstration by the master at the black board. During the next year, freedom in the use of the pencil, and correctness of outline are still sought by practice in copying classical ornaments and other figures, in outline: or, should rapid progress have been made, heads are introduced. Another twelve months are employed in drawing heads from the black board, simultaneously with the master, or from copies, in chalk and pencil, and in commencing to shade them. Then plaster ornaments are attempted, first in outline, then shaded. These are followed by plaster casts of antique statuary and heads carefully shaded; after which models such as cubes or globes, are similarly treated. Further, instruction is given in perspective, anatomy, the history of art, and landscape drawing with pencil and brush. Along with this, geometrical drawing progresses steadily until complicated machines can be well executed, and the chief difficulties of architectural drawing have been mastered. Drawing is obligatory, so that every German boy at eighteen should be able to use his pencil freely, and cannot but have some knowledge of art and perspective.

Mathematics are naturally taught with much vigour, the plan adopted being as far as possible demonstration on the black board, rather than following any text book regularly; thus all the newest methods and ideas are freely introduced. It should be mentioned that instead of the usual gymnastic lessons at the *Turnhalle*, in the winter skating is taught, and in the summer swimming: this takes the place of one of the ingredients of these lessons—"*Spiel*." Is it not strange that German boys should have to be taught how to play games?

The head master of each of these schools is called the *Rector*, and he has under him a staff of as many as fifty regular masters. Again each class has a head master or *classenlehrer*—usually he who teaches most subjects in the class. There are also special masters for those subjects in which he is not proficient. Or masters may be classified into those who have obtained, whether by examination or royal decree, the rank of Professor, and thus can teach in the Middle and Upper Schools; and those who only have the doctor's degree of a German University, and cannot teach in the Upper School. Forms I.—III. usually receive instruction from masters of inferior rank, who bear various titles such as *Præceptor* and *Reallehrer*.

It is worth mentioning that Germans teach all the modern languages, and text-books written by Germans are employed. This may in part account for the bad pronunciation for which Germans are proverbial, but it is also the source of their accurate grammatical knowledge, it being much easier for a German who understands a foreign language well, to teach Germans how best to overcome their special difficulties, than it is for a foreigner; and besides they have more influence over the boys, and thus a satisfactory result is produced.

The following is the official account of the staff at the Realgymnasium some years ago. For forms I.—VI. one philological master each, which allowing for the paral el classes makes fifteen; two writing and singing masters;

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one master for Arithmetic, one for Drawing and one for Science. In the Upper School instruction is given by the Rector, three philological masters, four Mathematical and Science masters, one for modern languages and one for drawing. The most unfortunate of all the masters however is the *Repetent* or *locum tenens* for any master absent from school. He is generally a young man seeking appointment, and besides the difficulties of his position, the boys usually manage to make it very hot for him! Before passing from this subject we should mention for the benefit of those who may come in contact with professors' wives, that they always bear their husbands' titles: thus *Frau Professor*, or *Frau Professor Doctor*, where both degrees have been obtained.

Discipline is not maintained, as in the more enlightened of our English schools, without corporal punishment. Far from it: in the Lower School the cane is much and even brutally used—all this depending of course on the master's temperament. In the Middle School this mode of punishment disappears in favour of the more humane (?) practice of pulling unfortunate boys by the hair and ears. But curiously enough after a boy has been confirmed he may not be touched. Besides this there is the lock-up system, which visits lack of diligence or uproarious behaviour with from half an hour to two hours *arrest*. If the offence is great it may be "*unter clausur*," (Germans now stoop to use any words however unteutonic), a small gratuity having to be given to the *famulus* or beadle into the bargain, for his kindness in turning the key on you. Impositions are set on such occasions. In still more heinous cases, the unfortunate is locked up on Sunday and fed on bread and water. Suspension for a term and expulsion are occasionally resorted to. The latter may result from twice failing to pass the midsummer examinations in the same class.

School hours, it will already have been noticed, are very long: in winter they are 8—12 and 2—4 or 5; in summer 7—11 or 12, and 2—4 or 5, except on the two half holidays. The Lutherans still keep many Saints days, so that about every month a whole holiday is thus gained. In summer, whenever the thermometer reaches 20° Réaumur in the shade by ten o'clock in the morning, the Rector is obliged by law to grant a *hitz-vakanz* for the afternoon.

Notwithstanding the long school hours plenty of work is set from day to day to be done at home; especially on Saturdays, when extra work is given for Sunday, in the shape of Latin prose! Every month progress is tested by *proloco* examinations in Latin and French or Greek composition, according to the results of which the boys are classified, and they then sit in this order of merit for the next month; but there is no system of taking places as with us. Monthly *zeugnisse* or reports are sent home to be signed by the parent or guardian and returned to the class-master; they state the place obtained in the *proloco* examination, and whether a boy's application, progress and behaviour have been satisfactory. A book is also kept, in which the masters sign up for all the lessons given and enter all punishments; it is called the *Lector-heft*. The office of *Lector* is held by the boys near the top of the class in rotation, for a week at a time. The duties are to look after the *Lector-heft* and to read a couple of short undoctrinal prayers when school begins every morning.

At Easter and Midsummer Examinations are held in all the subjects taught during the year. The marks obtained in Latin are multiplied by four, in French and Arithmetic by three, and so on, according to the importance attached to each subject; and the sum total thus obtained determines each boy's place. The first five in each class, if adjudged deserving, receive a small silver medal as their reward. The distribution of these prizes is preceded by a mock-public examination in one or more of the subjects learnt during the year, to which all the parents and state officials are invited, but do not come; in order to make as good a show as possible the masters take good care to let the boys know what they will be examined on! On the day of the distribution all the drawings made during the year are exhibited; a couple of boys leaving the tenth form have to speechify farewell to the institution, and the school choir gives a short entertainment. Thus ends the school year.

NORMAN C. HARDCASTLE.

POETRY.

FROM HEINE.

ES STEHEN UNBEWEGLICH.

Unmoved a thousand ages
The stars bestud the sky
And each on other gazes
With love-lorn constancy.

They have a speech among them,—
A speech so rich and bright:
But never yet philologist
Could read that speech aright.

But I have learned its meaning,
'Tis mine for evermore:
The mystic light of my darling's face
Was the key to the wondrous lore.

WIE DES MONDES ABBILD ZITTERT.

As the moon's reflexion waveth
On the sea-waves tempest-driven,
While the moon, all calm and steadfast,
Moveth o'er the vault of heaven.

So thou movest, darling, ever
Calm and steadfast; all that waveth
Is thy reflex in my bosom,
For my throbbing bosom heaveth.

D.

THE PAPER-KNIFE.

"*Personal Reminiscences of the 'A.D.C.,' Cambridge,*" *by F. C. Burnand, B.A., Trinity College, Cambridge.* (London, Chapman & Hall).

This is a book very easy to read, and very hard to review. It is full of interest and of amusement, but to give incidents and jokes apart from their context is a thankless task. Still, we will do our best. It is always well to remember that there was a time when the ancient and venerable institutions of our own days were suspicious innovations, and that they had to fight for their present position and popularity. This is true of the A.D.C., as of other societies; for once this Amateur Dramatic Club was but the dream of a few freshmen "whose impecuniosity had been excited"—say, by the golden gains of Charles Matthews or of Madame Celeste. Next May will bring the twenty-fifth anniversary of the club that was then started, and now its founders can look back into its history, and tell us without reserve or hesitation all the obstacles and difficulties which they had to encounter in those early days; for past struggle enhances present success.

The society owes its origin to Mr. F. C. Burnand, who entered at Trinity in the October term, 1854, bringing with him from Eton a considerable reputation as a writer and actor of farce. A dramatic entertainment in his own rooms led to a more ambitious venture, and the idea was mooted in the 'set' of giving a regular performance in the large room at "the Bull," or—most daring proposition—at the Barnwell Theatre. But the permission of the University authorities was held to be a necessity, and F. C. Burnand in the happy profanity of a freshmen, "who had said in his heart, there is no Vice-Chancellor," was told off to call on that important functionary. The details of the interview are given at length, but we must merely say, that the Vice-Chancellor, as he gradually discovered his visitor to be, not a "Fellow of Trinity," not even a B.A., nor a Scholar, but a simple undergraduate, passed from the neutral to the frigid zone of courtesy, while his astonishment was still further increased by the fact that the piece proposed was not Greek, Latin, nor even Shakespeare, but an English play by Mr. Maddison Morton, (not a Fellow of Trinity), and that the performers—and here he went astray—were to be Mr. Box and Mr. Cox

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(also not Fellows of Trinity). Permission was promptly refused; but when the Athenæum Club, on the strength of wealth and rank, had held a dramatic entertainment without molestation, the old plan revived, and quarters were taken in a large room at the back of the "Hoop." The first performance took place in May, 1855; and now, when the Prince of Wales has visited the Club more than once, and when the highest dignitaries have been invited to meet him there, it is amusing to read of the elaborate precautions then taken to guard against surprise. The meaning of the initials A.D.C. was shrouded in mystery; the actors played under assumed names,—a custom that held its ground (Messrs. U. Glycove, K. Arrots, Haddaughter, etc., figuring in the play-bills at different times); and scouts were posted to give the alarm, and allow escape by ladder and window. Though the stage arrangements were primitive and simple, the performance was a success: nine actors entertained an audience of sixty for three nights, and the "A.D.C." was a fact. The pieces then represented were—"A Fast Train," "Did you ever send your wife to Camberwell?" and "Bombastes Furioso," in which Seymour, F. C. Wilson, and Burnand made the chief hits. 'The ladies' characters' of course were sustained by undergraduates, and, to quote the *Telegraph*, "were played in a very *gentlemanly* way." Some of the casualties on this and other occasions are most amusing. J. M. Wilson, on the first night, walked into the footlights and fell into the orchestra, and there were the usual failures of memory at critical moments; actors that wouldn't come on, and pistols that wouldn't go off. Again, through over-realism, a sailor in the play so belaboured his (human) bear with a cudgel, of stout oak, instead of bran, that 'the bear' mutinied, and a fight ensued in which the animal got a heavy beating, and retired in disgust from dramatic life. Doors were always a source of trouble, and the visitor who would make his entrance from a bed-room, was only outdone by another who missed his way, and pulling at a supposed door at the back of the stage, appeared suddenly in the midst of the company from the fire-place and the chimney—"to show his new *soot*"—as the records of the club explain. But the greatest trial of all must have been the actor who was long in finding out the puns in his own parts, and only discovered those in others on the night of performance, never failing to add, *sotto voce*, "Hang it, there's another," a peculiarity which delighted the audience. But the fun was never allowed to become too boisterous, and one actor who transgressed, and set it down to the "dash" essential to the part, was told that "no one objected to a little 'dash,' but only to a great deal of d——." But we must conclude, and without any detailed mention of Jones the scene-painter, Clarkson the costumier and perruquier, and, last but not least, "White-headed Bob" the first violin, we must refer our readers to the book itself if they wish to read the story of Mr. Burnand's eight years' connection with the club. The character of the A.D.C. has changed since those days, when they gained their first success by "aiming low and hitting" in their selection of plays. The social influence of the club must have been modified now that acting is confined to a single term in the year, instead of a terminal performance, for then its members almost lived together. And with growing success and prestige, the club has become more respectable, and now it would be impossible to put the Proctor and his minions on the stage or to introduce a song like "Six shillings, a fourpence, a fourpennypiece. By these things our revenues increase"; and perhaps it is as well.

Mr. Burnand is generous in his treatment of all his associates, and does not give us too much of himself, though he wrote plays as well as acted them. He is generally amusing, especially in his serio-comic pleas for the foundation of a Dramatic college and professorship in the University. Only one part of University society does he despise—the Dons—whom he classifies into 'Dons by Nature and Dons by Grace of the Senate'. The cause of his contempt we cannot tell, but perhaps it is this prejudice that has kept him a B.A., and so absolutely out of the reach of Donnish contamination, for more than twenty years.

A. W. W. DALE.

"*The Encyclopædic Dictionary; a new and original work of reference to all the words in the English language, with a full account of their origin, meaning, pronunciation and use.*" *By Robert Hunter, M.A., F.G.S. With numerous illustrations. Vol. I.* (Cassell, Petter and Galpin: London, Paris and New York.)

A prefatory note to this first volume informs us that 'the aim has been to give all the English as well as all the Scotch words now in use, with their several significations re-investigated, re-classified, arranged afresh, and illustrated by examples', &c. 'In addition to these a very large number of obsolete words have (*sic*) been introduced. . . Obsolete spellings and significations of existing words have also been given, the latter chronologically arranged. . . . The pronunciation is indicated by diacritical marks. . . . The etymology will be found enclosed within brackets immediately following each word', &c. It thus appears that the present is a most ambitious attempt; and, even if it should fall short of what is proposed, must still accomplish a good deal.

We understand it is proposed to complete the work in twelve volumes. As the present volume only just reaches the end of *A*, it is difficult to see how this can be done, since the letter *A* is certainly far from containing a twelfth part of the whole alphabet. But this a matter of detail which will, perhaps, be explained hereafter.

The terms of the title are such as to raise great expectations. It is plainly proposed to do nearly what is proposed to be done by the dictionary founded on the materials of the Philological Society, and we are almost led to imagine that the aim of the publishers is to forestall the market by bringing out a book which will tempt intending buyers of that work not to wait for it. However, there is plenty of room for English dictionaries of all kinds, and the field is open to all.

The work has many good points; the vocabulary is extensive, the print is neat, and the quotations and illustrations numerous. It is quite impossible to criticise the work properly in a small space, so we shall content ourselves with pointing out some respects in which the work appears to be disappointing.

And first, as regards the pronunciation. It was hardly wise to mark the pronunciation of obsolete words; they had better have been left untouched. The changes in English pronunciation, as proved by Mr. A. J. Ellis, and well exemplified in Mr. Sweet's excellent and inexpensive work on the History of English Sounds, have been very great, and, at some periods, very violent. Hence to mark the pronunciation correctly must involve much pains and labour, though of course it can be done with a fair amount of correctness by any student who is acquainted with the books on the subject. Now it is almost incredible that the grossest ignorance in this respect prevails throughout the volume. Not a suspicion of change of pronunciation seems to have been dreamt of; consequently, of the hundreds of obsolete words of which the pronunciation is given, scarcely one is right! All are reduced, or nearly so, to modern English pronunciation, chiefly as spoken in the neighbourhood of London. A more amazing mistake was perhaps never made; it is hardly credible without examples, so we must give a few.

One old spelling of *on* is *aan*, pronounced nearly as German *ahn*; but we are directed to pronounce the long vowel *aa* as if it were a diphthong, the first *a* being like the *a* in *fate*, and the second *a* like the *a* in *fat*! The old word *aande*, breath, in Hampole, is to be pronounced with the first *a* as in *fate*, the second as in *amidst*; a more perverse idea it would be hard to find. The word *aas* in Chaucer, meaning an *ace*, is to be pronounced just as *ace* is now! The modern word *abiding* is marked correctly, and we are then told to pronounce *abidynge*, occurring in Piers Plowman, precisely like it! *About* is correctly marked; but *aboute* in Chaucer is marked exactly the same, whereas the *ou* had then quite a different value, and the word had three syllables instead of two. It is hardly worth while to say more. This system must either be abandoned, or the editor must prefix a note to his next volume to say that he merely means to give the pronunciations of old words as they would *now* be pronounced by persons ignorant of Middle English; which is about as valuable as if an Italian dictionary were to be marked with such pronunciation as would be used by a true Briton ignorant of Italian, and believing in no long *e* except the *ee* in *meet*, and in no long *i* except the *i* in *mite*.

The vocabulary is fairly full; it does *not* contain *all* the words in the language, but only a fair sprinkling of the obsolete ones, going back, apparently, to about the time of Edward I. But to talk about *all* the words is too much. There is a well-known line in Chaucer's "Knight's Tale," l. 1591 in the Clarendon Press edition—

Men may the old *at-renne*, but nat *at-rede*.

The 'Encyclopædic Dictionary' contains neither *atrenne* nor *atrede*; and to find large omissions is easy work. *Attlen*, in William of Palerne, and Sir Gawain, is only indicated by *attele*, which is an inferior spelling; the sb. *atling* is missed, though it occurs in Alliterative Poems, ed. Morris. There is no *atlutien*, showing that the Ancren Riwle is probably not much represented; no *atrait* (Ayenbite); no *atriden*, *atrinen*, *atrinnen*, *atsaken*, from which we conclude we shall not find much about Layamon or the Ormulum; no *aieren*, *airen* or *ayren*, to go, which occurs thrice in the alliterative "Morte Arthure." We might mention many more; but we only mention these because the title rather leads one to suppose that the work is complete. We will just note *auncer*, a cup; *alkin*, of all kinds; *anilepi* or *anlepi*, single: all well known words enough, and all unnoticed.

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It appears to us that too much use has been made of Boucher's Glossary, which is a mere fragment, and too little of Stratmann, or of original texts. And when Stratmann is quoted he is not understood. Thus we find the entry '*abrœden*, v. t. (pret. *abreid*, pa. par. *abroden*. [M. H. G. *erbreiten*]. To dilate (Stratmann).' A more useless entry could not be, and we will now explain it. *Abrœden* is Stratman's imaginative spelling of the infinitive, which never occurs; and the preterite given is the equally imaginative spelling of the present editor. What *does* occur is this line: 'The ule hire eyen *abrad*', the owl dilated her eyes; Owl and Nightingale, 1044. Thus the preterite really found is not mentioned at all, and the sole reference for the word is carefully suppressed. The whole of the Middle-English period seems to have fallen into weak hands, as might easily be imagined from what has been said about the pronunciation.

The etymology is much what one usually finds; and not free from that wild guess-work so common in English writers. We are told that we may derive the (obsolete) *average* from the Danish *hof*, a palace; and the modern word *average* from the Arabic *áwar*, a defect: we decline both. Under *awl* we are asked—"Can *awl* be in any way connected also with the last two syllables of Lat. *subula*, an awl, whence, with the same meaning, came Port. *sovela* and Swed. and Dan. *syl*?' The answer is—Certainly not. In Anglo-Saxon words the accent is not marked, which is better than marking it wrongly; but it is a mistake to indulge in etymological speculations on the supposition that the accent does not matter! Thus we are told that "A. S. *accern* [bad spelling of *œcern*, with short *œ*] looks as if it came from *æc* or *ac* [both with *long* vowels], an oak, and *corn*, a grain." It may *look* so, but it does not *sound* so, and is quite wrong. It is rather the same word as the Goth. *akran*, fruit, which is mentioned indeed, but misspelt. After this, we come to another suggestion about *acorn*, which is at least twice as bad. "It may be from O. H. Ger. *wuocher*, increase, from the same root as Lat. *augeo*, to increase." But it cannot be anything of the kind.

The book, in short, is not one for scholars; but it has many good points, and may be very useful to the general public.

WALTER W. SKEAT.

RUGBY UNION FOOTBALL.

CAMBRIDGE v. UNITED HOSPITALS.

This match was played on Thursday on Parker's Piece, in miserable weather. Cambridge having lost the toss, had to play against the wind from the Regent Street end. At commencement the poor play behind of both sides was very marked; it should however be mentioned that the ball was hard to hold and the ground very slippery. The visitors' forwards made use of the strange though successful tactics of kicking the ball hard out of the scrimmage, and drove the home team back. White made an ineffectual attempt to get in, and Penny dropped at goal, forcing Cambridge to touch down. After the ball had been taken up the hill by our good play forward, and brought back owing to our poor play behind, the team began to work better together, and the struggle was carried into the enemy's territory. Chapman made a good run almost to the goal line, and the forwards compelled the visitors to touch down. After the drop out, our forwards, aided by Fuller, brought the ball back and forced it across the goal line. A maul in goal resulted, Yetts being the Cambridge champion. A dispute occurring, a scrimmage was formed five yards out. In spite of the efforts of White to get away, the ball still remained dangerously near to the adversaries' goal, till at length Pater gained a try close to the touch line. The kick at goal was a complete failure. Nothing else occurred till half time, Satchell playing well for the visitors. After change the play was fairly even, till Fuller, after a short run, passed the ball cleverly to Chapman, who ran with it into the visitors' twenty-five. Cambridge now penned their opponents, and soon obliged them to touch down. The University still continued to have the best of the play, and soon Coates, profiting by the loose play of the Hospital backs, gained possession of the leather and ran in. The try by Yetts again failed. After the drop out, Bevan made a brilliant run and took the ball back close to the visitors' goal. The danger was averted for a time, but at length Chapman, after a good run, gained the third try, which was not converted into a goal. The visitors having touched down, Penny, catching our forwards off their guard, bounded the ball into play and ran with it more than half across the ground before he was stopped. Immediately afterwards White made a good run to within a few yards of our goal line. The danger was averted by Cambridge touching down. For a few minutes the University was penned. But the grand effort made by the visitors to retrieve the day was over, and they were forced back again. Just before call of time, Chapman made a fine run, and grounded the ball behind the goal line. The try was disputed, it being alleged that the ball had touched the ground outside the goal line, and was therefore dead. The umpire decided in favour of Cambridge, though, had he been nearer, we think his verdict would have been different. Yetts somewhat atoned for his previous failures by placing a goal to the credit of Cambridge. "No Side" was then called, leaving us victors by a goal and three tries to nothing.

UNITED HOSPITALS.—W. J. Penny (capt.), A. W. Hogg, (back); E. H. White, F. V. Voss, (three-quarter back); G. Cooke, C. G. Satchell, (half back); H. Freeborn, J. O. Lane, E. G. Peck, F. Savory, A. Northcote, H. Murray, F. N. Heygate, J. E. Howe, and J. Holroyde.

CAMBRIDGE UNIVERSITY.—C. E. Boughton-Leigh, P. T. Rigley, (back); J. A. Bevan, E. J. Lewis, (three-quarter back); H. G. Fuller, E. S. Chapman, (half back); H. Y. L. Smith (capt.), C. H. Coates, R. M. Yetts, C. P. Wilson, S. Pater, J. Steele, F. L. Cox, C. H. Golightly, C. S. Rashdall.

C. U. ASSOC. F. C.

CAMBRIDGE UNIVERSITY *v.* OLD ETONIANS.

This annual match was played last Saturday on Parker's Piece, the ground being covered with snow which had fallen in the night. In spite of the cold there was a large number of spectators. Owing to a rumour that the Old Etonians had not come down by the expected train, only ten of the University team put in an appearance, but notwithstanding this drawback they made a very good resistance. For the first quarter of an hour the game was very neutral, but soon the University forwards settled down to their work, and by unselfish play succeeded in keeping the ball dangerously near the Etonians' goal. Up to half time no advantage had been scored by either side. After ends had been changed, a general increase of energy among the players was visible, and several very fine runs were made for Cambridge by Harvey, A. H. S. Wood, and Chevallier, but their efforts could not manage to send the ball quite through the goal. In the meantime the Etonians had been working hard and at last A. Lyttelton by a skilful piece of dribbling ran the ball down the ground and then passed it to Chance, who kicked it between the posts. This was the only score made, and the Etonians were left the victors by one goal to none, although, on the whole, Cambridge had had the advantage throughout the game. Harvey, A. H. S. Wood, Brown, Topham and Calvert played well for Cambridge: for the Etonians, Hon. A. Lyttelton, Novelli, and Hon. A. F. Kinnaird were most conspicuous.

CAMBRIDGE.—H. Calvert, A. Fitz-Herbert, (backs), E. H. Topham, R. H. Brown, (half backs), P. C. Bates, (goal), E. D. L. Harvey, J. C. S. Wood, J. B. T. Chevallier, A. H. S. Wood, R. H. Macaulay.

OLD ETONIANS.—Hon. E. Lyttelton, L. Bury, (backs) C. W. Foley Hon. A. F. Kinnaird (half backs), E. Christian, (goal), H. C. Goodhart, Hon. A. Lyttelton, Hon. A. E. Harboard, P. C. Novelli, J. F. Chance, R. D. Anderson.

In the semi-final round of the Cup Ties, Trinity played a tie with Trin. Etonians last Thursday, two goals each, but were defeated on the following Monday by two goals to none. On the latter day Trin. Harrovians beat King's by three to one. The final will thus be between the Trin. Harrovians, and Trin Etonians, the same as last year.

C. U. R. V.

F Company has won the efficiency cup for the year ending on October 31st. The company includes thirty-five efficients, amongst whom are three officers and four sergeants, all holding certificates of proficiency, as well as five marksmen. The event was celebrated by a company dinner last Saturday.

Series C (open to efficients of 1879, 7 shots at 200, 300, 500, and 600 yards) was shot off on November 13th and 14th, with this result:—Private Daldy (105), £5; Sergeant Goddard (104), £4; Sergeant Farquhar (99), £3; Lieutenant Richardson (98), £2; Private Penhull (96), £1; Captain Clarke (93), £1.

The Peek Challenge Bowl was shot for on November 21st (15 shots at 600 yards), winner Private Donovan (44); second prize, Private Bowden (38).

With reference to a letter in our present number, it may be as well to state that efficients of corps under government control are not required to attend recruit drills on joining another corps; members of cadet corps, however, are on exactly the same footing as any persons who have not served in any corps at all.

[Part crowded out last week.]

NATURAL SCIENCE CLUB.

At a meeting on Saturday, November 22nd, Mr. Floyer opened a discussion on "the probable effect of the new regulations as regards the Science School at Cambridge." A discussion followed which lasted for some time.

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ATHLETIC SPORTS.

TRINITY COLLEGE SPORTS.

Monday and Tuesday, Nov. 16th and 17th.

100 Yards Race.—First heat: J. H. Law 1, C. Scott-Chad 2; time, 10 4-5 secs. Second heat: W. E. Bayley and N. Campbell, w.o.

Putting the Weight.—L. Bury, owed 2ft, 35ft. 5½in., 1; J. Pease, 29ft. 4in., 2.

120 Yards Handicap.—N. Campbell, 8 yards start, 1; L. Bury, scratch, 2; time 12 3-5 secs.

Broad Jump.—W. G. Elliott, 19ft. 10in., 1; J. H. A. Law, 19ft. 1in., 2.

120 Yards Hurdle Race.—First heat: C. Scott-Chad and C. S. Rashdall, w.o. Second heat: C. L. Des Graz 1, M. Beauchamp 2; time, 18 2-5 secs.

Two Miles Handicap.—J. St. Quintin, 250 yards start, 1; H. J. Lee Evans, scratch, 2; F. F. Tower, 230, 3; time, 10 min. 24 sec.

Quarter Mile Strangers' Handicap.—First heat: F. Isaacson, Trinity Hall, 21 yards start, and H. B. Barrett, Christ's, 24, w.o. Second heat: G. W. Cole, Jesus, 21, 1; H. Smith, St. John's, 7, 2. Time, 53 2-5 secs.

The second day resulted as follows:—

100 Yards Race.—Final heat: J. H. A. Law 1, W. E. Bayley 2; time, 10 4-5 secs

Quarter Mile.—J. H. A. Law 1, H. J. Lee Evans 2; time, 54 secs.

Throwing the Hammer.—L. Bury, owed 20ft., 102ft., 1; C. Hunter, 80ft. 4in., 2.

120 Yards Hurdle Race.—Final heat: C. L. Des Graz 1, C. S. Rashdall 2; time, 18 4-5 secs.

300 Yards Handicap.—N. Campbell, 7 yards start, 1; C. G. Humphreys, 10, 2; time, 34 3-5 secs.

Quarter Mile Handicap Strangers' Race.—Final heat: H. Smith, St. John's, 7 yards start, 1; H. B. Barrett, Christ's, 24, 2; time, 53 2-5 secs.

One Mile Race.—F. Shann, 1; H. J. Lee Evans, owed 60 yards, 2; J. C. St. Quintin, 3; time, 57 1-5 secs.

KING'S AND THIRD TRINITY SPORTS.

Wednesday, Nov. 19th.

100 Yards.—First heat: W. E. Bayley, pen. 3 yds, †; E. Lehmann, †; time 11 1-5 secs. Second heat: C. Scott-Chad, pen. 3 yds. 1; R. A. Coleridge, 2; time, 11 4-5 secs. Third heat: R. H. Macaulay 1, L. Bury 2; time, 10 4-5 secs. Final heat: R. H. Macaulay 1, L. Bury 2; time, 11 secs.

150 Yards Handicap (for Boating Men only).—First heat: J. H. Bevan, 7 yards, 1; N. Pares, scratch, 2; time, 18 secs. Second heat: P. Burges, 3 yards, 1; W. Evans, 4 yards, 2; time, 17 secs. Third heat: A. Dickinson, 7 yards, 1; W. J. Constable, 10 yards, 2; time, 18 secs. Final heat: Burges 1, Constable 2; time, 17 2-5 secs.

Long Jump.—L. Bury, 20ft 4½in, 1; R. H. Macaulay, 18ft 11in, 2; C. Scott-Chad (pen. 1ft), 19ft 6in, 3.

200 Yards Handicap.—First heat: R. H. Macaulay, scratch, 1; E. Lehmann, 10 yds, 2; time, 22 secs. Second heat: W. J. Constable, 20 yds, 1; W. Evans, 12 yds, †; J. P. Whitney, 21 yds, †; time, 22 1-5 secs. Final heat: E. Lehmann 1, J. P. Whitney 2; time, 22 secs.

High Jump.—H. R. Cooke, 5ft 7in, 1; R. H. Macaulay (pen. 2in), 5ft 6in, 2.

120 Yards Hurdle Race.—W. E. Bayley 1, R. H. Cooke †, C. Scott-Chad (pen. 5 yds) †; time, 18 1-5 secs.

Putting the Weight.—C. W. Foley, 32ft 4in. 1; L. Bury (pen. 2ft), 33ft 6½in, 2.

Quarter Mile.—C. W. Foley †, R. H. Macaulay †; time, 55 1-5 secs.

Quarter Mile Handicap.—W. E. Willink, 32 yards, 1; E. Lehmann, 16 yards, 2; time, 54 secs.

One Mile.—E. V. V. Wheeler 1, H. A. Stuart 2, J. R. Harmer (pen. 30 yds) 3; time, 5 min 1 4-5 secs.

Strangers' Race (Half-Mile Handicap).—W. M. Harvey, Christ's, 25 yds, 1; W. W. Hough, Corpus, 8 yds, 2; 25 started.

CHRIST'S COLLEGE SPORTS.

These sports were held on Thursday and Friday, Nov. 20th and 21st, in bitterly cold weather.

FIRST DAY.

100 Yards.—First heat: H Lewis 1, E M Moore 2, H Williams 0, E A Webb 0; time, 11 1-5 secs. Second heat: E J Lewis 1, R W Leeming 2, W B Litle 0, E J Sing 0; time, 11 secs.

High Jump.—R W Hay 1, E J Lewis 2, H W Pigeon 0, E J Sing 0; height, 4ft 10in.

150 Yards Handicap.—First heat: W B Litle, 6 yards, 1; E M Moore, 4, 2. Second heat: J Remfry, 8, 1; H J Thompson, 6, 2. Third heat: H Williams, 6, 1; H Lewis, scratch, 2. Fourth heat: E J Lewis, 1, 1; F W Hewitt, 5, 2.

Quarter Mile.—H Lewis 1, J C Heald 2, H B Barrett 0, H S Morris 0; time, 58 secs.

Putting the Weight.—R W Leeming 25 ft 9 in, 1; H Williams, 2; H J Thompson, 0.

Half-Mile.—W M Harvey 1, H Williams 2, W Sedgwick 0; time, 2 min 15 secs.

Volunteers' Race (Third of a Mile).—W M Harvey 1, E L de Hart 0, W Hay 0.

200 Yards Freshmen's Race.—E M Moore 1, J Remfry 2, A G Earl 0, E J Ling 0.

Strangers' Handicap (120 Hurdle).—First heat: H C Eden, Pembroke, pen 6yds, w.o. Second heat: E W R Clarke, Caius, pen 6yds, 1; H R Cooke, Trinity, scratch, 2. Third heat: M Dyson, Jesus, pen 1 yd, and A C Child, Trinity, w.o.

SECOND DAY.

150 Yards Handicap.—Final heat: H Lewis 1, Hewitt 2; time, 16 secs.

120 Hurdle.—E J Lewis 1, A G Earl 2, Litle 0, H W Pigeon 0.

Long Jump.—E J Lewis 1, H W Pigeon 2, Litle 0; distance, 17ft 6in.

Third-of-a-Mile Handicap.—C J Heald, 23, 1; F W Hewitt, 18, 2; A G Earl 0, H Thompson 0, E Moore 0, de Hart 0.

300 Yards Handicap.—E J Lewis, scratch, 1; J C Heald, 16 yds, 2; Litle 0, H Lewis 0, H Thompson 0, de Hart 0, MacMillan 0.

Throwing Hammer.—A G Earl, w.o.

One Mile.—W M Harvey 1, N Williams 2, J B O'Reilly 3, H Lewis 0, A G Earl 0; time, 5 min 1 4-5 secs.

100 Yards.—Final heat: H Lewis 1, E J Lewis 2, R. W. Leeming 0; time, 10 4-5 secs.

Strangers' Race.—Final heat: Clarke, Caius, 1; Eden, Pembroke, 2; Cooke 0, Dyson 0; time, 18 2-5 secs.

Consolation Race (200 Yards).—Litle 1, Thompson 2; time, 23 secs.

PEMBROKE COLLEGE SPORTS.

The Pembroke College Athletic Sports were held on Saturday, November 22nd, in unpleasant weather, with the following results:—

100 Yards Race.—J. W. Gregory 1, H. Miles 2, R. Gervoise 0, J. W. Rundall 0.

Boating Handicap (300 yards).—R. M. Ainslie, 20 yds, 1; J. W. Walker, scratch, 2; won by about 6in. Time, 35 2-5 secs.

Freshmen's Race (200 yards).—H. Miles 1, F. Wyllie 2, K. Pitto, etc. Time, 23 secs.

High Jump.—H. C. Eden, 5ft., 1; G. M. Hewett 2.

Quarter Mile.—J. W. Gregory, pen. 11 yds, 1; Gervoise 2, J. W. Willink 0, A. S. Jones 0, B. Falle 0.

120 Yards Handicap.—First heat: J. W. Gregory 1, A. Rawlings 2; time, 12 4-5 secs. Second heat: G. A. Stocks 1. R. M. Ainslie 2; time, 13 secs.

Long Jump.—H. C. Eden 1, G. A. Stocks 2; distance, 18ft. 7in.

Half-Mile Handicap.—A. S. Jones, 25 yards, 1; Castle, 35 yards, 2; time, 2 min. 13 2-5 secs.

Hurdle Race.—Postponed on account of the state of ground.

120 Yards Handicap.—Final heat: A. Rawlings, 12 yds, 1; J. W. Gregory, scratch, 2; R. M. Ainslie, 14 yds, 0; G. A. Stocks, 8 yds, 0; time, 12 3-5 secs. Won by a few inches.

Putting the Weight.—G. M. Hewett 1, H. Eden 2; distance, 26ft. 11in.

One Mile.—J. W. Walker, pen. 44 yds, 1; C. Buss, 2; F. Cobbold, pen. 44 yds, 3; time, 5 min. 1 3-5 secs.

Strangers' Race (One Mile Handicap).—G. F. Welsford, Caius, 120 yds, 1; H. L. Stephen, Trinity, 100 yds, 2; time, 4 min. 39 2-5 secs; 18 or 19 started.

MAGDALENE COLLEGE SPORTS.

Monday, Nov. 23rd.

Putting the Weight.—H P Hodson, 28ft 6½in, 1; A K Field, 28ft 6in, 2.

150 Yards Handicap.—J C Waithman, 20 yds, 1; H P Hodson, scratch, 2; C Hughes, 8 yds, †; N Johnson, 15 yds, †. Won by two yards. Hodson's performance was really good, considering that he was so much impeded by the large number of starters (28). Time, 15 4-5 secs.

High Jump.—G le Fleming, 4ft 8in, 1; H Biddell 2. The slipperiness of the ground spoilt a performance which promised to be good, as one competitor had jumped 5ft 4in in practice.

Freshmen's Race.—Owing to a false start, it was decided that this race should be run again.

Quarter Mile.—H P Hodson 1, H Biddell; won very easily in 54 2-5 secs.

Long Jump.—G le Fleming 1, W N Roe 2; distance, 18ft 6in.

120 Yards Hurdle Race.—G le Fleming 1, A K Field 2. The state of the ground was unfavourable to the heavy weight, and prevented a good time being performed. Time, 19 3-5 secs.

100 Yards.—H P Hodson 1, W N Roe 2; won easily in 10 3-5 secs.

One Mile.—H Biddell, 1C Hughes 2; Hughes at one time looked like winning and owed his defeat to mis-judgment; his plucky spurt failed to land him.

Consolation Race (200 Yards).—Won by W Brigg, after a good race with H Barlow; time, 22 4-5 secs.

College Servants' Race (120 yards handicap).—This race was won by a stout but agile runner, who has served his apprenticeship with a late Proctor; to this no doubt he owes his victory.

Strangers' Race (Two Miles handicap).—There were twenty-eight entries, of whom eleven started. J W Walker, Pembroke, virtually scratch man, ran with great determination, and at the beginning of the last lap was leading; here, however, E V Wheeler, of rowing renown, spurted, and, after a hard race, caught him just before the straight, and finished some yards ahead. T. Reeves, Caius ran himself out in the middle of the top reach, when he looked like winning.

THE GOLDIE BRIDGE.

A meeting of the Goldie Bridge Committee was held on Wednesday, November 19th, by the permission of the Rev. J. Porter, in the Peterhouse Combination Room.

The following resolutions were carried unanimously:—

1.—That as difficulties in obtaining the consent of the owners of the soil to the erection of the Goldie Bridge have arisen, which the committee have found insuperable, the proposal to erect a bridge in recognition of the services rendered to rowing in Cambridge by Mr. J. H. D. Goldie be finally abandoned, and that the fund, subject to the consent of the subscribers, be devoted to the erection of a University Boat House, with which the name of Mr. Goldie should be connected.

2.—That the following form an executive Committee to carry out the project:—The Master of Peterhouse, Mr. J. Prior, Rev. E. H. Morgan, Mr. J. H. Moxon, Rev. E. S. Roberts, the President and Officers of the C.U.B.C., the Captain of the Lady Margaret Boat Club.

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THE UNIVERSITY PULPIT:

SUPPLEMENT TO

The Cambridge Review.

WEDNESDAY, NOVEMBER 26, 1879.

November 23, 1879.

Preacher: The Rev. E. H. Perowne, D.D., Master of Corpus Christi College, and Vice-Chancellor of the University.

John xx., 21-23.—"Then said Jesus to them again, Peace be unto you. As my Father hath sent me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain they are retained."

The whole work of the ministers of Christ is described by St. Paul as a ministry or service of reconciliation, and their preaching as the word or message of reconciliation. In other words, we have to proclaim to our fellow-men God's willingness to pardon and restore them, and we have to bid them in Christ's name lay aside their enmity and be reconciled to God.

The need of such a ministry depends upon the great fact of the universality of sin. "Our iniquities have separated us from God." "All have sinned and fall short of His glory." And it is clear that if this ministry of the Church is to be effectual, it must be supported by Divine authority, and sanctioned by Divine concurrence. God must send us—God must go with us. He must teach us what to say, and must confirm the words of His messengers. The offers and assurances of forgiveness which we make, must issue from God, the Judge of all, whose ambassadors and servants we are. When the anxious sinner cries out "What must I do to be saved?" when the burdened conscience seeks to be lightened of its crushing load, and the stricken heart seeks to be healed of its grievous wound, when the captive hastens to be loosed, the debtor to be discharged, the felon to be acquitted—when men turn to us in their spirit's last extremity for consolation and for hope, we are powerless unless they are assured that our message is from God—unless they believe that what we loose on earth is loosed in heaven—that whosesoever sins we remit, they are remitted by God. Thus there can be no true ministry of reconciliation without the power of absolution, no valid absolution without a Divine commission.

But while our promise of forgiveness will convey no comfort to the penitent unless he believes that we are Christ's accredited messengers, so it is infinitely important that both we and the people should understand the nature and limits of our high commission. What, if I assume a power which I do not possess? or impose conditions of pardon which He has not imposed? What if I invade the prerogative of my Master and claim an authority which is His alone, and which He will neither share nor delegate? What if I bind where He has not bound, and loose where He has not loosed—if I make sad the heart of the righteous by refusing him absolution because he has not confessed his sins to me, and strengthen the hands of the wicked by promising him life? If it is essential to the effectual discharge of this ministry of reconciliation that men so account of us as servants of Christ, and stewards of the mysteries of God, it is equally essential that we be found faithful to our trust, neither going beyond nor falling short of our instructions, neither adding to, nor diminishing ought from the terms of our high commission. If we would be pure from the blood of all men, it is not enough that we declare the whole counsel of God—we must take heed that we add not unto His words lest He reprove us and we be found liars, lest we make the very Gospel of Christ of none effect by the traditions of men.

The passage which I have read as my text was adduced by the Fathers at the Council of Trent in support of the doctrine of a Sacrament of penance, and auricular confession and priestly absolution as practised in the Church of Rome. I do not propose now to discuss the Tridentine Canon or the discipline which is enforced on the members of another communion. But inasmuch as the Bishops of our Church address to all those who are admitted to the order of priesthood of our Church these solemn words, it may be both interesting and profitable that we should consider first what power they conveyed to the Apostles, and secondly, what power is conveyed by the use of them to Presbyters in our own communion.

I cannot in the limits of a sermon discuss fully the subject which the text suggests. And perhaps it is well that on a matter of such importance you, my younger brethren, should not accept my explanation or that of any other fallible man, but rather study for yourselves, with prayer for the teaching of the Holy Spirit, these solemn words of our Saviour Christ. Many whom I address will on leaving Cambridge enter the ministry of the Church. Some may not yet have weighed the full meaning of that commission which will be soon entrusted to them. To others these words are so full of difficulty, as to deter them from taking an office, the powers and responsibilities of which seem so vast and undefined. I can only hope to point out certain landmarks which may help to guide you to a right judgment. But I speak as to wise men, judge ye what I say.

I. Any explanation of these words which is opposed to the plain teaching of other parts of scripture must be regarded as unsound. They cannot therefore imply that under any circumstances whatever man has the power absolutely to forgive his fellow-man or to withhold forgiveness. The sin is committed against God, who is the Supreme Lawgiver and Judge, and though man may *declare* he cannot *confer* pardon. Now there are three senses in which our Lord's commission may be understood.

(1.) When He said to His Apostles "Whosesoever sins ye remit they are remitted unto them, and whosesoever sins ye retain they are retained," He may have given them power as officers and rulers of the visible Church to admit men to that Church or exclude them from it—to excommunicate them or restore them to communion. This power can obviously be exercised in two ways. First, by admitting to Christian baptism those who desire it, or refusing or delaying the administration of the sacrament when the candidate shall seem unfit or unworthy to receive it; and secondly by removing notorious offenders from the communion of the visible church, and re-instating them upon their public confession of the sins and promise of amendment. Now this twofold authority may be *included* in the commission, but cannot, as I conceive, exhaust its meaning.

As regards the rite of baptism—though doubtless the water is sanctified to the mystical washing away of sin—yet who shall dare to say that every adult who was baptized on earth by the Apostles was pardoned in heaven? Had this been the case, we should not have St. Paul thanking God that he baptized so few at Corinth, adding "for Christ sent me not to baptize but to preach the Gospel."

But, secondly, it has been held, that our Lord's commission constituted His Apostles judges of the church to inflict or remit spiritual punishment: and that whatever their decision might be in any case submitted to them upon earth, it should be ratified in the court of heaven by God, the Judge of all. Once more, I think this power is *included* in the terms of the commission; but the commission itself is wider, far wider than this. For, in the first place, notorious offenders, in doctrine or in morals, were obviously exceptional, the few, not the many, especially in an age when the purifying fires of persecution were burning fiercely, and apostolic teaching and example were yet present in the Church. For one case like that of the incestuous person at Corinth, there must have been hundreds who longed to have their sins remitted, thousands to whom it was needful to declare with Divine authority that sin indulged, unrepented, unforsaken, is unpardoned, and retained alike in the Church on earth and by God in heaven. It is important, too, to notice how even this judicial power was exercised by an inspired Apostle. St. Paul knew and asserted the dignity and authority of that high office with which he was invested. But he did not usurp as an individual minister that authority which was entrusted to the Church—not to the ministers only, but to ministers and laity—in their collective capacity. "When ye are gathered together and my spirit"—so he wrote to the Church at Corinth—"I have decided to deliver such an one to Satan," *i.e.*, to

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banish him from the Church for a while that his fleshly tendencies may be destroyed, and his spirit saved in the day of the Lord. So, too, in reference to the same offender on his profession of penitent sorrow for his sin. "Sufficient," says the Apostle, "is this punishment or reproof which was inflicted by many," *i.e.*, by the whole Church. And again, "To whom ye forgive anything I forgive also."

(2.) But, secondly, the commission of the text has been supposed to confer on the Apostles the power of requiring and of receiving habitually the most minute confession of sin from the lips of the laity, and of pronouncing or withholding absolution according to their own judgment. And we are to believe that according to the judgment thus pronounced on earth, forgiveness of sin was bestowed by God in heaven, or the sin of the individual retained in the book of God's remembrance. Now in reference to such statements, we ask what saith the Scripture. I shall content myself with quoting from a sermon preached not long since by one who formerly occupied a Chair of Divinity in this University. "In the Apostolic Church (says the preacher), whether we turn to the history of the Acts, or to the teaching of the Epistles, no vestige of any rule or practice of confession meets us. The only case of confession recorded in the Acts (xix., 18) is one of a public kind. In the Pastoral Epistles, where we might naturally have looked for direction on this head, had the practice existed, we find no allusion to any practice of the kind. No hint is given either of the duty of confession on the part of the laity, or of the power of absolution on the part of the clergy." We assert therefore that no power of absolution, such as is claimed by the Clergy of the Church of Rome, and by some even of those of our own Communion, was ever claimed by the Apostles, or can be shewn to have been exercised by them, or recognised by them. This power therefore is *not* included in the terms of our Blessed Lord's commission.

(3.) There remains one explanation of our Lord's word which (as I have said) includes the power of admitting to baptism or withholding it, and the exercise of Church discipline on notorious offenders, but which excludes any such power of Absolution as is claimed by the Priests of the Romish Church. In this great commission—interpreted by the facts of Apostolic history—and by the general tenour of New Testament teaching, I see that powers unspeakably great—great in dignity, great in responsibility, great in their extent and in their issues—are conferred on the Apostles. They are sent as the ambassadors of Christ to carry the word of reconciliation to the whole world. They are to tell of the love of the Father, who gave the Son, of the Son who gave himself, of the Spirit who proceeds from both. They are to offer pardon through the blood of the Cross, pardon full, free, complete to every penitent believing sinner—peace to the troubled, purity to the polluted, strength to the weak, hope to the despairing, life to dying men and women, and to the sons and daughters of shame an eternal weight of glory. And these offers so rich, so satisfying, are free—unmerited. Man may accept or reject them but as he cannot deserve them, so he cannot reject them with impunity. If they were the offers of an earthly monarch made to his rebellious subjects, we may well believe that to refuse, or to neglect, to disregard them would be an insult to the sovereign and would aggravate the offence of his subjects and increase his righteous anger. So, my brethren, the Gospel of Christ, so rich in its offers of mercy, so free, so suited to the deep need of sinful man, yet has a twofold effect. To those who accept it, and the Saviour of whom it testifies, it is the power of God unto salvation; to those who do not obey the truth, it brings increased condemnation. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

"We are," says St. Paul, "to some a savour of life unto life, to others a savour of death unto death." No sermon which we preach, or which you hear, leaves you as it found you. It is God's message to you—a message welcomed, obeyed, improved,—or a message, neglected, abused, spurned. Consider then what the message was which the Apostles had to deliver. Consider it as St. Paul regarded it,—a sweet savour of Christ to them who are saved and to them who perish. Consider it as St. John describes it—almost identifying the Incarnate Word with the story of His life and death. That which we have heard and seen with our eyes, which we have looked upon, and our hands have handled, of the word of life,—that word we declare unto you.—Consider, I say, the message; consider it in its subject, in its nature, in its effects, and then say whether the words of my text do or do not fully describe the office and work of those who had that message to deliver to the world. In one word, I believe, that our Lord's commission refers to the whole ministry of His Church,—to all which is described elsewhere as the preaching of the word,—including not only public teaching and exhortation but the administration of the sacraments and all the various branches of pastoral duty.

II. But secondly we have to enquire what powers are conferred on the clergy of our own Church by the use of this form in our Ordinal. Here I may well be brief, for there is nothing either in the words themselves, or in the circumstances under which they were first used, or in the history of the early Church, to shew that the powers conferred by this commission were limited to the Apostles. Two of the twelve were absent when our Lord addressed these words to the disciples, and there is no intimation that the company assembled consisted only of Apostles. But further, no one, I suppose, will claim for the ministers of our Church wider powers than were conferred on the Apostles by Christ. If the sum and substance of their commission—inspired as they were, and eye witnesses of the majesty of Christ, if I say the sum and substance of their commission was to set forth Christ's true and lively word and rightly and duly to administer His Holy Sacraments,—then surely we may be content with the same commission,—and if we claim (as we may) no less authority, no lower credentials than they, let us fear to invade an office which they never assumed,—let us not dare to exercise powers, which they never exercised themselves or presumed to delegate to their converts. If we would see what interpretation St. Paul put on Christ's commission, we shall find it not in the dark story of a confessional, but in the words of an active, pure, noble Missionary life. As we read of him in the Acts of the Apostles, or as we study his own writings, we are struck by the recurrence of one word,—a word whose meaning is often observed in the English version of the Bible,—I mean the word *preach*. It was his pride, his glory, to be the herald of his Lord and Master. There is not one word about hearing confession; not one word about priestly absolution. I dare say St. Paul, like any other faithful minister of Christ, could deal with individual cases of conscience. He knew that the spiritual temple consists of single stones and he spared no pains in dealing with individuals according to their peculiar circumstances and requirements. But he did not prescribe habitual confession to himself as a priest—nor substitute a priestly absolution of the individual, for the blessed truth, the faithful saying worthy of all acceptation, that Christ Jesus came into the world to save sinners. Hear also what St. John saith,—not, come and confess to me and I will absolve you, but "if we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I might shew how the teaching of the New Testament in this great matter agrees with that of the Old. "I said"—such was David's account of his own spiritual experience—bowed down and wearied with the weight of a sin-burdened conscience,—"I said I will confess my sin to the Lord, and so Thou forgavest the iniquity of my sin." Yes, brethren, and in this the Church of England follows Scripture. If you would see how she interprets the words which the bishop addresses to those who are admitted to Priest's Orders, read through the whole of that service; you will find much about the duty of proclaiming in all fulness and in all faithfulness the Gospel of Christ, you will find as parts of the great ministry many directions as to the life, the study, the work of the priest—but you will seek in vain for any allusion to the duty of hearing confession or the giving of private absolution.

I am well aware that two passages are addressed, one from the exhortation in the Communion Service, the other from the Office for the Visitation of the Sick, which are supposed to sanction the practices to which I have referred. It might suffice to answer that at any rate both these passages refer to exceptional cases—not to the ordinary requirements of the laity, or the regular functions of the clergy,—but if we look a little closer we shall find that in this one case it is not to the confession of sin only, that is enjoined, but the opening of grief which is recommended, and in the other it is a *special* confession, *i.e.*, a confession not of sin generally, but of those specific acts which distress the conscience, which is to be made by the sick person. This confession is not to be poured into the ear of the priest. It may or may not be audible to him. Other persons may or may not be present and hear the sad recital, but the whole teaching of the Church shews that if it is to be of any avail it must be made to God, who is justly displeased, and who alone can confer the pardon which His Minister (if desired) is then to pronounce.

And here I would observe that, while in the original commission given by Christ to His disciples, the plural is used throughout, "Receive *ye* the Holy Ghost. Whosoever sins *ye* remit," in the formula as introduced into our Ordinal, the singular has been substituted. "Receive *thou* the Holy Ghost." "Whosoever sins *thou* dost remit." A similar substitution occurs in the words of administration in the Communion office. Our Lord had said: "Take ye." Our Church makes the offer more personal: "Take, eat this in remembrance that Christ died for *thee*." I express no opinion as to the wisdom or advantage of the change. As regards the passage we are considering, it would seem not to have been introduced at all into the Ordinal before the twelfth century, and then in the plural not the singular form.

It may be that in both cases—that of the Eucharistic and that of the Ordination formula—the change was intended to make the assurance more personal, and therefore more comforting and helpful to the individual addressed.

It is certain that in neither case does the Reformed Church of England seek to change the meaning—of her Lord's words—either by extension or limitation. Enough for the minister of the Church of England to know that Christ has sent him with the one message of twofold issue, which He entrusted with His own lips to His disciples after His resurrection.

My brethren, it is our office to point, to invite, to bring men to Christ. Till they find Him, they can have no pardon. They can enjoy no true peace. We may not interpose ourselves between the sinner's soul

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and the Saviour. There are rays of glory and of mercy streaming from the Cross. We must not stand in the light of those whose life depends on their coming within reach of those rays. I have appealed to Scripture; may I not appeal to your experience? Are there not some—many—here who know and value that greatest of all privileges, access to God, in and by His Son, who day by day tell their sin and their grief to God in that Confessional where there is no room save for the Father and His child—who there listen to the whisper of the Holy Spirit, speaking pardon through the blood of the Cross—yes, divine pardon and mercy, and love even for *them*. Brethren, interpret my text by your own experience. Listen to us, God's ministers, when we assure you that He is good and ready to forgive and plenteous in mercy to all who call upon Him. Listen to us when we point you to the Lamb of God—the Priest and the Victim—who taketh away the sin of the world. But listen, Oh! listen to those sweet words of Him—the High Priest of our profession—words first uttered by Him, as the Man of Sorrows, but which from His throne in Heaven He bids His Church evermore repeat in His name: "Come unto Me, all ye that are weary and heavy laden, and I will give you rest."

C. U. CHURCH SOCIETY.

At the meeting of this society on Wednesday, November 19, a paper on "The Intuitive Basis of Religious Belief" was read by the Rev. Brownlow Maitland. He commenced by describing the marvels of the universe, and stating the problem which they suggest,—What is the Power by which all Being was formed and is upheld? and what is our own relation to that Power? These questions cannot be answered by physical science, which only deals with natural laws and phenomena; nor by metaphysical logic, for, as Pascal says, "all *a priori* proofs of the existence of God are too remote from the apprehensions of men in general to be of avail;"—a thought echoed by Niebuhr,—"I do not know what to do with a metaphysical God." "Must we then," Mr. Maitland asked, "give up the problem in despair, and resign ourselves to be ignorant of everything about which no information can reach us through our bodily senses? Agnosticism, indeed, tells us with an air of triumphant assurance that the case is hopeless, and that the sooner we accept the inevitable and resign ourselves to this limitation of knowledge, the better it will be for us, for then we shall cease to waste our energies on idle dreams; and if there indeed be no other avenue to knowledge, no other ground of conviction, than the testimony of the senses and the conclusions of the logical faculty, I fear that Agnosticism must be acknowledged to be right, and to have said the last word on this momentous question. Here lies the strength of the Agnostic position. If, so it confidently says, if you can neither perceive God sensibly, nor reason out God logically, give in, and confess that, however much you may wish to believe in Him, it is impossible for you to ascertain whether He exists or not.

"So speaks our modern Agnostic philosophy in a tone of absolute conviction. Yet it is certain that nowhere in the history of our race from the earliest times on record, is an atheistical community of men in any noticeable degree of civilization or culture to be found. Say, if you please, that the existence of any Being above us on whom we depend, and to whom we can look up with reverence or trust or desire, is an assumption of which no proof can possibly be obtained; yet as a matter of fact all tribes and races of mankind have in some form or degree accepted that assumption, and practically lived as if it were unquestionably true. It has indeed been said that here and there, in newly explored lands, small tribes of men in the very lowest depths of barbarism have been discovered, among whom no trace of religious belief and no signs of worship could be discovered. The statement, however, has not stood the test of further investigation; and even were it correct, the exception would be too insignificant to be worth notice as casting doubt on the virtual universality of religious belief of some kind or other. What is certain is, that wherever man has been really human, *i.e.*, has possessed and exhibited any distinctively human faculty, development, and culture, there he has entertained some form of Theistic belief. Rude the belief has undoubtedly been, where men were barbarous and rude; among ignorant and debased races it has assumed polytheistic, idolatrous, superstitious forms, and the lower any tribe sank in human culture, the grosser were the shapes which the belief took among them. But there it was in its essence, beneath all the incrustations and deformities caused by barbarism and ignorance; and we are able historically to trace its advance in purity, clearness, and strength, with every upward step in intellectual and moral development. So far from ever dying out as an exploded and effete superstition, which could not live in the atmosphere of growing knowledge and civilization, theistic belief has ever tended to root itself more and more deeply in the mental constitution of the most progressive portions of mankind; it has attained its highest form where men have reached their noblest elevation; it has allied itself with everything that is purest and loveliest in human affection and aspiration, and has exerted over human conduct an influence for good which is absolutely unrivalled and unique. Here, then, we have a most remarkable contrast. The very belief which Agnosticism now pronounces to be utterly and absolutely destitute of any basis in real facts is a belief which has been virtually, if not literally, universal among mankind; which has grown with the growth and strengthened with the strength of human knowledge, morality, and culture; which has survived every revolution and transformation of society, has pervaded the world's life and moulded its development, and been more fruitful of virtues and moral heroisms than any other belief that ever existed among mankind.

"Surely we are entitled to say that such a belief, however indemonstrable it may be by science and logic, must have a real root in human nature, and must approve itself to the general consciousness of our race. . . I do not see how we can escape from the acknowledgement that it must be a belief which is proper to man as man, which has all the character of an intuition." After pointing out the natural growth of intuitive convictions, he continued: "Such convictions, such feelings, as these do not rest on logical proof, nor are they reached by scientific research; they grow of themselves in the *heart*, in other words in that moral and spiritual capacity which is our especial human characteristic; and they all point to God, and bear witness that a belief in God is congenial to human nature, and is an essential part of all really human experience. It is on this basis of intuition that I imagine Theism must ultimately rest; meaning by Theism not merely the belief in some ultimate Force or Intelligence of the universe, but the belief in a fatherly Being, who knows us, cares for us, acts consciously upon us, and is the supreme object of our worship, reverence, and trust. To anyone who was entirely destitute of this intuitive feeling of God, it would, I think, be impossible to make out a convincing case for Theism by any arguments that we could employ." In answer to those who complain that they feel no such intuition, "we appeal from the idiosyncrasy of the individual to the general experience of the race."

Religious belief then ultimately rests on the instinctive witness borne by the human soul to the reality of the idea of God. Is this basis sufficient? The Agnostic says, No. Then he is bound to reject every belief resting only on intuitive or instinctive conviction. This principle, if logically carried out, would force him to disbelieve his senses, his memory, his personality: for his trust in them is an instinct,—it cannot be proved to be reasonable. Hence "for the justification of the fundamental beliefs which lie at the root of our life, and without which human society would be impossible, we rely not on reasoned conclusions of the understanding, but on our ultimate instinctive convictions, our intuitive unreasoned sense of reality,—that is, on the same kind of basis which is claimed for Theism. When therefore the Agnostic, to get rid of Theism, denies the validity of such a basis, he really declares war against all knowledge, cuts away the ground from under rational human life, and if consistent with himself cannot stop short of universal scepticism. Absolute Pyrrhonism, as it used to be called, is his legitimate goal,—a state of doubt so complete and utter, that the Pyrrhonist even affects to shrink from saying "I doubt," because that would imply his knowledge of at least one fact, and on his own principles he knows nothing whatever, and is uncertain whether he doubts or not!

"What then I urge is this, that when all side-issues and ambiguities are cleared away, and we come to the last word of the whole debate, the choice lies between Theism and utter Pyrrhonism. If a man deliberately takes his stand on the latter, he puts himself outside argument and reason. So long as he doubts of his own personal existence, we can scarcely expect him to believe in God. Yet we need not altogether despair of him. No man was ever yet a thorough-going consistent Pyrrhonist. Nature is too strong for that. The lunacy which may possibly effect the speculative reason in the closet vanishes the moment the afflicted man comes out into the open world; and in this practical inconsistency lies the hope of his restoration to mental sanity. Let him live the life of a man among his fellow-men, and with the growth of the moral consciousness we may anticipate that the idea of God will enter in with power and sweetness, and fill the drear void which scepticism had left in his heart."

The rest of the paper was devoted to the bearing of the subject on dogmatic theology. The principle that "the God who is in harmony with our highest intuitions is the only God in whom we are intellectually justified in believing," must regulate all theology. For the authority of the Bible itself rests on the validity of an *a priori* belief in God, and therefore on a moral intuition. Dogmas are to be tested, not merely by the letter of the Bible, but by the moral intuitions of sanctified humanity. This is the achievement, not of individuals, but of the general Christian consciousness. Mr. Maitland concluded with a reference to particular doctrines, insisting on the need of humility and caution in judging of God's ways by our own reason,—the need too of mature judgment and enlightened moral sense.

The Hulsean Lecturer (Rev. V. H. Stanton, Trinity) gives notice that his lectures will be on the following subject:—

The Rise of the Christian Faith in its relation to the contemporary Messianic ideas of the Jews.

Nov. 30. The significance of the belief that Jesus is the Christ.
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The Cambridge Review:

A JOURNAL OF UNIVERSITY LIFE AND THOUGHT.

No. 8.] WEDNESDAY, DECEMBER 3, 1879. [PRICE SIXPENCE.

SUMMARY OF NEWS.

There are forty candidates in for the five days of the Natural Sciences Tripos. The examination is being held in the old Physiological Laboratory. The authorities could hardly have selected a room worse suited for an examination in weather such as this. To judge by all accounts it is an exceedingly "hot" year.

The History Tripos has produced eleven candidates,—decidedly below the average number.

The Slade Professor of Fine Art gives notice that he is compelled to postpone his lecture on "Marcantonio and the other engravers after Raphael," from Tuesday, the 2nd, to Wednesday the 3rd inst. The lecture will accordingly be given on Wednesday, and repeated on Thursday, at the usual hour.

What will the Classical Questionists have to talk about this year? The order of the papers has been published before many men have begun their "set subjects." To whom are we indebted for this unusual promptitude?

The Cambridge Philosophical Society dined together on Saturday, and in spite of hard times and coming change, the company spent a very lively evening. Lord Houghton, the President of the British Association, and Professor Huxley were among the guests. The speeches were unusually amusing.

The Cambridge Gymnasium is to be sold. We hope there is no fear of so good an institution coming to grief, though it has never met with so much patronage as might have been expected.

The severe frost, though it has stopped the Eights, has set the skaters going. Grantchester Meadow was flooded on Tuesday, and may be ready for use by Thursday if the frost holds. There has been skating at Granchester, on the pits off the Hills Road, and at the water behind the Butts. At Ely the ice is in poor condition, at Earith it is said to be good. Perhaps the ice will diminish the eagerness of the University to return home; in some Colleges last year 'exeats' were forwarded to undergraduates, and evaded as carefully as a Christmas Bill.

We sorely need a Cook or a Baedeker in Cambridge to assist the candidates for the Little-go. This examination has become a game of "Hide-and-Seek" between men and examiners. Happy are they who are stationed in the "Senate House," or even in "the Large and Small Rooms of the Guildhall;" for some unfortunate beings will have to explore the *terra incognita* of the New Divinity Schools, to find "Two Literary Lecture-Rooms," or a "Small Divinity Lecture-Room," while the goal for others is a Lecture-Room at Christ's or St. John's. And how can a poor fellow, with Paley on the brain, possibly remember whether he is in a small 'room' or a 'big' room, and bound for the haunts of the 'owl' or the 'pelican.' Insanity is on the increase. So build an Examination-Hall first, and then let loose your "nine-and-twenty" readers from 'the pie', commissioners.

The seventh (and last of the Term) Union Debate took place last night. We subjoin the official report:—Mr. S. G. Ponsonby, Trinity College, President, in the chair. Mr. A. Goldring, Pembroke, moved: "That in the opinion of this House deviations from the truth are sometimes justifiable."

SPEAKERS.

Ayes.	*Noes.*
Mr. A. Goldring, Pembroke.	Mr. R. A. Bull, Trinity.
„ H. L. Stephen, Trinity.	„ F. G. A. Hitchcock, Trinity.
„ O. Rigby, St. John's.	„ H. Cox, Jesus.
„ J. K. Stephen, King's.	„ G. H. Hodgkinson, St John's
„ A. Knowles, St. John's.	*„ S. G. Ponsonby, Trinity.
„ A. F. Fawcett, Christ's.	„ E. R. Christie, Non-Coll.
„ H. G. Long, Trinity.	„ G. W. C. Ward, St. John's.
	„ R. M. Schulhof, Trinity.
	„ J. Rawlinson, Trinity.
	„ W. Barrett, St. John's.

Neutral.

Mr. A. P. Trotter, Trinity.
„ W. E. Reddie, Trinity.

The honourable opener having replied, the House divided. Ayes 67; Noes 106. Majority against the Motion—39.

* The President having vacated his seat, the chair was occupied during the remainder of the debate by one of the committee (Mr. D. S. Guy).

NOTICES.

The last number of *The Cambridge Review* for this Term will be published on Wednesday next, December 10. As many will have gone down by that date, our subscribers can have the *Review* sent to them post free on leaving their address with the Publisher, or, in the case of purchasers of single copies, with any bookseller.

Publication will be resumed on Wednesday, Feb. 4.

The Editors are prepared to receive applications for the post of

PRESS EDITOR AND SECRETARY.

His duties will be to carry on the correspondence, and to see the selected manuscripts through the press.

Particulars of duties and remuneration can be obtained from the Editors by *written application only.*

We have received the following books from Messrs. Sampson Low, Marston and Co.: Men of Mark, Vol 4; Breton Folk; Webster's Speeches; Stone's New Guinea; Barry's Up and Down; Birt's Involuntary Voyage; Erchomenon; North American Review, November, 1879; Great Artists, 8 vols.

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THE RIVER.

The formal term-time of lectures and examinations has still a week or so to run, but from the appearance of the Cam during the last few days, it is evident that the informal term-time of "oars and sculls," is now virtually over. The last of the College races have been disposed of, and the river is almost entirely deserted—a result which the proximity of so many Triposes, to say nothing of the General, the Specials, and the Little-go with its 700 candidates, has no doubt contributed to produce. The only attraction for those who can make up their minds to face the present very seasonable weather, in a place so remarkably adapted for a thorough appreciation of the invigorating properties of a north-easter, is a cursory view of the University Trial Eights. As the day of the race has drawn nearer, the difference between the two boats, which has been so obvious almost since the practice began, has become more and more marked. It is rumoured that one of the lock-to-lock courses of last week brought out a somewhat startling superiority of speed in Baillie's crew, and it is by no means surprising that the President has thought fit to make a few alterations in the Eights. Barton and Watson-Taylor, accordingly, have taken the places of Prior and Weldon in the other boat, and the two latter gentlemen are now rowing behind Baillie. About the advisability of some kind of change, there can, we think, be no question, but whether these transfers will have very much effect upon the comparative strength of the crews, is a much more doubtful point. The real pith and marrow of Baillie's crew is still untouched, and unless some other alterations of a much more radical nature are introduced, the race will be a very hollow affair. We hear that the race may possibly be put off on account of these changes, and if this delay should actually be decided upon, we would suggest the advisability of a complete re-composition of the Eights. To leave them so manifestly unequal would deprive the race of all its interest, and, to a great extent, of its advantages as a test of the merits of individual oarsmen. The prospect of winning a "blue" is of course a very strong stimulant to exertion, but a man must surely be of heroic mould who would row his hardest and best over the Ely Course with the certainty of being beaten. An extra week's practice might easily be secured, for the date fixed for the race is, if we are not mistaken, some days earlier than usual. We have remarked that Baillie's crew is superior in point of pace—and we might add in form also—but we must demur very decidedly to the opinion of those critics who attribute this superiority to the special excellence of the stroke. The simple explanation of the difference in the boats lies in the fact that most of the men behind Baillie are rowing far more strongly than those behind Davis. The latter, too, is heavily handicapped by having behind him an oarsman so unfit for six as Warlow, whose short, cramped finish and stiff, irregular swing would, we imagine, make things unpleasant for the best stroke that ever rowed. Watson-Taylor is no doubt an improvement on Weldon as a seven, but he also "cuts his finish" deplorably, and causes Davis to exaggerate what is perhaps his worst fault, viz., a tendency to let his blade fly half out of the water long before the stroke is rowed through. The rest of the crew is equally unsatisfactory. Most of the men are rowing light, and there is a painful absence of effective "leg work" in the middle of the stroke. To say that feathering under water is rife in both eights is only to say that they are Cambridge eights. It seems impossible to eradicate this fault upon the Cam. Fortunately it is, comparatively speaking, a minor defect. In Baillie's crew, stroke himself is rowing well, but his finish is cramped and sluggish, and this slow recovery makes him rather inclined to hurry forward afterwards. To our mind he is wanting in that smoothness and regularity of swing, which are so important in a stroke; but perhaps an improvement in his finish would lead to an improvement in his swing. His style would be much better if he rowed with a straighter back, and did not overreach himself so excessively. Weldon is but an indifferent seven; his sliding and finish are bad, and the time on the bow side suffers very considerably from the conspicuous difference between his manner of rowing and that of Baillie. Nimmo is rowing very hard at six, but is not getting as much swing in either direction as he might. After the detailed criticism of the crews which we gave two weeks ago, we need not make any remarks about the other individual members of this eight, but we may observe that they all have the merit of pulling with their blades properly covered, though it must be confessed that the length of stroke is not all that it should be. But this fault is much more easily remedied than the one which is so glaring in the other eight, viz., the fault of rowing light—the worst, because the most insidious, enemy of a coach. Both crews, we think, would be greatly improved if more stress were laid upon a straight back, particularly at the finish. We know that for some men it is a physical impossibility to keep their backs straight when they are forward, but when the body is in its natural position at the end of the stroke, there can be no possible excuse for not sitting up. Without paying proper attention to this point, an oarsman can hardly avoid feathering under water, and the stroke will never be thoroughly rowed through.

Tuesday Evening.

It was intended to have made both crews row a lock-to-lock course this afternoon, but the keen frost of last night has rendered the river below Chesterton quite impassable for boats, and the Eights have been compelled to confine their practice to the piece of water between Jesus Locks and the horse-ferry. Mr. W. B. Close and Mr. Chambers have been taking charge of the coaching, and have inspected each of the boats in succession, but the floating blocks of ice have prevented the men from showing to much advantage, and altogether it is most unfortunate that the crews were unable to have their final trial of strength previous to the race, which, in spite of the rumour to which we have alluded, seems to be still fixed for Thursday. It need hardly be remarked that if the present frost lasts, a very effective veto will have been put upon the event, and the race must either be deferred or abandoned altogether. The crews rowed over the course on Saturday, but, though the respective times of the two boats have not transpired, the result may be easily guessed from the notorious difference between them. If, therefore, the cold weather continues, this trial course will virtually have to stand instead of the race itself, though we can scarcely suppose that the men themselves would be satisfied to accept the result as decisive. The crews this afternoon were made up as follows:—

G. M. Kingston, L.M.B.C. (bow).	H. Swift, Caius (bow).
2 R. L. Knaggs, Caius.	2 P. L. Jones-Bateman, Clare.
3 R. D. Prior, Queens'.	3 W. Barton, L.M.B.C.
4 P. W. Atkin, Jesus.	4 J. H. Gubbins, 1st Trin.
5 P. Roden, Caius.	5 C. N. Armytage, Jesus.
6 W. Warlow, Queens'.	6 A. Nimmo, 1st Trin.
7 J. A. Watson-Taylor, Magd.	7 E. Weldon, Caius.
R. D. Davis, 1st Trin. (str).	W. W. Baillie, Jesus (str).
B. S. Clarke, L.M.B.C. (cox)	H. Woodhouse (cox).

THE CHOIR MUTUAL AID SOCIETY.

The second Glee and Madrigal Concert given by the "Choir Mutual Aid Society" took place in the Guildhall last Wednesday. The glees were sung partly by the combined forces of the King's, Trinity, and St. John's choirs, and partly by solo voices selected this year almost entirely out of the Trinity choir.

The glee singing was so uniformly good that we find difficulty in making particular distinctions. "Fire, fire, my heart," a "Ballet" of Morley's, Wesley's Motett "In exitu Israel," and Pearsall's well known Ballad Dialogue "Sir Patric Spens," were perhaps the most successful renderings. The trio "Heaven" sung by all the boys, and the part song "Granta greets thee," by all the men's voices from Sterndale Bennett's Inauguration ode, were also particularly well done.

In the solo glee singing "Tell me babbling echo," an unpublished glee of Paxton's, was splendidly sung, and quite deserved the encore it gained, the same favour being shown to Callcott's catch "How Sophia."

The instrumental part of the concert consisted of a sonata for the piano by Sterndale Bennett, splendidly played by Mr. R. C. Rowe, and a clarionet solo from Mozart, played by Mr. F. W. Galpin.

CALENDAR FOR THE WEEK.

WEDNESDAY, December 3rd.—Inter-University Association Football Match at the Oval.

THURSDAY, December 4th.—Congregation at 12 noon. Examination for Mus. Bac. begins.

FRIDAY, December 5th.—Previous Examination begins.

SATURDAY, December 6th.—Founder's Day at King's College. C.R.F.U. *v.* Richmond, at Cambridge.

MONDAY, December 8th.—Law Tripos and LL.M. Examination begins. Philosophical Society at 8.30: communications by Mr. Ghisher, Mr. Shaw, and Mr. Hart.

THE UNIVERSITY COMMISSION.

The contents of the Draft Statutes recently circulated by the University Commissioners, are by this time known through the medium of the *Review*, or otherwise, to most people who have an immediate interest in knowing them

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The near sight of an object hitherto contemplated only from a distance is always a surprise, and it is not at all strange that in the first moments some uneasy expressions should have escaped even from those who have longest and most heartily desired the reform now in progress. It is not less natural, that those to whom the whole scheme is suspicious or detestable, should see in the dissatisfaction excited by certain details an opportunity for reviving the discussion of broad principles upon which the opinion of Parliament has been already pronounced, and the policy of the University determined from without. But on the whole it seems to be recognised that the proposals now made may at least be converted, by slight modifications, into a statute welcome to that large and mixed body described as University Liberals. Even to the criticisms which were at first freely showered upon the Draft a reply in most cases suggests itself. The inadequate provision for one of our most important studies, which, while receiving the very minimum of encouragement and reward, has lately given unmistakeable proofs of vigour, is a defect for which the apology is still to seek; and it may be anticipated that here at least the Commissioners will yield something to public opinion by giving a Reader to History. Upon another point also there appears to be an almost general agreement; it is thought that if the University is to receive so large a sum as £25,000 a year, at the expense of the colleges, care should before all things be taken that the known needs of the University are satisfied. Among the most pressing of these come certain buildings, required at once unless large portions of scientific education are to pass away from the University altogether. If we do not furnish ourselves, and that speedily, with a Chemical Laboratory which may bear comparison with the magnificent institution at Manchester (to say nothing of foreign examples), we cannot expect that students of chemistry will long continue to sacrifice intellectual advantages which are certain, to social possibilities which may not be realized, and spend half the year in Cambridge without a practical school, or in other words practically without a school, while seeking the means of efficient study elsewhere in the vacation. For this and other such purposes the margin of University revenue, which will remain when the Professors and Readers are paid, is not adequate; and moreover it is to be observed that for many years no such margin will exist; for the Commissioners themselves recognise that their proposed taxation can only be raised to the full amount by degrees. Indeed many good judges are of opinion that in this matter they have been too sanguine, and that, considering the "bad times," it is unreasonable to press the colleges for complete payment of this newly created debt so early as the year 1889. The Commissioners' document indicates by its type that the dates are at present only a suggested approximation, so that here also advice or remonstrance will probably receive attentive hearing.

These, however, are points of detail. There are two other criticisms which go deeper, but these are neither so frequently heard, nor so strongly supported. First, that, apart from financial difficulties, the scheme of University teaching is too large; and secondly, that proper securities have not been taken to make it efficient. Some would add that no such securities can be found. These two objections are really one, or rather rest upon the same basis. The dislike of so large an expenditure upon University teachers, arises chiefly from the feeling that University teaching is a hazardous experiment, in which the experience of the past does not encourage great expectations. If I may express my own opinion, I hold this appeal to the past to be unconvincing. It is quite true that hitherto College teaching has been much more energetic and practical than that of the University. But why has this been so? Because there has been in Colleges an effective public opinion, of late years very much strengthened, requiring and insisting upon industry and energy. Is it not just to expect, that if the University, in a large and public manner, takes over the highest teaching in all branches into its own hands, a similar public opinion will spring up to animate and reinforce it. And the larger the scheme, the greater the probability of such a change of feeling. From this point of view it seems of little use to dissect the machinery which the Commission proposes for controlling the University teachers of various grades. As a matter of fact, it looks as powerful as pen and paper can make it. But to all such devices the carping question is equally applicable:—"Did anyone ever hear of a Board doing anything?" The fair question is "Will the sense of responsibility, roused by a new departure in University life, create a general demand that work shall be done?" What is so demanded, the "Boards," or whatever they may be or be called, will do. Is there a spring of will among us to do the best kind of work in our various ways? Have we any faith in the University, in ourselves? I shall not presume to answer that question.

But are the Colleges then to be degraded and left without a function, as their friends and their enemies sometimes protest and prophesy? When between us we have provided all our students with all the teaching which they normally require, then we shall have exhausted our functions and not before. Much of this work is now left to private hands. Is it impossible that the Colleges by proper and concerted organisation should take it gradually to themselves? This consideration has a commercial interest. We force a large number of undergraduates, or at least leave them, to spend £36 a year in coaching. If the Colleges could "coach" in all or most subjects, (as in some they already do) part of this money would be cheerfully paid to them in the shape of increased tuition fees. The undergraduates and the Colleges would both gain. I have reason to believe that this, or something like this, is the desire of undergraduates. But in order to realize it, *concerted* action is absolutely essential. The prospect is none the clearer for the explosions of irritated *esprit de corps* which we see and hear.

Meanwhile we College Lecturers are certain of one advantage at least. We have a rare occasion for learning humility. Reformers call us indolent, and anti-reformers self-indulgent. We have been snubbed by the University Officers and rebuked from the University pulpit. We have been adjured in the name of our ancestors not to think of posterity. Twice in the same day I have been assured by independent observers that I ought to regard myself and my order as diabolic. Both critics are my very good friends, and disagree about everything, to say the least, upon earth, so that this remarkable coincidence upon a point of cosmic importance may be regarded as an apt illustration of that fundamental harmony which, as Mr. Holland has observed in the *Review*, underlies at Cambridge our party distinctions. For myself I continue, though depressed, to do my miserable eight or nine hours a day thinking with despair or even doubt of more industrious times. With the remnant of my days I do what I can to make myself more respectable. Sometimes we have our consolations. It is consoling to find that to the highly conservative intellect of a select preacher the change passing over us suggests, as a parallel for comparison, the most unalloyed improvement known in the history of England, and in the strength of this reflection we may even support the possibility, that, good as the new will be, some cautious minds may not be fully assured of its goodness till its beneficial working has blessed as many generations as have welcomed the Justices in Eyre.

A. W. V.

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JAMES CLERK MAXWELL. III.

Professor Maxwell's earlier papers on Electricity contain as we have seen no "physical hypotheses," but as with the problem of Saturn's rings, his mind could not rest satisfied till he had explained or at least attempted to explain electrical phenomena on mechanical principles. Now the effects due to a conductor charged with electricity, or carrying an electric current, manifest themselves on a conductor in the neighbourhood, and the question arises, is this action due to some invisible mechanical connexion between the two, or does the conductor act without such connexion in parts of space where it is not? With regard to the problem of gravitation, which is much the same, Newton (*Optical Queries*) inclined to the former view, but Cotes, who edited an edition of the *Principia* during Newton's life, declared for action at a distance, and his opinions rather than Newton's own became prevalent. Perhaps it was well they did, for what was first requisite was to determine the forces with which bodies attract each other, and not how those forces arise. Faraday, however, had found that in all cases if we consider the lines of force as ropes of molecules, these ropes tend to expand laterally, and at the same time to shorten themselves. Electric action produces throughout the rope a tension, or pulling force, along its length, and a pressure tending to separate rope from rope perpendicular to it. To use an illustration of Prof. Maxwell's, taken from a Royal Institution lecture, Feb. 21st, 1873, (*Nature*. Vol. VII.) these ropes of molecules would resemble the lines of cells constituting a muscle. When the muscle is thrown into action these cells contract longitudinally and expand laterally, and force is exerted by the muscle on the bone with which it is connected. Let us suppose then that space is filled with "an ethereal medium pervading all bodies, modified only in degree by their presence," and that the effect of electric forces is to produce the state of stress or internal pressures indicated above throughout the medium, that is, a tension along the lines of force, and a pressure perpendicular to them. From this assumption Maxwell shewed that the known phenomena of electrostatic action would result. The idea is first worked out, applying the equations of elastic solids he had himself deduced, in papers on Physical lines of Force (*Phil. Mag.*, 1861-1862), and is more completely developed in his work on "Electricity and Magnetism," (especially Vol. I., Chap. V).

This stress in the medium we may look on as an established truth; "it is one step in the theory of the action of the medium, the other, these are Maxwell's words in 1873, "I have not been able to make, namely, to account by mechanical considerations for the stresses." We all had hoped that that step would have been his next, but it has been ruled otherwise.

The papers in the *Philosophical Magazine* above referred to contain, however, some interesting speculations on subjects connected with this. Electromagnetic experiments teach us to regard the phenomenon of current induction as one depending on motion, and that motion one of rotation. Now suppose by some means I cause the rope or tube of molecules to rotate rapidly about its own axis so that every point of each molecule is moving in a small circle, there will be a tendency to fly off from the centre, which must be counterbalanced by a pressure towards the centre, *i.e.*, perpendicular to the axis from the surrounding medium. And thus the effect produced will be that of pressure perpendicular to the axis, and moreover as the rope tends to widen out it must tend to contract longitudinally, for it always contains, we suppose, the same number of molecules, so that if the breadth increases the length must decrease. This will give rise to a tension in the direction of the length.

The consequences of these assumptions are worked out in full and lead to many of the known phenomena. And in summing up the results in the Electricity (vol. II. chap. XXI.), Prof. Maxwell says "I think we have good reason for the opinion that some phenomenon of rotation is going on in the magnetic field, and that this rotation is performed by a great number of small portions of matter, each rotating on its own axis, which coincides in direction with that of the magnetic force." But these papers do not by any means contain all his work on the electromagnetic field.

Experiments shew conclusively that we must regard the electric current as a seat of energy, or the power to do work, and that the energy must be kinetic, that is due to motion, while it cannot be the electricity in the wire which is the moving body. There is therefore something in motion outside the body. Now Lagrange had given the equations determining the motion of a system of bodies in a form which does not require a knowledge of the internal actions between the bodies of the system. In a paper on the electromagnetic field (*Phil. Trans.* 1864) Maxwell applies these Lagrangian Equations to the moving matter, whatever it be, in the field, and deduces the main laws of electromagnetic action therefrom.

The paper is expanded in the *Electricity and Magnetism*, (vol. II. part IV.) Chapter V. is especially interesting. In it the Lagrangian equations are proved from a consideration of the properties of the moving bodies and not merely as problems in pure mathematics. In the latter part of the paper are given the equations of the electromagnetic field, connecting in the most general manner the physical quantities involved. And from them it is inferred that the electromagnetic effect due to an electric current is propagated throughout space in waves which move with a definite velocity depending on the substance through which they travel. This velocity has been calculated for air. Now according to the Undulatory theory of Optics, the phenomena of light are due to waves in an all-pervading ethereal medium. Are these two media the same or not? "To fill all space," says Maxwell, "with a new medium whenever any new phenomenon is to be explained is by no means philosophical;" but if the properties which must be assigned to the medium to account for electromagnetic phenomena are of the same kind as those attributed to the luminiferous ether to account for the phenomena of light, the evidence for the physical existence of the medium will be considerably strengthened. Various experimenters have determined the velocity of propagation of the waves of light, and it is clear that it and the rate of transmission of the electromagnetic disturbance are quantities of the same order. Again, the calculation of the velocity of a plane wave in a crystalline medium from the electromagnetic equations leads to results the same as those given by Fresnel's theory for light, and these have been shewn by experiment to be at least a very close approximation to the truth.

But besides this there is a direct connexion between magnetism and light. The direction of vibration of the ethereal particles whose motion constitutes light is affected by the passage of the wave through space, subject to the action of magnetic forces. The electromagnetic equations lead to the conclusion that in this case a motion of rotation of some sort forms part of the phenomenon, but no further advance is possible without some assumption as to the nature of this rotation. Maxwell therefore recurs to the hypothesis of molecular vortices discussed above, and by assuming still further that the motions of these vortices are regulated by the laws Helmholz established for a fluid is able to arrive at a formula giving the rotation of the

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direction of vibration of the light in terms of the magnetic force. The results of the formula agree fairly with experiment but of course this part of the theory resting on the unproved hypothesis, as to the nature of molecular vortices must be regarded as provisional in its nature. On the whole then, Professor Maxwell's electrical researches would lead us to conclude that Electric and Magnetic Phenomena are due to actions through the parts of a medium pervading space, electrostatic effects being produced by a state of stress set up in the medium by electric force, while electromagnetic effects are caused by the transference of energy in the form of a wave through the medium with a velocity the same as that of light; other properties of the medium moreover agree with those of the luminiferous ether.

There is another great branch of physics — the molecular constitution of bodies—in connexion with which Professor Maxwell will ever be remembered as a discoverer of the first rank.

According to Modern Molecular Science all bodies are made up of a large number of indefinitely small parts called molecules, each part capable of independent motion. In a solid body this motion is probably one of oscillation about a mean position from which the molecule never deviates greatly. In liquids and gases the molecules are not confined within definite limits, but work their way through the whole mass. Vague ideas of this nature had for some time been prevalent among physicists. The molecules are supposed to act on each other with a force which is small, except at very small distances apart. The pressure of a gas or liquid is, then, due to the impact of the molecules on the containing vessel; the temperature depends on the energy of the motion. This was clearly pointed out by Herapath in 1847. In 1848, Dr. Joule, of Manchester, on the supposition that all the molecules of a gas have the same velocity of agitation, determined the relation between the pressure and the velocity, and calculated the latter. The pressure is shown to be proportional to the energy of agitation in a unit of volume, and Boyle's law connecting the pressure and density is explained. This same supposition was made by Clausius, to whom the subject owes much of its present development, and similar results arrived at independently. His papers are translated in the *Phil. Mag.* (Aug. 1857, Feb. 1859). Each of his molecules consists, in general, of a number of smaller particles, and the particles composing one molecule are always the same. An encounter is said to take place whenever two molecules are so close together that the force between them produces an appreciable effect on the motion of either. The space traversed by a molecule between two encounters is called its free path, and as this probably differs in length between each successive pair of encounters, the idea of an average or mean free path is introduced, and the attempt made to calculate this.

Professor Maxwell's first paper on the subject was published in the *Phil. Mag.* (January and July, 1860). In it he considers the molecules as hard smooth spheres of perfect elasticity, and treats an encounter as a collision between two such spheres. He points out, moreover, that if the velocities of all the molecules are equal at any instant, they will become unequal, in general, as soon as encounters of any kind take place. We may, therefore, have as many velocities as there are molecules, and it becomes impossible to consider each separately, as had been done in Clausius' paper.

To obviate this difficulty, Maxwell introduced the statistical method in which the whole number of molecules is divided into a series of groups, the velocities of all molecules composing a group being very nearly the same, and the average velocity or energy of the group taken instead of that of a single molecule; he found also the law connecting this average velocity and the number of molecules in the group, and shewed that in the case either of a single gas or of a mixture, when the state of permanence, that is of uniform temperature has been reached, the average energy of agitation of a molecule is the same throughout. He concluded, therefore, that there is some connexion between this average energy and the temperature, and, by assuming that the energy is proportional to the absolute temperature, explained the gaseous laws established by experiment by Charles and Gay Lussac. The theory of the diffusion of two or more gases when in the same vessel, had been given by Herapath.

The phenomenon is due to the penetration of one gas by the molecules of the other; this is delayed by the encounters between the two sets of molecules, and will proceed more rapidly as the mean free path of a molecule is increased. The rate of diffusion thus becomes a measure of the mean free path. Moreover, each molecule, as it passes from one medium to the other, or from one part to another of the same medium, carries with it its momentum and its energy, and these two quantities tend to become equalized throughout the mass. These considerations lead, as Maxwell shewed, to an explanation of the phenomena of the internal viscosity of gases and the conduction of heat in a gas. The law established by Dulong and Petit connecting the specific heat and the molecular weight of a gas, follows also from his formula, and thus far theory and experiment are strikingly in accordance. The ratio of the specific heats of a gas at constant volume and pressure respectively is also calculated. The result, however, does not agree with experiment, and this circumstance combined with some investigations into the internal viscosity of the air (*Bakerian Lecture, Phil. Trans.* 1866), led Maxwell to abandon the hypothesis of collisions, and to investigate the same problem, supposing the action between the molecules to be due to a force depending on the distance between them (*Phil. Trans.*, 1866), and all the previous results are again established. The final distribution of two gases under the action of gravity is considered, and also the distribution of temperature in a vertical column.

The proof of the fundamental theorem as to the distribution of energy was strengthened and confirmed by Bolzmann (*Vienna Proceedings*, Vol. LXIII., 1871, Vol. LXVI., 1872), who applied to the problem the theory of the dynamics of a material system, which, to quote Maxwell, "the mathematicians, guided by that instinct which teaches them to store up for others the irrepressible secretions of their own minds, had developed with the utmost generality." The ratio of the specific heats at constant pressure and volume can be found from this generalized theory, but the difficulty of reconciling the result with experiment is hardly lessened, and this Maxwell considers "the greatest difficulty yet encountered by the molecular theory."

Bolzmann's theorems have been still further generalized by Professor Maxwell in one of his last contributions to the subject (*Camb. Phil. Trans.*, Vol. XII.), and in another important paper read only last year (*Phil. Trans.*, Part I., 1879), the theory is applied to some cases suggested by Crookes' experiments in high vacua. In addition to the papers on the subject already referred to, Professor Maxwell was the author of the article "Atom," (*Encyclopædia Britannica*, 9th edition), and of various letters in *Nature*. Two of his lectures on molecules are published in full (*Nature*, Vol. VIII., page 437, Vol. XI., page 357); the earlier closes with these words: "The molecules continue this day as they were created, perfect in number, measure, and weight, and from the ineffaceable characters impressed on them, we may learn that those aspirations after accuracy

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in measurement, truth in statement, and justice in action, which we reckon among our noblest attributes as men, are ours, because they are essential constituents of Him, who, in the beginning created not only the heaven and the earth, but the materials of which heaven and earth consist."

A notice of Professor Maxwell's work would be incomplete without some reference to his paper on "Reciprocal Figures, Frames, and Diagrams of Forces" (*Edin. Phil. Trans.* vol. XXVI.) and his articles on Capillarity and Attraction (*Ency. Brit.*). In the latter he discussed various theories which have been proposed to account for gravitation, and shews that all involve the constant expenditure of work, so that, "according to them we must regard the processes of nature not as illustrations of the great principle of the conservation of energy, but as instances in which, by a wise adjustment of powerful agencies not subject to this principle, an apparent conservation of energy is maintained. Hence we are forced to conclude that the explanation of gravitation is not to be found in any of these hypotheses."

Nor must his other two books be passed over in silence. Want of space, however, compels brevity. The one, the "Theory of heat," has probably done more to give its readers clear physical conceptions than any other work of its size. The other, "Matter and Motion," well repays careful study from a student of philosophy no less than from a mathematician.

The scientific writings of Professor Maxwell can give but little indication of that keen humour his friends knew well. We have heard the story of the dynamical top, which a party of men left spinning in his rooms one evening, one of the number on returning next morning found the top still spinning; Maxwell was in bed, he had seen his friend across the court, got up, restarted the top, and retired to watch the fun. Readers of *Nature* will remember the verses with his signature $\frac{dp}{d\theta}$ which appeared a few years back. There are others of the same kind in existence, perhaps not so well known, for example, his farewell to a former senior Dean of Trinity, who took a College living when Maxwell was in residence:

John Alexander Frere, John,
When we were first acquent,
You lectured us as freshmen,
In the dreary term of Lent.

Or his lines on the portrait of Professor Cayley, by Dickenson, now in the Combination Room at Trinity, of whom he says:

The symbols he hath formed shall sound his praise,
And lead him on through unimagined ways,
To conquests new in worlds not yet created.

And then after calling on the "Determinants in ordered row" the "powers of the nth roots of—1" "The scrolls and cubic surfaces" continues:

March on, symbolic host, with step sublime,
Up to the flaming bounds of space and time,
There pause until by Dickenson depicted,
In two dimensions we the form may trace
Of him whose soul too large for vulgar space,
In *n* dimensions flourished unrestricted.

R. T. GLAZEBROOK.

THE PHILOSOPHICAL SOCIETY'S DINNER.

The annual dinner, celebrating this year the sixtieth anniversary of the Cambridge Philosophical Society, took place on Saturday, November 29th, in the hall of Pembroke College. There was a large and representative gathering, the visitors this year being unusually numerous. The president, Professor Alfred Newton, had his seat in the centre of the high table, being supported on his right by Professor Allman, president of the Linnean Society and of the British Association, Lord Houghton, Honorary Fellow of Trinity College, and Professor Flower, president of the Zoological Society; on his left by Mr. John Evans, treasurer of the Royal Society, the Master of Emmanuel College, and Professor Huxley. The end seats of the various tables were occupied by Professors Adams and Stokes, Vice-Presidents; Dr. Pearson, Treasurer; Rev. Coutts Trotter and Mr. J. W. Clark, Secretaries; and Mr. Turner. Amongst the guests were also Dr. Marten, Q.C., M.P., Professors W. G. Adams, Ray Lankester and Seeley; Dr. Günther and Dr. Schuster, Mr. Alston, Mr. Dewick, Dr. Hopkinson, Mr. Mathews, Mr. Mylne, Mr. Merrifield, Mr. Parker, Mr. Penrose (the architect), and Mr. Weldon; the total number who sat down being nearly 80.

After the dinner and the usual loyal toasts, the PRESIDENT proposed "Prosperity to the Cambridge Philosophical Society," which was now celebrating its 60th anniversary. He would not attempt to tell the old story of the history of the society, for he could not hope to vie with those who had gone before in the position he then occupied; to tell with the genial humour and ready eloquence of a Sedgwick the tale of the prehistoric times of the society, or with the polished rhetoric of a Selwyn the account of its various changes. It had had periods of reverses as well as of prosperity. He should not like to have to look through the books of past occupants of the Treasurer's office, for the society was in reality often insolvent. However, now its financial position was most satisfactory; and, Prof. Newton added, amidst roars of laughter, they would be very glad to hear that, in spite of the hardness of the times, not a single tenant of the society had asked for an abatement of rent. In point of work the year has been a successful one. Eleven meetings have been held, and eighteen communications made to the society, which consists at the present time of more that 400 Fellows and 50 honorary members, They have, however, to lament many losses in the year, chief amongst whom were Sir John Shaw Lefevre, Professor Clifford, and James Clerk Maxwell. Some advantages the society offered which did not appertain to any other of the learned societies. For example, they received papers on the history of various points in science, papers not admitted by the Royal Society; and, equally with the British Association, they received reports of unfinished work. He sincerely hoped the society would go on and prosper, and he coupled with the toast the name of Prof. Paget.

Prof. PAGET briefly responded, referring humorously to the finances of the society when he was treasurer.

Prof. HUXLEY proposed the toast of "The University of Cambridge." In the course of a very humorous speech, he alluded to how, in previous years, he had stood amongst them as a stranger and an outsider, but since the day when, clothed in raiment which would make the lily of the valley look to its laurels, he had been admitted as a member of the University, he could likewise speak of the University as a female relative—not, perhaps, looking on her as an Alma Mater, but with the discriminating reverence one feels for a mother-in-law. Perhaps in the past the habits of the learned lady had not been all that they should be, and perhaps she had treated some of her children better than others; but now with the prescriptions of Prof. Stokes and others, she was in a fair way towards rejuvenescence. He congratulated the University most heartily on the direction in which it was advancing. For the last 25 years, in season and out of season, he had been advocating a larger amount of scientific culture, though he emphatically repudiated the accusation often brought against him of wishing to see other studies less followed. Such would be lamentable for Cambridge; but he thought other studies were compatible with the encouragement of Physical and Natural Science. Quite recently the senior wrangler might never have seen a Nichol Prism or the Solar Spectrum. He did most sincerely congratulate Cambridge on her progress in Natural and Physical Science.

Lord HOUGHTON responded to the toast. He said that his own close connection with the University was of a rather remote date, but he felt a great affection for it, and to come periodically amongst them reminded him of the happy years of his own University life. Passing on to speak of the proposed reform of the University, he said he hoped that nothing would occur to militate against the College system. He hoped the University would take upon itself no more power than was absolutely necessary, and that it would take from the Colleges all the money that was sufficient to keep up its appliances, and especially its library and museum collections. A friend had suggested that, with the exception of the great colleges of King's, St. John's and Trinity, each college should be devoted to some special pursuit. If so, then he supposed that Clare, with its placid architecture, would be given up to the ladies, and that their President would be sent there as the solitary representative of the other sex (a proposition which evoked much laughter). He hoped that in all the changes two things would be

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kept in mind—(1) that the chances of study would be matured and increased, so as to retain for Cambridge some of the talent she was now scattering abroad in the world; and (2) that something would be done for language and literature, which he was grieved to see were almost entirely neglected in the scheme of the Commissioners.

Prof. ADAMS proposed the health of "The Visitors" in felicitous terms, to which

Prof. ALLMAN responded, speaking of the intimate relations which existed between the various learned societies, and the advantage they were of in recording scientific research, which research was alone rendered possible by such laboratories as the University of Cambridge was now providing; and useful too in making our successors familiar with the intellectual life of every land. He cordially sympathised with Lord Houghton in his remarks concerning the connection of science and literature, and he thought that while such names as Kingsley and Goethe could be mentioned, that connection would never cease to be recognised.—Mr. JOHN EVANS also returned thanks.

Prof. FLOWER proposed "the health of the President," giving as his four reasons for drinking it most heartily: (1) that he is an old and highly valued friend; (2) that he is the chairman for the evening; (3) he is the president of the society; and (4) he represents an important section of the teaching of the University, and had done much for the Museum of Comparative Anatomy, which however, owed most of all to the zeal and energy of Mr. J. W. Clark. He felt that he could not sit down without referring also to the great loss the society had sustained in the death of Mr. Garrod, a loss equally great to science in general.

Prof. NEWTON having replied to the toast, the following other toasts were drunk:—"the Vice-Presidents," proposed by the President, and replied to by Prof. Liveing; "the Treasurer," (Dr. Pearson); "the Secretaries," (Messrs. Coutts Trotter, J. W. Clark, and Glaisher), responded to by Mr. J. W. Clark; and the proceedings closed with "a vote of thanks to the Master and Fellows of Pembroke College for the use of the Hall," coupled with the health of Prof. Stokes.

COLLEGE CORRESPONDENCE.

ST. PETER'S.

On Saturday morning the Trial Eights were rowed, the course being from First Post to the Railway Bridge, The race was very close, and during the first part it was impossible to tell which boat was gaining. On rounding Ditton, however, E. S. Peirson's boat had slightly the advantage, and kept it to the finish, winning by about half a length. The boats had been coached by J. F. J. Galt and J. M. Dodds, and were made up as follows:—*First Station:* Bow, F. A. Brettingham; 2, R. H. Swinton; 3, E. W. Floyd; 4, W. H. S. Hope; 5, H. A. Watson; 6, H. Bott; 7, W. O. Parish: str., J. Eccles; cox, R. C. Hope. *Second Station:* Bow, S. H. Lamb; 2, A. F. Shand; 3, J. L. Heddon; 4, G. Bird; 5, W. New; 6, W. C. Sample; 7, E. L. Littlewood; str., E. G. Peirson; cox, H. Henman.

The Sexcentenary on Saturday decided, after a lively debate, by a majority of twelve votes to 2, that the regulations of the Commissioners were not calculated to improve the University. Many members were doubtful, and did not vote.

CLARE.

We must apologise to the Hall R.U. team for the account of their defeat on Saturday, the 22nd, which appeared among our news in last week's *Review*. We had arranged to play them on that day, but the match did not come off, and its result as announced was a pure fiction. Last Thursday we played King's (Association) and after a very good game were beaten by two goals to one. The match on Friday with Pembroke was unavoidably postponed. On Saturday we won the return match with the Trinity Association team by two goals to one.

The last debate of the term, on Friday, was, as usual, impromptu; no less than eight motions were duly defended and impugned by members chosen at random for the duty. Among the most suggestive were "That the common or street barrel-organ is superior as a musical instrument to the bagpipes," "That Mr. Gladstone is inebriated with the exuberance of his own verbosity," "That the Little-Go is a delusion and a snare," "That Mrs. Winslow's Soothing Syrup is an essential concomitant to a good degree." But the excitement of the evening centred round a motion of local interest; on the relative merits of our two Senior Cats "That considered as a member of the feline species, Dick is immeasurably superior to Tom." It may be remarked that Tom boasts of a collar and one eye intact, while Dick with no collar possesses two serviceable eyes. The motions were all put together, and all lost.

PEMBROKE.

Wednesday, Nov. 26th, was the date of our College Races. Six Trial Eights came to the post, manned by the following crews. 1st Station: Reid, (bow), Ashwin, Simpson, Rundall, Morton, Elrington, Buss, Betts, (str.), Hebbert, (cox). 2nd Station: Grindrod, (bow), Wright, Jorkington, Lawrence, Carter, Stack, Phipps, Taylor, (str.), Bullock, (cox). Taylor's boat won by 2 secs. after a most exciting race. Three Freshmen's Fours started, stroked respectively by Haggard, White, and Brinkley; the latter's boat won by 20 yards. The heats for the Searle Sculls were rowed on Monday, Dec. 1st. There were seven entries, an unusually large number. First heat: 1st station, Manners; 2nd station, Jones. Manners ran into the bank at Post Corner; Jones won easily by nearly his distance. Time 10 mins. Second heat: 1st station, Lambert; 2nd station, Taylor; 3rd station, Castle. Lambert's course was very erratic, once he got quite stuck in the bank, and Taylor gained nearly 100 yards; but in spite of this mishap Lambert won by about 60 yards. Time 10 min. 7⅗ secs. Third heat: 1st station, Walter; 2nd station, Searle. Searle won, passing Walter in the Long Reach. Time 9 min. 57 secs. The Final heat was rowed on Tuesday.

We have been fairly successful at football during the last week. On Monday, Nov. 24th, we defeated the Old Uppinghamians, (Assoc.) by 3 goals to 0, and the next day after John's suffered the same fate by 2 goals (both put through the posts by Farmer) to 0. On Wednesday, Nov. 26th, a strong Rugby team played Jesus on their close. Finch was too good for them, and in the first few minutes obtained a try which Taylor converted into a goal; shortly after Finch dropped a goal. Nothing further happened until after half time, when Finch again ran in; this Taylor turned to a goal, as also a try obtained by Stocks; another try got by Taylor completed our score. On Saturday we were defeated by Emmanuel (Assoc.) by 1 goal to 0, although we had the best of the game throughout.

The inaugural concert of the Musical Society took place on the evening of Tuesday, Nov. 25th, in the presence of a large and enthusiastic audience. Considerable praise is due to the officers for the varied programme they had provided, and if one may judge from the hearty applause that greeted the performers, their efforts were highly appreciated. The concert was brought to a close by "Auld Lang Syne," sung in the old fashioned way. We hope it may not be long before the Society gives us the opportunity of attending another such "re-union."

On Saturday, E. Hinder urged upon the Debating Society "the advisability of abolishing capital punishment." The motion was lost, the numbers being 16 for, 18 against.

GONVILLE AND CAIUS.

At the Scientific Society A. T. Apcar read his paper on "Terrestial and Atmospheric Electricity." The subject was handled with ability, and after some discussion the proceedings terminated.

At the Debating Society D. G. Robertson moved "that in the opinion of this House the Life of the Spendthrift is more beneficial to the community at large than that of the Miser." He was opposed by T. W. A. Barber, whose speech went far towards elevating the miser to a position superior to that of the more graceless waster of his patrimony. We had a regular plethora of speakers, orator after orator started to his feet volleying forth "words that burn." The motion was lost by 21 votes to 14.

The President of the Science and Art Society (W. H. Caldwell) read an able essay on "Haeckel and Virchow," which provoked a very animated discussion. Under the above title the essayist dwelt more on the methods of reasoning and different hypotheses assumed by the great scientists than on the actual points of difference between them.

Selections from the works of Cowper, George Eliot, and F. C. Burnand were read at the Once-a-Week.

The Shakesperians had just time to finish their coffee and have their romantic feelings evoked to the highest by the parting of "Juliet and her Romeo," when the meeting had to be abruptly terminated owing to a Chamber Concert given by the members of the Musical Society, by the kind permission of the Fellows, in the Combination Room. The concert proved a complete success, under the able administration of the efficient secretary, J. A. Bratton. The programme was as follows:—Madrigal, "Love is a sweet and a cruel thing," *Cummings*, The Choir; Piano Solo, "Gavotte," *Hermann Flieze*, Mr. T. R. Hall; Song, "The Messenger Swallow," *Blockley*, Mr E. J. Hall; Glee, "May Dreams," *Franz Abt*, The Choir; Violin and Piano, (*a*) Romanze, *Hummel*, (*a*) Gavotte in D, *J. S. Bach*, Messrs. Reed and Cooper; Song, "The Moss Trooper," *Louis Diehl*, Mr. Roden; Glee, "Breezes of Evening," *C. Oberthür*, The Choir; Song, "Three Jolly Sailor Boys," *Theo. Marzials*, Mr. C. S. Bayley; Piano Solo, "Tarentelle," *Heller*, Mr. Limberry; Song, "Spanish Boat Song," *Hamilton Aidé*, Mr

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Bratton; Glee, "My Lady is so wondrous fair," *B. Calkin*, The Choir. The songs encored were "Three Jolly Sailor Boys," by C. S. Bayley, and J. A. Bratton's "Spanish Boat Song." The proceedings were much enlivened by the presence of a number of ladies, and about 11 o'clock the assemblage dispersed in high satisfaction at the entertainment.

During the past week we have played a football match against Christ's, in which we were victorious by five goals to none. The race for the Norris Pairs resulted in a row over for F. S. Sanders and W. H. Caldwell

TRINITY HALL.

The chief interest this week has centred in the Trial Eights and Fours; we have however to chronicle a couple of Football matches that have lately been decided. Under Rugby rules we were somewhat badly defeated by John's, but the Association team scored a victory over the Old Rossallians by 2 goals to *nil*, despite the prominent play of several of our opponents, among whom were a couple of "Blues." The Trial Eights were rowed on Saturday; the boats were captained by Brooksbank, Freeling and Heaper, and stroked by Kettle, Goldsmith and Simpson respectively. Neither crew gained any great advantage till Plough Reach, where the last boat, stroked by Simpson, quickened; and the crew holding the spurt well, eventually won by about 12 secs.

T.H.B.C.—The Trial Eights and Fours took place on Saturday, Nov. 29th, the course of the Eights being the same as that for the Colquhoun Sculls; for the Fours from the Plough to the Railway Bridge. The eights started in the following order:—1st station, Brooksbank's; 2nd station, Feeling's; 3rd station, Heape's. No great difference between the boats was noticed till straight up the Long Reach, when Brooksbank's boat fell off, and Heape's came up well with a nice lively stroke, and eventually won a good race by three seconds, Freeling's boat being second, Brooksbank's third. Time, 8 min. 52 secs. The boats were made up as under:—(1) Heape's—Crocker, Mariott, Sibley, Thomson, H. Davis, Wilde, Stevens, Simpson, Penny (cox). 2. Freeling's—Learmonth, Puckle, P. Watt, Drinkwater-Law, Orrell, Ramus, Pole-Carew, Goldsmith, Shilleto (cox). 3. Brooksbank's—Ascroft, Sanders, Palmer, Pattullo, King, Brodie, Milne, Kettle, Dance (cox). The rowing on the whole was decidedly good, though the crews did not seem so well together as they might have been, and had a little more hard work been given them no doubt they would have been much benefited. The boats seemed composed, however, of material qualified to give us hope, with careful coaching, of sending some good crews up next Lent.

The Trial Fours were rowed immediately after the eights, and resulted in a splendid race between Henn's crew and Trevor Jones', the former winning by two seconds, Brandon's being third. Henn's crew was composed of the following:—Gray, Payne, Tompkinson, Greenwood, Brown (cox). Time, 4 min. 38 secs.

CORPUS CHRISTI.

On Monday, 24th ult., the Rugby Union team played Peterhouse on our ground, a good game resulting in a victory for the home players by 1 goal, kicked by Routh, and 4 tries (Winter 2, Greenland 1, Hough 1,) to *nil*.

The Trial Eights Race was rowed on Tuesday, 25th ult. There was a close contest right up to the finish, but by some mischance, the pistols of a last-century type failed at the critical moment, and some question was raised as to the real issue of the race. The matter was however subsequently settled satisfactorily, and Nicholson's crew declared the winners by 1 second. The following composed the crew—Addison (bow), Pulling 2, Colman 3, Halland 4, Smith 5, Roome 6, Butt 7, Everingham (stroke), Fox (cox).

The Debating Society held its last meeting for this term on Saturday evening. The Hon. Sec., A. Paice, advocated the advantages of Cremation as compared with the present System of burial, and was opposed by R. E. Johnstone. The votes for the motion were 19, against 17. The Society is to be congratulated on the success of the past term. We find that the average number of votes given at each debate has been 42, as compared with 33 in the corresponding period last year.

KING'S.

On the morning of Tuesday, the 25th, our Trial Eights were rowed, over the Colquhoun Course. The two boats were coached respectively by W. E. Wilkin and H. A. Brooke. The composition of the winning boat was as follows:—Bow, Walker; 2, Yardley; 3, Bevan; 4, Harvey; 5, Stephen; 6, Dickinson; 7, Griffith; stroke, Chitty; cox., Thynne. W. G. Gwatkin was stroke of the other boat. The winning crew rowed well up to the finish. Time, 8 mins. 15 secs.

In football there is not very much to chronicle. On the 25th we played the Old Carthusians. The game resulted in a tie, each side having got one goal. On Thursday last we played the return match against Clare, and won by two goals to one.

The Debating Society decided last Friday against Legislative checks on Population, by 16 to 3. Next Friday, the question of Disestablishment will come on. R. J. Parker and E. Impey will open the discussion.

We learn that the authorities of our College have decided in favour of the union with St. Catharine's, by a large majority. The final decision now rests with the latter College.

QUEENS'.

On Saturday we played Cavendish on their ground, and won by one goal and 4 tries to a try. Their forwards were lighter than we were though they worked well together, and behind the scrimmage our men seemed far sharper on the ball. We were deprived of two men at half time, one having dislocated his collar bone. The tries were gained by Butter 2, Bagott 1, Dawbarn 1, and one from the scrimmage.

In the St. Bernard's Society on Saturday evening A. Giles moved that 'This house sympathizes with total abstinence from a social and medical point of view.' He was supported by R. Temperly For the opposition the Rev. G. O. Parrish, was the only speaker, as at 7.30 the debate had to be adjourned indefinitely.

ST. CATHARINE'S.

The motion before the Debating Society last week was proposed by A. D. Davies and as follows: "That this House views with regret the policy of the present Government and would gladly welcome the return of the Liberals to power.' The house, however, remained staunch to Conservative principles and the motion was defeated by 20 votes to 6.

Our Trial Eights were rowed on Monday, 1st: two boats started and the following crew won by more than three lengths:—Bow Gilbert, 2 Skinner, 3 Corfield, 4 Vicars, 5 Taylor, 6 Moeran, 7 Davies, str. Coulton, cox. Chisman: the winning crew were much better together than the other boat and also gained considerably in the matter of coxing. Time 8 min, 45 secs.

JESUS.

The college trial eights are still in full swing and though not very good as a whole they contain several very promising oars, and our second and third boats next term should be well recruited from them. As far as football proper is concerned our close is nearly deserted; there is only one more match to be played. Pembroke gave us a tremendous thrashing at Rugby Union last week, when Finch was to be seen as usual doing good service to his side. However the scratch sixes occupy some attention a great number of men having entered: Lancashire's team seem to be perhaps the best and should pull it off.

CHRIST'S.

The Trial Eights were rowed on Friday, the 28th. Stephenson's crew drew the last station, and rowing a faster stroke, won easily by ten seconds. The other crew had been unfortunately deprived of the services of the second captain, through an accident. The following were the winning crew:—Bow, G. W. Otton; 2, H. C. Brown; 3, H. S. Milner; 4, J. Ll. Dove; 5, C. W. Moore; 6, A. P. Dodd; 7, J. H. K. Thompson; stroke, K. Jameson; cox., B. Wooding. The Scratch Fours took place on the next day; seven boats entered, and after three bumping races and three time races, Dove's crew came off the winners, beating Stephenson's after a close race. The crew were:—Bow, Sedgwick; 2, Cooper; 3, Heald; stroke, Dove; cox., Hay.

At the Debating Society, Otton made a protest against Phonetic Spelling, which met with the approval of the house, his motion being carried by 26 votes to 16.

ST. JOHN'S.

The Rev. E. A. Stuart, M.A. [2nd class in the Classical Tripos, 1876], has been appointed vicar of St. James,' Holloway, in place of the Rev. W. Boyd Carpenter.

R.U.F.C.—On Monday, Nov. 21st, we played Trinity Hall on our ground, in weather anything but propitious. *Jupiter pluvius*, however, did not prevent us winning easily by two goals and eight tries to nothing. The goals were kicked by Wrigley off tries by Thorman and Wever. Tries were also obtained by Hopton and Bevan.

On Saturday, the Debating Society, at its last meeting for the term, discussed "Trial by Jury," and, as we anticipated, voted for its abolition by a large majority. After the debate, the following officers were elected for next term:—President J. Russell; Vice-President, T. G. Tucker: Treasurer, J. Spencer Hill: Secretary, O. Rigby. The past term has been one of the most prosperous in the history of the society, and we have good reason to hope that next term its success will be equally marked. A mistake in last week's *Review* only allows us five meetings during the year, thereby diminishing the zeal of the members by two-thirds. For "annual" read "terminal."

Residence next term begins somewhat earlier than usual, viz., on Jan. 26.

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MAGDALENE.

The Trial Fours were rowed on Thursday last from Ditton to Captain White's, in a breast race. Two boats were entered: A. T. Holmes' Boat: 1, W. Waller; 2, Brigg; 3, Roe; Thompson (stroke); Ritchie (cox). T. W. Coxon's Boat: 1, C. Smith; 2, Mayne; 3, Barlow; Angel Smith (stroke); A. Peskett (cox). Coxon's boat took the lead, but Holmes spurting well came up within a length at the Railway Bridge. Here a string of barges drove Coxon's boat out of its water, and a foul is said to have occurred. Owing to the darkness which prevailed the judge was unable to decide in favour of either crew, and both crews refused to row again. Coxon's boat was undoubtedly the faster.

FOOTBALL CLUB.—There has been one match this week, against Trinity (Rest) which according to general expectation ended in a defeat—two goals to nothing. The match against Pembroke fixed for Monday, was postponed on account of the weather.

THE MUSICAL SOCIETY.—The Q.D.V. met in Haig's rooms on Saturday, when thanks to the valuable assistance rendered by Messrs. Croft, Gurdlestone, and Sir C. Rich a most pleasant evening was passed.

TRINITY.

Residence for this term ends on Friday, Dec. 12, and begins for the next on Monday, Feb. 2.

In the Moral Sciences Tripos out of eight candidates, three are members of this College. The list of the Historians contains eleven names, of which six hail from Trinity, while among the thirty-six who form the ranks of the Naturally Scientific, we boast of no less than fifteen. To speculate upon the result of the various examinations is not our present purpose: but when all is over and the lists are published, we may perhaps whisper what our expectations were.

The 281st meeting of the M. and S. was held on Friday, Nov. 28th, when A. Scott brought forward the rather optimist motion "that the constitution of England as now existing is as good as it can be," which was opposed by H. J. A. Hervey, and lost after a fairly spirited debate by a majority of 10 votes out of 16.

In the London Honour Examination in Mathematics, for those who have passed the 2nd B.A. or 2nd B.Sc., the scholarship has been awarded to R. S. Heath; and the only other candidate for honours was A. E. Steinthal, who obtained a first class.

The "Irregulars" met on Thursday evening, and approved, by a large majority, of the system of Cremation, advocated by J. C. St. Quintin. The House will be asked to condemn Vivisection tomorrow, by O. E. Anwyll.

The Trinity Association Football Club have played the following matches during the past week. (1) v. Trinity Etonians (cup tie), played on Monday in Jesus Close and lost by 2 goals to none. The losers were unfortunate in being without one of their forwards. (2) v. Jesus, played on Wednesday in Jesus Close, resulting in an easy victory by 4 goals to 1. (3) v. Magdalene, played on Friday on the Trinity ground, and won by 2 goals to none. (4) v. Clare, played on Saturday on the Clare ground, and lost by 2 goals to 1. (5) v. Old Carthusians, played on Saturday on the Trinity ground—a victory by 2 goals to none.

EMMANUEL.

The meeting of the Debating Society, held last Saturday, was the most successful one of the term; as there were over fifty members present, and a large number of speakers. The motion was one proposed by Hopkinson, approving of "Disestablishment and Disendowment." After a very warm debate, lasting over two hours and a half, the motion was lost by 28 votes.

On Thursday our Rugby Union team played the Old Cliftonians, and were defeated by three goals. Our forwards, particularly Cotton, Heathcote, Kneale and Pattisson play well on the ball; but behind the scrimmages, with the exception of R. S. Jones, we are very weak. The Association team won the last match of this season on Saturday, defeating Pembroke by one goal, kicked by Percival, to *nil*. We hope the Rugby Union team, in their last two matches, may follow suit, and end the season more successfully than they began.

SIDNEY.

Our Trial Eights came off on Saturday, Nov. 29th, the course being the bridge to bridge one. The names of crews were:—1, S. Loney; 2, F. G. Slater; 3, C. R. Edwards; 4, F. Spearing; 5, W. Stokes; 6, E. Evans; 7, R. Robson; str., C. Harding. 1, Reynolds; 2, W. Watts; 3, A. C. Williams; 4, C. E. Palmer; 5, W. B. Raven; 6, F. Ostrehan; 7, K. G. Metcalfe; str., J. Woodhouse. Both crews rowed a race against time, and after an exciting race the crew stroked by Woodhouse won by 9 secs. Time 9 min. 46 secs. The "Hardy Pairs" were rowed for on Monday, Dec. 1st, over the Colquhoun course. There were three entries for this race, but owing to two of the pairs not turning out, C. C. Naters (bow), A. H. Blake (str.), were left to row over alone.

Durham School scratch fours were rowed on Wednesday, Nov. 26th, over the Cutter course, when Naters' crew beat A. Hutchinson's by 6 lengths. Winning crew:—W. B. White, (bow), Trinity; W. Mayor, L.M.B.C.; M. Hutchinson, Jesus; C. C. Naters, Sidney, (str.); H. Ransome, L.M.B.C., (cox.)

DOWNING.

Our extempore debate came off on Friday, Nov. 28th, the subject given out being "The return of the Liberals to power." I. S. Cox was called upon to open the subject, and he maintained that it would be well for the country that the Liberals should be returned. There was naturally much opposition to this opinion, and the Chairman, F. Kilvington, declared that the show of hands gave a majority of 8 against the motion. Three Liberal members however had left during the debate, and therefore could not vote.

On Saturday, the first Trial Eights we have ever attempted, were rowed. The course selected was that for the Colquhoun Sculls, and the race between the two competing boats proved very exciting. Brinton's crew, which had the second station, won by two seconds only. This crew was composed of: A. D. Roe, bow; F. Kilvington, 2; A. H. Perkins, 3; N. C. Hardcastle, 4; R. M. Yetts, 5; R. Davies, 6; G. Bradshaw, 7; R. D. Brinton, str.; W. H. C. Gatty, cox. One of our Fellow Commoners, E. B. Barnard, has just presented the Club with a Cup for Trial Eights, of the value of £20, and our Dean, the Rev. J. C. Saunders, has again come forward and presented cups to the winners.

On Monday, a well attended meeting of the Boat Club, was held in Mr. H. S. Tayler's rooms, Dr. Perkins, our President being in the chair. W. H. Beaumont was re-elected 1st Captain, and W. E. Beaumont 2nd Captain. The business which chiefly occupied the meeting was the revision of rules. It broke up after sitting for two full hours, with a vote of thanks to the President for taking the chair.

NON-COLLEGIATE.

DEBATING SOCIETY.—On Thursday a spirited discussion took place on the question—"Is it advisable that places of amusement be opened on Sunday?" J. G. Norton proposed a resolution that it was not, and J. B. Hyde opposed. The speakers were Messrs. Robins, Cameron, Morgan, Cotterel, Beck, Fisher, Prowse, and Richardson. Mr. Norton's resolution was carried by a large majority. This was the concluding meeting this term.

UNIVERSITY INTELLIGENCE.

The Election of a Professor of Experimental Physics, will take place in the Senate House, on Friday, Dec. 12th, at 2 p.m.

The examination for the Craven and Browne Scholarships, at present held respectively by W. Leaf, M.A., (Trinity), and E. C. Perry, (King's), will commence on Monday, Jan. 26th, 1880.

The Classical Tripos papers will be set in the following order:—Monday, Feb. 23rd, 9—12 Aristotle, 1—4 Latin Verse Translation; Tuesday, Plato and Cicero, Greek Verse Translation; Wednesday, Latin Prose Composition, Greek Prose Composition; Thursday, 9—12, Philology; Friday, Greek Prose Composition, Latin Prose Translation; Saturday, 9—12, History; Tuesday, (March 2nd), Latin Verse Composition, Greek Prose and Verse Translation; Wednesday, Greek Verse Composition, Latin Prose and Verse Translation.

Professor Stuart's Workshop will be opened for Pupils for next term, on Tuesday, Feb. 3rd; there will be classes for instruction in the Principles of Mechanism and of Engineering Drawing, in the Theory of Structures, and in the Application of Higher Mathematics to Engineering.

At the Congregation on Thursday, Dec. 4th, at 12 m., the Public Orator will present the Right Reverend A. W. Sillitoe, M.A., (Pembroke), Bishop of New Westminster in British Columbia, for the degree of D.D., and E. B. Tawney, assistant to the Woodwardian Professor, for the degree of M.A. *propter merita*.

The Board of Natural Sciences Studies has presented a new report, in which they accept the vote of the Senate rejecting Human Anatomy, as a subject equal in weight with the other subjects for the five days, and propose that, as in the interests of the Medical School, Human Anatomy ought to have special recognition, distinct questions shall be set in it, and in arranging the class lists it shall be coupled (1) with Comparative Anatomy and (2) with Physiology so that a student can take it in conjunction with either of these subjects as a principal subject. The merits of the candidates shall be estimated jointly by the Examiner in Human Anatomy and the Examiner in the other subject taken with it.

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ATHLETIC SPORTS.

ST. PETER'S.

Tuesday, Nov. 25th.

100 Yards.—First Heat: H. Bott, 1; C. Pigg, 2; time 11 mins 4-5 secs. Second heat: E. S. Arkle, 1; J. M. Dobbs, 2; time 12 secs. Final heat: Bott, 1; Pigg, 2. Won by a yard; time 11 mins 4-5 secs.

High Jump.—M. C. Potter, 4ft 5in; the limit, 4ft 9in, was not reached.

200 Yards Handicap.—M. C. Potter, (4 yds) 1; H. Botts, scratch, 2. Won by a yd and a half, Dodds being nearly level with Bott; time 23 secs.

Putting the Weight.—J. M. Dodds, 28ft ½in, 1; H. Bott, 25ft 2½in, 2.

Quarter Mile Race.—M. C. Potter, 1; E. S. Arkle, 2. Won by 3 yds; time 58 min 1-5 secs.

Long Jump.—H. Bott, 15ft 11½in, 1; J. M. Dodds, 15ft 5½in, 2.

120 Yards Hurdle Race.—C. Pigg, 1; time 22 secs.

One Mile.—E. S. Arkle, 1; M. C. Potter, 2. Arkle won by 120 yds; time 5 min 37 secs.

1,000 Yards Strangers' Handicap.—W. H. K. Ward, Trinity, (30 yds), 1; J. S Sandys, St. John's, (70), 2; T. Reeve, Caius, (55), 3. 14 ran; time 2 min 21 1-5 secs

GONVILLE AND CAIUS.

Wednesday and Thursday, Nov. 26th and 27th.

100 *Yards Race.*—G. B. Hoffmeister, 1; W. G. Whittam, 2; time, 10 4-5 secs.

High Jump.—E. W. R. Clarke, 5ft, 1; W. H. Caldwell, penalised 2in, 4ft 11in, 2.

150 *Yards Handicap.*—First heat: W. C. Davy, 9 yds start, 1; E. W. R. Clarke, scratch, 2; time 16 4-5 secs. Second heat: E. Bazalgette, 14, 1; R. B. M. Chancellor, 8, 2; time 16 3-5 secs. Third heat: F. E. Lacey, 15, 1; E. A Kinnear, 14, 2; time 16 3-5 secs. Fourth heat: H. F. Rutherford, 1, 1; W. Bazalgette, 14, 2; time 16 4-5 secs. Final heat: Lacey, 1; E. Bazalgette, 2. Won by 2ft; time 16 2-5 secs.

Quarter Mile.—G. B. Hoffmeister, penalised 7 yds, 1; A. F. Johnson, 2; time 55 1-5 secs.

300 *Yards Freshmen's Race.*—C. E. H. Cotes, 1; E. Bazalgette, 2; time 36 3-5 secs

120 *Yards Hurdle Race.*—E. W. R. Clarke, penalised 4 yards, 1; H. T. Ruther ford, 2. Won by 12 yds.; time 19 1-5 secs.

One Mile.—T. C. T. Reeve, 1; R. B. M. Chancellor, 2; A. F. Johnson, 3. Won by half a foot; time 5 min 10 secs.

300 *Yards Boating Handicap.*—F. E. Lacey, 25 yds start, 1; J. Whittingdale, 30, 2; time 32 secs.

Long Jump.—W. G. Whittam, penalised 6in, 18ft 3in.

Half-Mile.—J. F. G. Dill, 1; G. B. Hoffmeister, 2; R. B. M. Chancellor, 3; time 2 min 11 1-5 secs.

Putting the Weight.—W. G. Whittam, 29ft 2½in, 1; F. E. Lacey, 27ft 9½in, 2.

120 *Yards Stranger's Handicap.*—First heat: H. Lewis, Christ's, 5 yds start, 1 E. H. Dasent, Jesus, 8, 2; time 12 3-5 secs. Second heat: R. W. Leeming, Christ's 11, 1; H. P. Hodson, Magdalene, 2, 2; time 12 3-5 secs. Third heat: H. G. Winter Corpus, 11, 1; J. H. A. Law, Trinity, 2, 2; time 12 2-5 secs. Fourth heat: F Hewitt, Christ's, 12, 1; E. J. Lewis, Christ's, 8, 2; time 12 2-5 secs. Final heat: R. W. Leeming, 1; Hewitt, 2; time 12-25 secs.

1,000 *Yard Handicap.*—C. E. H. Cotes, 35 yards start, 1; C. E. Soames, 50, 2 time 2 min 31 secs.

C. U. ASSOC. F. C.

OLD REPTONIANS *v.* OLD FELSTEDIANS.—This match was played on November 26th, on the Caius College Ground, and resulted in a victory for the Felsted team by four goals to none.

There were two trial matches played last week on Parker's Piece, in order to select the team to play in the match against Oxford, which is fixed for to day, Dec. 3rd, at the Oval. At a Committee meeting held on Friday night, the following team was chosen:—H. Calvert, F. W. Foley, (backs), O. P. Lancashire, (capt.), E. H. Topham, (half backs), P. C. Bates, (goal), H. Whitfeld, J. H. R. Maclean, (left wing), E. J. Wild, E. D. L. Harvey, (right wing), A. S. H. Wood, R. H. Macaulay, (centres). The final tie in the Inter-Collegiate cup competition was played last Monday on Parker's Piece, a large circle of spectators showing by their shouts the interest they felt in the result. The competitors were the Trin. Harrovians and Trin. Etonians, the latter of whom won the cup last year. The frost had made the Piece very hard and slippery, and a strong side wind was blowing almost directly across the ground. At starting, Harrow had the goal nearest Emmanuel, and for several minutes neither side seemed to get accustomed to the peculiar nature of the ground, and the play was slow and uncertain. Not for long, though, as the Eton forwards, getting together first, made several neat runs into the Harrovian half of the ground. They were well met and repulsed by Hardinge and Henery, whose back play throughout was very good. Up to half time the game was as even as it possibly could be, the only advantage of any sort being a corner kick to Eton, which failed, however, to be converted into a goal. After change the Etonians tried hard to get a goal, but were stubbornly kept at bay by the Harrovian backs, though once or twice they succeeded in getting the ball behind the goal line. The Harrovian forwards also were determined in their efforts to score, and Rowe, who, in spite of an injury to his knee, played well and pluckily, together with Harvey and Des Graz seemed several times on the point of doing so. Calvert's kicking proved of great service, however, to Eton. About a quarter of an hour before the end of time, Harvey and Des Graz ran the ball down the ground and after a short scrimmage Bicknell, by a well-judged kick, shot the ball through the Eton goal. After the kick-off the Etonians played up with the greatest energy, Goodhart in particular trying his utmost to stave off defeat, and for some time the Harrovians were somewhat pressed. A corner kick fell to Eton, which was entrusted to Bury but failed. About five minutes before time, Goodhart and Novelli seemed certain to get a goal for Eton, but Richardson, by a very plucky and well-judged charge averted such a disaster. Nothing further happened till time was called, and the Harrovians were left the winners by one goal to none. Hardinge and Henery (back), Harvey, Rowe, and Des Graz (forwards), played best for Harrow, and Calvert and Bury, (back), Goodhart, Novelli, and Whitfeld, did well for Eton.

(TRIN. HARROVIANS).—P. J. L. Henery, Hon. C. Hardinge, (backs), A. J. Whittaker, M. Fowler, (half backs), W. Richardson, (goal), L. C. Des Graz, L. C. Bicknell, F. W. Leaf, T. D. Smith-Cunningham, E. D. L. Harvey, F. C. C. Rowe.

(TRIN. ETONIANS).—L. Bury, H. Calvert, (backs), E. B. Lehmann, C. Scott-Chad, E. Christian, (half backs), P. C. Novelli, H. Goodhart H. Whitfeld, N. Pares, A. H. Clough, E. J. Gibbons, (goal).

C. U. R. V.

On Saturday evening week the members of F Company (Trinity) dined together at the Hoop Hotel, to celebrate their having won the Challenge Cup for efficiency. Several other members of the Corps were present as guests.

During the course of the evening, after the loyal toasts, Captain Hamilton, President, read letters from Lord Waldegrave and several other former Captains of F Company, expressing their regret at not been able to join in the celebration; he then proposed "the F Company," and Mr. A. P. Humphry responded. Several other toasts were proposed: "Trinity College," by Lieut. Lea, acknowledged, with genial eloquence, by Mr. Image; "the Guests," by Mr. Penhall: Mr. Reeve and Mr. Ball responded; "the Cambridge Eight," by Mr. A. P. Humphry, and a few others. Several gentlemen favoured the company with a capital selection of songs, and Mr. Tovey, one of the guests, gave a highly dramatic rendering of "The Charge of the Light Brigade." Towards the close of the evening, Lieut. Castle proposed the Health of Captain Hamilton, which was received with great enthusiasm. The Company separated shortly before twelve, after a most successful celebration.

CAMBRIDGE PHILOLOGICAL SOCIETY.

A meeting of this society was held in St. John's College Lecture Room, No. I., on Thursday, Nov. 27th, the President, Professor Mayor, in the chair. Mr. T. W. Dougan, B.A., St. John's College, was elected a member.

Professor Skeat commented on the following English words: Jute, Mandarin, Marmoset, Mask, Pageant, and Patch. The discussion was continued by Mr. Ridgeway. A communication was read from Mr. England on Eurip. Hipp. v. 276, emending πότερον ἵσης ὑπ' for πότερον ὑπ' ἴσης. The emendation was confirmed by Mr. Lewis. Mr. Doig communicated a note on "in eculeo," and Mr. Ridgeway read a series of notes on Aristophanes. Mr. Postgate made some remarks on some passages in Soph. Oedip. Col., and Mr. Verrall added a new illustration to his last week's paper.

OXFORD LETTER.

Dec. 1st.

A meeting of the Melanesian Mission was held in Merton Hall, on Tuesday, the 25th, and attracted a considerable number of University men. After the Report had been read by the Rev. H. S. Holland, Christ Church, some interesting speeches were made by three gentlemen, who related their personal experiences in Melanesia. Dr. Kelly asserted that the iniquitous labour traffic had been almost entirely put down, mainly owing to the influence we had gained by the annexation of Fiji. This supplies an argument which Conservatives ought not to be slow to avail themselves of in favour of our spirited foreign policy. The Rev. J. Still—an old Wykehamist, who rowed in the Cambridge eight with the present Bishop Selwyn—detailed the three phases of life passed by missionaries in Melanesia, the humdrum home life on Norfolk Island, with its routine of teaching in the schools, that on shipboard as they coasted along the islands, and lastly, the life passed by the missionaries, who were landed alone on one of the islands and left there for months among the natives. It was thus that young Bishop

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Selwyn had renewed converse with Santa Cruz—where all the murders had taken place. It appeared that the slave traders had represented themselves as missionaries and Bishops; and hence the natives imagined they were taking legitimate revenge on their oppressors. Now there was actually a missionary settled among them. The late Bishop's policy of taking boys from the islands to the school on Norfolk Island and then sending them back to their islands had proved a signal success. On the last coasting voyage no less than 300 letters had been brought on board from the old pupils to their friends at the School. The Hon. and Rev. A. T. Lyttelton, in the course of his speech, quoted Bishop Selwyn's last words to him: "Make Selwyn College a success, and I will send you Melanesian undergraduates."

The "open nights" of the Oxford Musical Club are an institution of long-standing popularity, and that of Thursday was no exception to the rule. The authorities of Wadham had allowed their fine Hall to be utilised for the occasion, and although not perhaps acoustically all that could be desired, it made a commodious and handsome concert room. Excepting accompanists, there were but four performers, two professional and two amateurs, and yet they were able to delight a large audience for nearly two hours and a half. The concert opened with a trio for piano, violin, and 'cello (No. 3 in B flat op. 52), by Rubinstein, in which Miss Muirhead and Messrs. Ludwig and Daubert took part. Miss Muirhead, although an amateur, played the exceedingly difficult pianoforte part with admirable taste and execution. In these days, when so large a proportion of the most celebrated pianists are foreign ladies, it is, indeed, welcome to find, even among the ranks of amateurs at home, a performer of such undeniably first class ability as Miss Muirhead. Although admirably played, the trio cannot be reckoned amongst those which create a deep impression on the first time of hearing. Mr. Tait, an undergraduate of Oriel, was encored in his first song, "L' Esperto no cohiero," by Buononcini, and later on in the evening gave Schubert's "Liebes botschaft" with considerable taste, but the former was much better suited to the quality of the voice and style of the singer. He possesses a genuine full-toned bass, which ought to develope into a really fine organ, when he has learnt to be less afraid of letting it out. Mr. Ludwig gave the familiar Ballade and Polonaise of Vieuxtemps with great refinement of tone, altough it may be said that this refinement approaches almost to weakness, and would be more fitted for a drawing-room than a concert hall. But this may be due in part to the defective acoustic properties of Wadham Hall. The dexterity with which the great difficulties of execution towards the end of the piece were surmounted was enough to satisfy the most exacting admirer of such instrumental pyrotechnics. For her solo Miss Muirhead contributed a Toccato in G minor, by Rheinberger, a piece that could hardly be called attractive, except to lovers of the severe fugue-like style in which it is written: so that a good many present felt rather disappointed that she had not chosen a more congenial subject, since, in this case, there was hardly any scope for feeling. Mr. Daubert played, with delighted tone and swing, a Sarabande and Gavotte, by Popper, a piece which one felt that no performer who was not possessed of a sense of humour, as Mr. Daubert must be, could do requisite justice to. The concert closed with a duett, "Sonata No. 6, in C minor," by Beethoven, excellently rendered by Miss Muirhead and Mr. Ludwig. Let no one find fault with me for prefixing "Mr." to the foreign names of these excellent *artistes*, for thus they appeared in the programme.

On Wednesday, the 26th, Miss Helen Hopekirk, a young performer, who has but lately made her first appearance, gave a pianoforte recital at the Clarendon Assembly Rooms. The fact that a College concert at Worcester and the weekly practice of the Philharmonic Society occurred on the same night, may perhaps account for the scarcity of the attendance. Miss Hopekirk played throughout without a single note of music before her, undoubtedly a great feat, but one which in the case of other performers has led them to adopt the questionable practice of supplying the failings of an overtasked memory by improvised interpolations. The programme included Schumann's "Carnaval" and Beethoven's Sonata Pathétique, a scherzo of Chopin's, and an extravagant "Rhapsodie Hungroise" (No. 6) by Liszt. Perhaps it is not unfair to say that accurate and careful execution are more marked features in Miss Hopekirk's playing than softness of touch and sympathy of expression.

Exeter held their annual concert on Friday night, but the performance can hardly be said to have realized the expectations of the brilliant assemblage who attended. But there is a geniality about the Exeter concert, caused perhaps by the circulation of the loving cup between the parts of the programme, which establishes such a friendly feeling between the audience and the performers, or rather guests and hosts, that criticism is at once disarmed, and consequently has no means of showing hostility. From music to poetry the transition is an easy one. The band of bards who gave us the first fruits of their talents last term in a publication entitled "Waifs and Strays"—a title printed obliquely in large letters on a sober grey cover—now stand before the Oxford public with their genius more fully matured and their powers of expression more exquisitely rounded off. The promise that the publication should be enlarged has been faithfully kept, and a contemporary in recognition of this augmented bulk alludes to the "second *volume*" of "Waifs and Strays." This being the case, how can I be expected within the brief limits of my letter to make more than a mere passing comment on the contents. One contributor challenges comparison with the greatest writer of *vers de societé*. His lines on "Five o'clock Tea" are a good deal "after Praed", but the opening stanzas are not without merit. Another gentleman has rewritten a Bab ballad—that which commemorates the adventures of the sailor whose enforced cannibalism had burdened him with a collective identity—from the point of view of the river, not the sea, an evident refinement which it is to be regretted did not strike Mr. Gilbert. The last poem is a voluminous didactic effort on the misuse of wealth, which ought to be of unspeakable value in these days of fraudulent banking operations and commercial depression. We may confidently expect at least an epic in the third number of "Waifs and Strays."

Last week in my account of the Queen's College Sports, I omitted to mention some of the performances which raised the meeting so much above the ordinary level. B. R. Wise won the 2 miles in 10 min. 43 secs., by a few yards from W. D. Hamilton. The latter was penalised 20 yards, but Wise waited at the start until he came up to him. The time is by no means bad, considering the race was run during a smart fall of snow. Hamilton won the mile in 4 min. 48 secs., running the last lap by himself. The quarter was carried off by C. Hand in the fair time of 54 secs., and C. S. Fagan cleared 20 ft. 2½ in. in the long jump, H. Wood being second with 19 ft. 9½ in., and winning the high jump with 5 ft. 2 in. This week three more Colleges have held their sports—Trinity, Oriel, and Pembroke. At the first W. Haskett-Smith won the Hurdles in 19⅘ secs., and the long jump with 19 ft. 3 in., a foot less than he cleared in the Freshmen's Sports. The Strangers' Race, a 2 mile handicap, was won by J. T. Wills of Balliol, with 190 yards start, the least allowed by the scratch man, W. George, of the Worcester Bicycle Club, who ran finely but could never get near the winner, who was about 50 yards to the good of Hobson of Christ Church. Wills' time was 9 min. 30 secs., while George covered the whole distance in 9 min. 58 secs., although different persons gave different estimates. As he was fully 100 yards behind the winner, the handicapping cannot be said to have turned out very satisfactorily.

Oriel held their meeting on Thursday. Of the College events E. H. Hill carried off the 100 yards and 150 handicap, and A. H. Evans won the long jump with 18 ft. 11 in. The Strangers' Race, a quarter mile level, brought out a small field, only three starting, but an excellent race resulted. Growse of Balliol slipped at starting, otherwise he might have won. W. Beverly of Pembroke led till the straight, when Baker of the L.A.C. passed him. About 30 yards from home Growse collared Beverly, but never could quite get up to Baker, who won by a yard, Beverly being half that distance behind Growse. Time 51⅘ secs.

Pembroke occupied the path on Friday and Saturday. For a small College the entries were enormous, averaging 40 for each event. However, it is needless to say, they did not all start. W. Beverly won the mile as he liked in 4 min. 59 secs., but found his penalty of 15 yards just too much in the quarter, P. E. Mainwaring beating him by about 3 yards. J. K. Marshall cleared 19 ft. in the long jump, but being penalised 1 ft., was beaten by Rowley with 18 ft. 10 in., and won the 100 yards. The Strangers' 1 mile handicap was won by the limit man, C. W. Grinstead of Keble, in 4 min. 36⅗ secs., not a very speedy performance with a start of 220 yards. W. D. Hamilton, Queens' and J. T. Wills, Balliol, with 100 yards start each, the least allowed, were unable to get anywhere near the first three men.

On Wednesday last the 'Varsity (Rugby Union) defeated the United Hospitals by 2 goals—kicked off touch-downs both secured by Knight—and 2 tries (Tudor and Vassall) to 1 goal. On Saturday we played Richmond (R. U.) and the Wanderers (A.) and were successful in both. A good deal of time was spent in disputing at the Rugby game, consequently the moon was high in the heavens before No-side was called, leaving us the winners by 1 goal, off a touch-down by Knight, to a try. Though the afternoon was bitterly cold a huge number of spectators thronged the ropes. At the Association game we also won by 2 goals (Eyre and Heygate) to 1, the 'Varsity playing with unusual dash, although deprived of the services of three of their representatives, who were playing at Eton for Oxford *v.* Cambridge Etonians.

The Schools are on, and pinched looking persons in white ties carrying rugs and other wraps, are to be seen drearily wandering to and fro from their Colleges to the Schools.

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CORRESPONDENCE.

BREAKFASTS; DIETETIC REFORM; A DIETETIC EXPERIMENT.

To the Editors of the Cambridge Review.

SIRS,—Mr. Hamilton (p. 101) has struck upon a subject of much interest and importance; and his concluding remark admits of wider application than he has given it.

I do not apologise for egotism in what follows; what is wanted to guide practice is individual experience; it is this which gives value to that little-known but excellent magazine *The Dietetic Reformer* (London: F. Pitman; Manchester, John Heywood. 2d. monthly), where persons of every grade, from the blacksmith to the marchioness, report the effect of various diets on their health and strength.

We boast of the revival of our medical school. Will not some member of it, who has time at his disposal, make a study of this subject of diet, and when, by the aid of prison and workhouse and hospital and army and navy statistics, he has arrived at certain results, call for volunteers to test them by experiment? A teetotal and vegetarian and non-smoking boat's-crew, or a dozen of them, might do much to promote temperance and plain living throughout the country. I for one shall be glad to submit to any regimen (in the direction of abstinence; in the other direction there is really no need to ask for volunteers), for any length of time, that may be required.

I have been looking in vain in Boswell for an answer of Dr. Johnson's to Boswell's remark that he could never read after dinner: 'Clear your mind of cant, sir; I once thought that it was injurious to read after breakfast.' Surely it is possible (and even amusing, if you are on the alert, and look on many dishes as so many ambuscades) to find Spartan fare on a Sybarite board. Nevertheless it is better to avoid temptation. Let it be understood that we pay our guests a compliment by setting plain fare before them (as Joseph Butler, when prince-prelate of Durham, gave leg-of-mutton dinners), and friends can agree together never to exceed so much a head in their hospitality. Let me quote Johnson once more (15 May, 1783, aet. 74): "Don't set up for what is called hospitality; it is a waste of time, and a waste of money: you are eaten up, and not the more respected for your liberality. If your house be like an inn, nobody cares for you." The present is a very favourable time for reducing the luxury of college feasts, and for giving at least the option of great frugality in college dinners for undergraduates.

One rule, hallowed by the highest authority (Deut. XVI. 11 and 14; Luke XIV. 12—14), would diminish the number of entertainments, while increasing their interest, and giving them the sanction of necessity. When strangers come to Cambridge, ask Cambridge people to meet them. Expensive feasts (above all that most stiff and joyless and costly of repasts, an English dinner) given by residents to one another, seem to me a waste of time and money and human patience, for which no excuse can be offered. Another rule is to make but one 'hearty' meal a day; if you go out to breakfast, take a biscuit or two for dinner, and you make all square.

Luxurious habits are clogs, *impedimenta*, in the march through life. Isaac Newton refused to smoke, lest he should create a new want. It is about 45 years ago since I tried to smoke. I was persuaded by my schoolfellows to buy some cigars, and took a puff at one, but immediately threw it away, and have never touched tobacco since. I conceive that at least £1500 have, in consequence of this abstinence, gone into the till of the bookseller. Many members of our university are forming habits of self-indulgence which make their visits to relations a formidable tax, like those of mediaeval archdeacons to the poorer abbeys. Whereas a water-drinking vegetarian, who thrives on Daniel's fare, would not impoverish the inmates of a cottage, but might enrich them by the example of frugality.

Twice in my life I have tried the experiment of a strictly vegetarian diet (without milk, butter, eggs, fish or flesh), once during Lent (not at all as a religious exercise, but simply from curiosity) when I was about twelve years old; and again for 48 days beginning on the 25th of June, 1878. I had been for some months taking regular exercise (a rare thing with me), walking out four miles every morning from six to seven, so that I was in rude health. I was just beginning a stiff piece of literary work on Juvenal, which involved the daily examination of several hundred passages of authors, chiefly Greek and Latin; and I wished to try how far vegetarian diet would enable me to resist the depressing influence of fasting. I mapped out my 48 days into 4 divisions of 12 each, intending (if all went well) to fast every other day for the first 12; every third for the second; every fourth for the third; and every sixth for the last twelve. I thought it prudent to consult a doctor (a thing which I have scarcely ever had occasion to do), who bid me go to the prison, to be weighed every two or three days, and to shew myself to him twice a week. I did not quite carry out my scheme, but I did complete more than half, and the severest half, with no ill effects, fasting June 25, 27, 29, July 2, 5, 7, 10, 13; completing, that is, ½ of my design for the first 12 days, and the whole of that for the second. I drank water freely on the fasting days, but ate nothing for a period varying from 28 to about 35 hours; on the eating days, and for the remainder of the 48 I lived on fruits or vegetables, or wholemeal biscuits or wheat-meal or oat-meal porridge. I never was more fiercely eager for work in my life, nor did my pulse give way; but I lost flesh rapidly, and had never much to spare; once in 3 days I went down 5 lb, which was 'sharp,' as my friend the turnkey remarked; on the whole I lost 13 lb, and was advised by the doctor to stay there, as it is much easier to let yourself down than to pick up again. I may as well add that for years I have been striking off one luxury after another in my diet when alone, till at last I have come to dry bread (or biscuit or porridge) and water.

It would be interesting, as a comparison of the two diets, if someone would try as severe an experiment, when engaged in protracted mental labour, on a diet consisting mainly of flesh.

JOHN E. B. MAYOR.

TRIAL EIGHTS.

To the Editors of the Cambridge Review.

SIRS,—In the course of the comments of your Aquatic Correspondent published last week (Nov. 19) on the rowing in the present Trial Eights, there occurs a remark, which, in the interest of that essential of good rowing—a clean feather—ought not to be allowed to pass unchallenged. I quote the words to which I refer: "A good swing back and a sharp drop of the *wrists* is all that is necessary, and the machine-like drop of the hands is useless."

At the outset let me ask your correspondent to explain what he means by "machine-like." He appears to use it as a term of reproach, and if he means thereby "wooden" I fully concur with him, but the ordinary meaning of the word is different. All good rowing surely becomes after a time machine-like; that is to say, the skilled oarsman has had so much practice that good form has as it were become a second nature to him, and he performs the movements necessary in rowing in an easy manner, without much more thought than it is necessary to employ in the action of walking or running. Thus the movements become in a manner mechanical, although of course the oarsman's judgment may vary them to accord with the exigencies of the moment. Nothing, to my mind, can surpass a machine-like regularity in rowing, in which not only the movements but the life and energy with which they are carried out have become a matter of habit.

So far, I think your correspondent may possibly agree with me. But I now come to a point where our views are diametrically opposed. He prefers the oarsman at the finish to drop his wrists without dropping his hands—a movement which he seems to consider unnecessary. I, on the contrary, hold that a drop of the hands at the finish of the stroke is absolutely necessary in order to take the oar out of the water square and clean: the turn of the wrist follows it, and turns the oar. I will give my reasons for this opinion, which moreover is based on some experience in coaching. Let us take the various movements after the oar has struck the water at the beginning. The oarsman throws his shoulders back, thus securing a sharp grip of the water; the slide is then vigorously pressed back, slide and swing finishing together. The arms are bent, the elbows pass (or ought to pass) close to the sides, the shoulders being rowed back and down, and the hands are brought home to the body, care being taken not to lower or raise them *before* they touch the body. Now comes the most difficult part of the stroke, and that on which your correspondent and I differ most. If the wrists are now dropped, the hands being presumably left at the same level, the necessary result is, I maintain, to turn the oar in the water without having first taken it properly out; that is to say the oarsman feathers under water, and thus does exactly what your correspondent, and everybody else who knows the principles of rowing, would wish him to avoid. The oar being left at the same level is merely turned, and turned in the water. Let your correspondent try it in practice, and I warrant that the result will be exactly similar to what I have stated above. But suppose that the hands on reaching the chest are dropped without turning the wrists; it follows that the oar must come out of the water square and clean; the wrists are then turned to take the oar on to the feather, and the action proceeds. Now in practice it is difficult, no doubt, at a quick stroke, for a spectator to distinguish the various movements of the finish. They ought to be so smartly performed as to seem to constitute only one motion; in fact the quicker the stroke the more imperceptible is this drop of the hands, which nevertheless must exist where the oar is rowed

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squarely home to the chest, and the oar leaves the water without feathering under it. Pardon the length to which I have already extended this letter. The importance of the subject from a rowing point of view must be my excuse. It is necessary at Cambridge to be very clear on first principles of rowing. We are not always able like the Thames clubs to command a supply of seasoned veterans, whose strength, stamina and long experience serve them instead of the form which some of them have lost. Our recruits are young men, and we have to go upon the short service system. Having painfully educated them and brought them to a high standard of perfection, we lose them and have to begin the process over again with fresh material. Under these circumstances we cannot afford to neglect those points of form which, though they may seem slight, are nevertheless necessary for men who, with few exceptions, can never gain sufficient experience at the University to make them good watermen. With regard to the point at issue between your correspondent and myself, I believe I shall be supported, not only by the best authority on Eton rowing (of which the style is after all the very best), but also by that of men who in their time have been good oarsmen and good coaches at Cambridge. I do not by any means advocate the "mangle finish". Far from it. But to teach young oarsmen *not* to drop their hands would, I think, be fatal to a good finish. As they gain experience the finish will become less laborious and the drop less perceptible, but with a clean finish there is always a drop.

Apologizing once more for thus trespassing on your space,

I remain, yours &c.,

R. C. L.

United University Club, S.W., Nov. 22, 1879.

EVENINGS "AT HOME."

To the Editors of the Cambridge Review.

SIRS,—Will you grant me space for a suggestion on a topic of general interest? The charm of University life is society. Might not its advantages be increased, its abuses diminished? If those who love "to look upon the human face divine," *except* when they are just settling down to some hard reading, were to choose an evening on which to be "at home," might not they insure freedom from interruptions for themselves and friends, and prevent disappointment and loss of time to both? The scheme would have objections; days would clash, inundations might be large; but would not the gain exceed the loss? A limit, say 7 to 9, would allow of other calls being made during those hours, and prevent work being seriously impeded.

In conversation, music, or other sociable pursuits, "society" finds best expression; and this plan might reduce the necessity for stereotyped excessive, if not expensive, breakfasts or lunches, where intercourse is less free. The custom obtains elsewhere successfully. This induces me to think that evenings on which we *might* be found "at home" would be useful to each who may be like myself,

Yours faithfully,

A LOVER OF SOCIETY.

Trinity College.

AN APOLOGY FOR SMALL TALK.

A recent article in this *Review* opened with the following remark: "In this age everything is more significant than it appears." The writer of this article, in the choice and treatment of his subject, shows, in a truly convincing manner, the truth of this statement. We have had autocrats, we have had poets, at the breakfast-table; but we did not know that we had philosophers at afternoon tea, or that this innocent, this very social meal, was to be loaded with a deadly significance. We feel inclined to express weariness at the growing cleverness of the world. Not feeling equal, at all times, to the searching eye of philosophy, we would say with Celia Brooke, combating her sister's preference for clever men: "Oh Dodo, at breakfast and always!" (for "breakfast", however, substituting "afternoon tea") Yes, and in addition to our dislike of the philosopher's presence at afternoon tea; in addition to our dread of the fatal results to crockery caused by that short-sighted and absent eye which tells of piercing mental vision, we have reason to fear the results of this increased cerebral activity. We do not like to be told that afternoon tea is the enemy of progress; that it encourages a complacency of mind, which is the ally of conservatism, and the opponent of reform.

To some frivolous people, a philosophic mind is equivalent to a morbid one. This is putting the case strongly. But does not the vigorous existence of such an opinion, point to a dangerous tendency of the philosophic mind? Hence our warning that philosophy should not be allowed to stalk with undue freedom among our most cherished social institutions. It should not be allowed to swallow up, to extinguish with hints of direful possibilities, that oasis of modern life,—that five o'clock cup of "afternoon tea," which taken in moderation can be both a physical and mental support to the melancholy, morbid, modern mind.

A strong feeling of the necessity of cultivating to the utmost that sense of human fellowship, towards the growth of which I consider afternoon tea contributes much, leads me to make a few remarks on some phenomena of English social intercourse.

There is a certain failure in the art of conversation, generally known as "talking shop". This is a term hard to define. The secret of its existence can be discovered in that attitude of mind, which assumes that those things which it considers interesting and important are also of importance and interest to all other human beings. But "shop," in its modern colloquial use as a term of reproach, is a comparative word. For any subject to become "shop" it is necessary that it should be in certain relation to surrounding circumstances. A discussion as to the effects of the Norman Conquest upon the development of the British Constitution, is not "shop" when held within the walls of the lecture-room. It would, however, become "shop" if held in a drawing-room. It is hardly necessary to say that in the latter case the introduction of such a subject, though no one might deny its intrinsic importance and interest, would be productive, among many of the members of the society there assembled, of that passive mental condition known as "boredom".

When Mr. G. H. Lewes remarked, that things which we do not understand we either despise or admire, he seemed to have overlooked this most common attitude assumed by the human mind when confronted with the unintelligible. By unintelligible I do not mean only the greater facts of the universe; facts too great and too far-reaching to be seized except by the intellectual aristocracy. A discussion on the slightest facts can become unintelligible, and hence shoppy, if not adapted to its human surroundings. Mr. Herbert Spencer would probably be as much bored by a discussion on the intricacies of crewel work, as would a young lady of ordinary capacity and aims by his explanation and application of the law of evolution. Probably the philosopher, superior in energy, decided as to his views of life, might infuse some slight amount of benevolent contempt into his judgment on an enthusiasm which apparently had objects so trivial as brown materials and shades of wool. And yet contempt does not enliven alone the boredom of the philosopher. No doubt the wife of the feudal baron, with energies absorbed in her tapestry, had some slight tinge of this feeling mixed with the weary reverence with which she would naturally listen to the schoolman, who by dint of much subtle reasoning had attained decided views as to how many glorified bodies could stand on the point of a needle. Thus to call a subject "shop" involves no criticism on its intrinsic importance or interest. Anything and everything can become "shop," and be productive of painful results, from the law of evolution down to the unappreciated insect; "shop" is merely a question of time and place. Society is conscious of wants, and will brand any subject as such, if it does not satisfy them. What these

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needs are, apparently English people only faintly and dimly perceive. But instinctively they feel that they possess an inability to meet them. How else can we account for the reluctance with which most English people recognise society's claims?

No one has, as yet, attempted to classify exhaustively the motives which induce English people to "go into society." These remarks which are of the nature of generalisations on the facts of human nature, will be necessarily imperfect. Numerous exceptions may be quoted against them. And yet I venture to say that the majority of English people, if brought to the point, would hold that, on the whole, "society" is a bore. The motives which make them take a part in it they could find hard to name. Now this want of instinctive and spontaneous pleasure in social intercourse, the consequent lack of the manners of frank sociability, of the art of talking pleasantly about trifles, makes the dreariness of English society. Apologizing again for the large inaccuracies which must attend classifications of human individuals, I would divide the "society-goers" of the English nation into two classes—First, the class with active interests of their own, who apparently assume that these interests are also the chief interests of every other human being with whom they come in contact: these are the talkers of shop. The members of this class are numerous. Some we may call enthusiasts, not to say fanatics. Disregarding the tribute which English people generally pay to society, they make no remark on the weather, but with a vigour, powerful from its concentration into one current, they rush at once into their subject.

The second class consists of those whose interests are mild and diffused. They have not sufficiently strong interest in anything, and not sufficient animal vigour, to break through that cold film, to dissipate that icy atmosphere which surrounds most English people when they meet together nominally with the view of enjoying themselves. They, therefore, remain silent; and some, if externals conduce, earn for themselves a great reputation. But a certain novelist has pointed out to us that the eggs over which some hens sit in solemn blinking silence may be addled. On the whole this silence is fatal, for the members of this class become the victims of the first.

It is interesting, not to say significant, to note that in the French language we find no equivalent for the term "talking shop." Neither is there an exact equivalent for the word "bore." We have an inherited tendency to regard the French as a frivolous and flippant race, wanting in those solid qualities which make up the strength and glory of the British constitution, both individual and national. But to the mind capable of throwing off the yoke of inherited convention, this want of equivalence in colloquial terms, denotes some difference in the social attitude of the individuals of each nation, a difference not wholly to our credit. Mr. Stuart Mill is severe in his estimation of the causes of this want of resemblance. According to him, the French treat with open friendliness, all those who have not positively shewn that they merit different treatment;—the social manners of the Englishman give active expression to his idea that every stranger, till he has decidedly proved the contrary, must be either an enemy or a bore. The English own that they are a reserved nation, though they would probably not agree to the construction which Mr. Mill puts upon their reserve. But they are rather too proud of this reserve, of this "silent fury," which the French attribute to our damp and ungenial climate, to our want of sun; but which we are inclined to attribute to our apparently unutterable depth of feeling and intensity of conviction. Only in English society could exist that hollow-eyed type of humanity which opens the conversation by the remark "Are you intense?" Over the possibilities of a conversation so opened we will draw a veil. We would simply remark that social charms, social frankness, and even social brilliancy, are compatible with the existence of those more solid qualities of which the Englishman is so proud; qualities which he carefully hides from the eye of society by a reserve, the causes of which it is hard to explain. Apparently it is only within the limits of "the English home" that the human being appears.

The English are justly, though perhaps too ostentatiously, proud of this social institution. Sentiments concerning it have been put into verse, have been arranged as songs, which wile away the times of social intercourse. The English boast that the French have nothing like it. But we should be sorry if this fondness for the institution should encourage us in a suspicious or indifferent attitude towards beings with whom we are not united by the tie of kinship. We should not like consciousness of superiority in the possession of an institution which the French lack, to blind us to the fact that this genial nation is immeasurably superior to us in their conduct and enjoyment of social intercourse.

For this capacity for social intercourse, the power of recognising instinctively that there are certain interests common to all, the power of taking interest in the exchange of opinion on subjects which, to the stern eye of philosophy, may seem but trivialities,—this capacity is by no means to be despised. It cultivates that sense of human fellowship which is the spiritual result of the closeness of the social tie. It will clothe the skeleton of our truly excellent social structure; it will put some "trimmings," some ornament, upon a life which philosophers and critics, professedly in the interests of progress, are endeavouring to scrape quite bare.

W.

THE ECONOMICS OF INDUSTRY.*

The appearance of this little book, by two authors both so well-known in Cambridge, must be a matter of interest to a wide circle of Cambridge men besides those who are in a special sense students of Political Economy. Moreover it presents an instance of 'collaboration,' which, so far as I know, is unprecedented. It has hitherto been a very rare thing for wives to have entered with such intelligence and knowledge into the labours of literary husbands as to be able to give them material assistance; and it is curious that the most familiar cases even of this have been where Political Economy was the subject. I allude to the influence upon J. S. Mill of his wife, which he says in his Autobiography, led him to alter greatly the tone of the Editions of his Principles of Political Economy after the first with regard to questions affecting the working classes; and again to the fact that Professor Fawcett and Mrs. Fawcett have both published works upon it. But in the book before us we have an instance of actual joint authorship.

No indication is given of the character of the contribution made by each author, and I have no wish to attempt to conjecture it. Professor Marshall was till a short while ago the chief teacher of Political Economy in Cambridge, and every hearer of his lectures who was at all capable of judging, must have been struck by the originality and singular suggestiveness by which remarks he would make were often characterized, and by the lofty standard he

* The Economics of Industry. By Alfred Marshall, Principal of University College, Bristol, late Fellow of St. John's College, Cambridge; and Mary Paley Marshall, late Lecturer at Newnham Hall, Cambridge. [Macmillan and Co.]

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had set before himself of the patient thought and wide and thorough reading and observation which the subject required. Mrs. Paley Marshall, after distinguishing herself in the Moral Sciences Tripos (in the sense in which it is at present possible for a woman to do so), became a lecturer at Newnham Hall, and rumour said she was a very able one, which was confirmed by the manner in which her pupils acquitted themselves in Examinations. The book before us is most thoroughly worthy of them both.

My aim in this notice will be to give some notion of the character of the book, and of the advance in Political Economy which it marks, so far as this can be described within moderate space to the general reader. There are some modes of statement adopted by the authors, with regard to the felicity and advisability of which one would be disposed to raise a question. But their relative importance is not such as would justify their being discussed here. Even the views of our authors on the most fundamental parts of economic doctrine can only be very cursorily expounded.

The following words from the Preface may be taken as significant in more ways than one —"it (this book) is an attempt to construct on the lines of Mills' *Political Economy* a theory of value, wages and profits which shall include the chief results of the work of the present generation of Economists." There has been a disposition in recent years not only to criticize Mill's well-known work with extreme freedom, but to pay scant justice to its merits. This has been due, no doubt, in great measure to a natural tendency, when some new truth is seized, or when one that seems to have been only half acknowledged before is more fully recognised, to exaggerate its importance; partly also to an impression, strangely unfounded, that the weight of Mr. Mill's authority was lying as an incubus upon the free progress of economic enquiry. Professor Cairnes and Professor Jevons, not to name Mr. Macleod, have exhibited this disposition. And no doubt, also many students of no eminence have felt it; the present writer is conscious of having in some respects culpably misunderstood Mill under its influence. On the contrary, Professor Marshall, while he has advanced as far as anyone beyond Mill towards more complete and accurate views of Economic truth, has shewn ere this* a chivalrous determination to do full justice to him; and though I think that in some cases he reads between the lines in interpreting Mill to an extent which is unwarranted, yet he has succeeded in shewing that Mill really took into account important points which he had sometimes been supposed to have overlooked. The words quoted above seem to be an evidence of this desire to insist on the high value of Mill's work, and there are other traces of it in the course of the book.

Again the words "on the lines of Mill" afford an indication of the relation of the book to recent controversies about 'Economic Method,' or at least furnish the reviewer with a peg on which to hang what it seems necessary to say on that head. There has been of late in some quarters a revolt—Professor Cliffe Leslie may be taken as its chief representative among English writers—against the old English School of Political Economists, which has gone the length of denying any place to the deductive method in Economic investigation, and which seems moreover inclined to forego any attempt to formulate and systematise the most general laws of the science. Now general economic laws arrived at by making assumptions which are only approximately, and often not even approximately true, have been, and are still applied, without consideration of the special qualifying circumstances even of an economic kind, as well as of those which belong to other spheres, in a manner which has been most erroneous and mischievous, and has produced a not unnatural reaction. But it is difficult to see how the helpfulness of abstract theory can be denied, which traces the laws of the forces that are most considerable or most uniformly present, and thus gives us a clue to follow amid the maze of individual facts, and enables us to go some way at least in sorting and comparing them. Mr. Mill was the first in England, at least, to recognise clearly the conditional character of many economic laws which had been treated too much as if they were necessarily true; and he thus gave a powerful impulse to those investigations, which have been so well carried out by Professor Cliffe Leslie and others, into the special circumstances of different economic states. This was Mr. Mill's great contribution to the progress of Political Economy, and no nobler one can be recorded of any man in the whole history of the science. For this was an instance of the intellect being aided in its search for truth by right moral instincts; a sense of justice and feelings of sympathy with the less fortunate classes of society led him to take a more accurate view of the exact nature, scientifically, of certain economic laws. But this new point of view did not so disturb the balance of his mind as to make him undervalue abstract economic theory. These two characteristics of his book are admirably described by himself in his Autobiography. "The 'Principles of Political Economy,'" he says, "yielded to none of its predecessors in aiming at the scientific appreciation of these causes (those which determine wages, profits and rent), under the conditions which they presuppose; but it set the example of not treating those conditions as final. The economic generalizations which depend, not on necessities of nature, but on these combined with the existing arrangements of society, it deals with only as provisional, and as liable to be much altered by the progress of social improvement." Now in Professor and Mrs. Marshall's book, Mill's work on both these sides has been carried forward. A great advance has been made in the careful and precise statement of the abstract laws; while at the same time the recognition of the influence of variable social arrangements, and of moral and psychological causes other than the simple desire for wealth, is wrought into the very texture of the work; and further there have been given (especially in the book headed Market Values) many interesting examples of the subsidiary laws which arise from the combination of the general principles with more special circumstances. And this observance of a true proportion in assigning their relative importance to different causes in the statement of the abstract theory itself, and the impression left upon the reader that many qualifications are necessary when the abstract theory is applied to the explanation of particular cases will (I believe) constitute one great merit which the book will have as a manual for students.

Turning now from the consideration of the general position of the authors to more specific points, I may observe in the first place that great pains have been taken, and on the whole (as appears to me) with success, both in the selection of the words in important definitions and in the general arrangement so that the truths may be presented in the most logical order. Many illustrations might be given, but I must forbear. Again one would like to attempt to describe the outlines of the exposition of the general theory of value, but I must confine myself to the important and interesting subject of the Laws of Wages. There has of late been very general dissatisfaction with the old 'Wages-Fund Theory,' as being scientifically inaccurate, and not merely dislike of it on account

* I may refer to an article by Professor Marshall on "Mill's Theory of Value," in the *Fortnightly Review* for 1876.

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of the practical conclusions to which it has often given rise. According to this Theory there is supposed to be at any time a certain fixed amount of capital in existence destined to be used in the employment of labour, more than which could not possibly be obtained by the labouring classes and the whole of which they were sure to get, while competition among themselves was assumed to equalise wages between different places and (allowance being made for differences of difficulty, agreeableness, &c.) also between different trades. Now, as a fact, the whole sum that must necessarily be advanced to the labourer out of capital before the proceeds of any industrial operation have come in, is an amount sufficient to enable him to work during its course; and an additional sum may at last be given him out of the proceeds. Such is sometimes the plan actually followed, as for instance in the case of labourers in a new country, to which Professor Walker has drawn attention. And moreover, always it is the expectation which the employer has as regards the proceeds of the labourer's industry which influences his mind in offering wages. Hence a new point of view has been adopted which regards wages as the labourer's *share of the produce*, a share the amount of which is determined by certain laws. The importance of the new view appears chiefly in connection with cases where exceptionally high profits are being made, or where changes are taking place in the conditions of industry. It is not so obvious, where everything is going on quite steadily. For then the proceeds of past industry affords an amount of capital to be paid in wages, which as well as interest, will be repaid out of the next corresponding operation; and we get the same result whether we measure by capital already in existence or by the proceeds. Yet the change of view is really important even in the statement of Normal Wages. For we are led on irresistibly from the consideration of Normal Wages to ask what would be the effect of changes in the conditions, for instance of a change in the supply of labour of any class; and then the point of view of the 'Wages-Fund Theory,' becomes absolutely misleading. Professor and Mrs. Marshall's book contains a systematic statement of the Law of Wages according to the new view.

This book will no doubt come rapidly into very wide use as the most satisfactory text book for the part of Political Economy which it treats. I think it would have been improved by a little less condensation. The insertion of a few more explanations here and there would have greatly helped the reader who is not already versed in economic controversies, to catch the point of particular turns of phrase, or to understand the reason why special stress is laid on particular principles. This, however, is a deficiency which the teacher should be able to supply. And even if it should prove for the beginner somewhat hard to be understood, yet the style is not such as to be easily misunderstood;—a more important matter. But though in size it is so unpretending, it must not be looked upon simply as a text book; it will command the attention of the most advanced students of Political Economy, and be received as an important contribution to the more exact and full exposition of Economic Science.

V. H. STANTON.

THE PAPER-KNIFE.

Mittheilungen der Verlagsbuchhandlung B. G. Teubner in Leipzig No. 5. 1879.

The first article announces a work long needed by students of Church history: Scriptorum Graecorum qui Christianam impugnaverunt religionem quae supersunt. Collegit recensuit prolegomenis instruxit Car. Io. Neumann. Fasc. III. Juliani imp. contra Christianos librorum quae supersunt. Insunt Cyrilli Al. fragmenta Syriaca ab Eberh. Nestle edita. Part I. will contain Celsus, which will be followed by a critical edition of Orig. c. Cels., for which Dr. Heinr. Schwarz has promised his help. Part II. the fragments of Porphyry and Hierocles. Here a chapter of Lucas Holstenius de vita et scriptis Porphyrii has been of service. For Julian the editor had no 'Vorarbeit' to guide him; for the partisan tract of the Marquis d'Argens is 'ein ganz elendes Machwerk.' At the suggestion of Prof. Harnack Neumann will also publish a German translation of Julian.

Another important announcement is Lautsystem der griechischen Vulgärsprache von Dr. K. Foy.

Additions to the Bibliotheca scriptorum Gr. et Rom. Hesychius Milesius ed. Io. Flach. Nicephori patriarchae Constantinop. opuscula historica by C. de Boor, intended as the commencement of a new edition of the Byrantine historians; the editor had proposed to give a Latin translation and a commentary on words and things; but contents himself at present with offering an improved text.

Among the books lately published are: Heinr. Bloch, die Quellen des Flavius Josephus in seiner Archäologie; W. Christ, Metrik der Griechen und Römer, 2nd ed.: Fr. Ritschl, opuscula vol. v.; J. H. H. Schmidt, Synonymik der griech. Sprache III. In the bibliotheca the 3rd (concluding) vol. of Cicero's philosophical works by C. F. W. Müller; Hieronymi de viris inlustribus liber. Accedit Gennadii catalogus virorum inlustrium. Ex recensione Guil. Herdingii; incerti auctoris de Constantino Magno eiusque matre Helena libellus. E codd. primus edidit Ed. Heydenreich.

J. E. B. M.

Rheinisches Museum für Philologie. Neue Folge. vol. XXXIV. pt. 4.

Among the longer papers in this concluding number for 1879 those by Birt, Rohde, Brandt and Goetz (against Ussing) are specially valuable. Bücheler points out in Sen. ep. 94 § 28 an early supplement to the unfinished verse Aen. x 284 'audentes fortuna iuvat. *piger ipse sibi obstat.*' Herm. Rönsch (whose discovery of a new vein of Latin in the Vulgate and Itala was greeted with applause by Fr. Ritschl) finds the origin of Span. *alabar* in the gloss *alapator, καυχητής*, where Vulcanius in the 16th century saw the truth, which escaped even Diez: 'Hispanis *alabar* est laudare et iactare. Vide itaque an legendum sit alabator.' The table of contents will shew that this is an unusually interesting number: Zu Seneca's Tragödien. Von Th. Birt. p. 509. Philo von Byblus und Hesychius von Milet. Von C. Rohde. 561.—Ueber die verlorene Partie aus Plautus' Amphitruo. Von S. Brandt 575.—Das 'rythmische Gesetz' des Demosthenes. Von F. Rühl. 593.—Zu Plautus Curculio. Von G. Goetz. 603. Kleine Bemerkungen zu griechischen Rednern. Von A. Philippi. 609.—Zeit der Entstehung von Aristophanes Γῆρας. Von C. Wachsmuth 614.—Timokles und Lessing. Von J. 615.—Zu den Berichten über den Themistokleischen Bau der Mauern Athens. Von A. Schaefer. 616.—Ein Diodor-Fragment. Von A. Ludwich 619.—Γέγονε in den Biographica des Suidas. Von E. Rohde 620.—Vergilius et Seneca. Scripsit F. B. 623.—Zu den neugefundenen Spruchversen des Publilius Syrus. Von G. Loewe 624.—De duabus Taciti historiarum paragraphis. Scripsit H. Tiedke. 625.—Molon oder Apollonius Molon? Von A. Riese. 627.—Q. Remmius Palaemon. Von F. Schoell. 630—Grammatisches und Lexicalisches aus den Urkunden der Itala (Schluss). Von H. Roeusch. 632—Fragment einer marsischen Inschrift. Von F. B. 639.

J. E. B. M.

POETRY.

ALGEBRA.

He smiled—the tutor did—he smiled,
It was his first attempt,
For from that vice, since quite a child
He must have been exempt.
"Come, Eudocus, and let us see
What algebra hath taught to thee."

I did not smile—I thought the conversation inconvenient;
But he, as fits a college don,
Was generally lenient.
"What means one over nought?" said he,
"$\frac{1}{0}$'s infinity."

"$\frac{1}{1}$," I said, "would show
"That someone was superior."
Then like a winter sunset's glow,
I saw his face grow cheerier.
"And $\frac{0}{0}$?" said he,
"Nothing on one is nudity."

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THE UNIVERSITY PULPIT:

SUPPLEMENT TO

The Cambridge Review.

WEDNESDAY, DECEMBER 3, 1879.

November 30, 1879.

First Hulsean Lecture, by the Rev. V. H. Stanton, M.A., Senior Dean of Trinity College, Hulsean Lecturer.

Acts xxviii., 20.—"The Hope of Israel."

If we turn to inquire historically what were the elements in the Christian faith by virtue of which chiefly it worked and spread in the early days after the death of Jesus, we find one at least of the most important to have been the conviction among His followers that in Him the Hope of a Messiah was fulfilled. Rather, I should say, this was the central belief round which others were grouped, either supporting it or belonging to it as consequences. Even a belief so fundamental and so influential as that in the Resurrection of Jesus seems to have been viewed chiefly as proving or confirming His Messiahship. That was the aspect of the significance of the Resurrection which especially struck men in the first age of the Church.

In the picture which the Acts of the Apostles gives of the missionary work of the first preachers of the Gospel, the article "Jesus is the Christ," appears as the sum and substance of their teaching, the one grand thesis which they bent themselves with the utmost earnestness to maintain; and from the Epistles also may be inferred in other ways the vital power which it exerted. In proving it and removing objections they appealed much to the Old Testament Scriptures. And thus they gave rise to the earliest formal branch of Christian Evidences, to what has in subsequent times been called the Argument from Prophecy,—the Argument, namely, that the wonderful forecast of the character and work of Jesus in the Old Testament must have been divinely ordained and must prove the Divine Mission of Him in whom it was fulfilled,—which in any history of Christian Evidences should probably be the subject of the first chapter.

And though this line of argument has lost something of the prominence it once had in the mind of Christians, yet it has ever been, and I believe in some shape or other ever will be cherished by the Church. Rationalistic criticism has impugned the Messianic sense of the Old Testament prophecies in a tone which has seemed to deny any divine connection between the Old Testament and the New; and no doubt it has been shewn that over-strained interpretations have often been put upon the prophecies, and that the relation of their language to the times of the writers has been too much ignored. Yet much has also been done by devout Christian Students of the Old Testament to shew that all the results of criticism may be fully taken account of, and yet a true prophetic preparation for the coming of Christ be acknowledged. And again, the providential preparation for His coming in the later history of the Jewish, and in the general history of the Gentile world, has been traced with deep insight. But the subject which I wish to treat is different from both these. It is historical, and does not need to enter into discussions as to the right or wrong interpretation of Old Testament prophecies. And again, it is distinct from the work of tracing the marks of the divine preparation for the coming of Christ in the previous history of the Jewish and heathen world. It has to do with the facts of the Christian era itself. We are to inquire what light can be thrown upon the meaning of the claim that Jesus was the Messiah, made by His disciples and by Himself, from what we know of the contemporary Messianic ideas of the Jews; to estimate the influence which they had in shaping Christian dogma, and the part which the belief in Jesus as the Messiah played, as a force, in the early progress of the Christian Church.

These questions seem to have been, comparatively speaking, little treated hitherto by writers who agree substantially with the views of the Bible and of the Person of Jesus Christ which are commonly held among Christians, although the theories and speculations of those who in this generation have sought to reconstruct the early history of Christianity seem to challenge the attempt. In Strauss's famous mythical theory of the greater part of the Gospel narratives, the prevalent Messianic ideas are the chief cause assigned for the origination of the myths. The followers of Jesus, he argues, having come to regard Jesus as the Messiah, soon attributed to Him deeds which He never performed but which He ought to have performed, and words which He never spake but which He ought to have spoken, according to their conception of the Messiah. Again, both Strauss himself and others whose general theories are less revolutionary, have sought to explain away the sense in which Jesus claimed to be the Christ. Once more the development which took place in the Messianic ideas of the Jews themselves about the time of the Christian era, earlier or later, and its relation with Christian doctrine, have been investigated and most diversely regarded by advanced critics. My desire in these lectures is not to discuss more than is absolutely necessary the merits of rival theories, but to ascertain the actual bearing of the certain facts upon our Christian faith, and my special attraction to the subject is that I believe we shall in this historical investigation find the most sure foundation upon which under the circumstances of this age our faith can be built. For the first question with which we are met is, "How came Jesus to be regarded as the Christ?" And I believe we shall be led to this as the only answer, which even the historical evidence will justify;—"Because He truly was that supernatural being, whom His followers understood by that name."

Now many thoughtful men at the present day feel (to a degree in which it has not been felt in former generations) that it is impossible to find any sure basis for Theism itself, apart from belief in Christianity. And there is an unquestionable tendency now for doubters who are logical thinkers to assume a purely agnostic position. Hence the supreme importance of establishing the historical truth of the great facts of Christianity, even for the sake of belief in the existence of God. It is doubtless very helpful to have the objections of Materialism answered, and to hear the considerations dwelt upon which human reason and conscience and the observation of the history of mankind furnish in favour of belief in God. Yet too much must not be expected from such arguments: all that can be done in this kind is to remove some objections and to raise a presumption on the side of belief. But the evidence of Christianity as a fact in the world's history—its living power now and for so many centuries, and its origin—offers far more hope of being conclusive to the mind. The Agnostic, we say, is bound to face the question how he will account satisfactorily for the existence of Christianity. For if the Gospel narrative is true—or to put the question in that simplest and most fundamental form in which I desire to deal with it—if Jesus be really the Christ, the Lord's Anointed, we have in this, as I hope will be clear before the conclusion of this lecture, if it is not sufficiently so already, a direct proof of the existence of God and manifestation of His character.

But there is another aspect in which this inquiry seems very needful. Although there is a strong tendency to agnosticism in the present day among logical sceptics, yet the majority of sceptics are not agnostics. Are there are not many who simply give up any beliefs which seem to them difficult to hold, such as the Divinity of Christ, miracles, the efficacy of prayer, without any survey of the structure of the general system of which these are parts, or consideration of the grounds on which it rests, and who yet are ready to call themselves Deists? Some such, I am glad to think, really cling to the worship of the Eternal Father, because they feel its power in their life. But of very many the utmost I fear that can be said is, that they feel no objection to believing in *a* God, and that on the whole they think it is reasonable to do so, though that God is to them a very poor and uninfluential abstraction. Especially am I convinced that this is a true description of the state of mind of a good many among the young men here who are sceptics. Now such men would be ready to give a degree of assent to many of the arguments of natural theology. And yet I fear the great argument of Butler's Analogy, which has left traces never to be effaced upon subsequent human speculation, in which he proved the probability of the truths of religion, natural and revealed, to those who believed in a Creator of the World, might not have upon them

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the desired effect. For their hold upon their belief in God is so precarious, and the path to Agnosticism now lies so open before them, that very likely it might only drive them thither. Perhaps it was this possibility of men's admitting the cogency of the argument and yet choosing the alternative of Agnosticism, or as it would then have been, Atheism, which led Pitt to say, as he is reported to have done, that Butler's Analogy was a very dangerous book. So then, again, it is the direct proof of distinctively Christian truth that one desires most to bring before this second class as well as before agnostics. And in attempting this the faith that "Jesus is the Christ" seems the right point with which to begin. For, historically, it came first,—was the truth first thoroughly apprehended by the Church; and logically also it is first, for though it falls short of the full doctrine of the Church with regard to the nature and person of her Lord, it is the first story of the building above and upon which the fuller truth may be erected.

The line of argument upon which we are about to enter has also a further great advantage. It would be vain to hope that any argument could have any weight with doubters which was based upon the assumption of the trustworthiness of the historical books of the New Testament. If that were a necessary premise its truth must be first established, or else the whole argument might as well be given up. For even if they had not embraced some adverse view on that subject, yet they might naturally say that as they felt themselves unable to believe the Bible on the grounds on which most Christians do, and as many objections have been urged, which need much learning for their proper investigation, they found themselves compelled to hold their judgment in suspense. Now in the case of many subordinate points upon which I shall touch, as for instance in regard to the interpretation of certain scriptural expressions or the genuineness of a particular class of sayings—it may be impossible that we should come to any definite conclusions apart from much wider studies. The probabilities at which we arrive may then have to wait to be combined with the results of other investigations before any strong reliance can be placed in them. They will chiefly be valuable as furnishing elements towards such a final solution. Not so, however, our main thesis. In the proof of this we shall simply be employing on the one hand one or two universally admitted and perfectly incontestable facts about the early belief of Christians, and on the other facts equally unquestionable about the Messianic ideas of the Jews.

And now, my brethren, what value can this argument have for you, the great majority here, who do believe in Christ, some of you, perhaps, chiefly out of a respect, good in its place, for what you have been taught from your childhood, but most I trust also to some extent, and many let us hope with very real and deep feeling, on what will ever be the truest grounds of all. The impression made upon the heart by His wondrous personality, the very glory itself of the revelation shining forth in His character and words and deeds carry their own evidence to you; while you feel that this individual apprehension of Him is confirmed by the marvellous testimony of His Church, as those estimate it who look deeper than the sins which have disgraced her history, to her true spiritual triumphs and her unexhausted vitality and the secret of her life.

Is the study of Christian evidences to do nothing for you, but to furnish you with weapons against the unbeliever? If that were so, it might be a duty, but it would be a dreary duty indeed. But in the first place controversy about the fundamentals of Christianity has a similar use to that of other kinds of controversy, if conducted in a right temper. In the course of it we may often ourselves gain new insight, and come to perceive more clearly what is most essential in our faith, and get rid of what is false, misleading and disfiguring in our conceptions of truth. But further, the argument to prove the historic truth of our belief in Christ, though addressed only to the logical understanding, may have the effect of so shutting us in to gaze on Him, may so compel us to dwell on the certainty of what we have professed to believe concerning Him, that we shall be driven to accept more entirely the consequences of that faith—its demand of a complete surrender of our affections and will. So it was with St. Thomas. The evidence offered to his senses could prove only that this indeed was Jesus who had been crucified. But it prompted that leaping forth of his very soul in the cry of faith and love, "My Lord and my God."

In order to be able properly to appreciate the purport and value of the subsequent argument, it is necessary that we should begin by considering the significance of the title "the Christ." For, familiar as the name is, I cannot assume that it is adequately understood, especially as applied to our Lord. The Jewish conception of the Messiah seems at first sight so incongruous with the character and work of Jesus of Nazareth that those who are resolved to look at things for themselves and at first hand, may well be perplexed to imagine how it could be borne by Him. One able writer on "the Messianic beliefs of the Jews in their relation to Jesus Christ"—Colani—has made it his business, even in the interests as he thinks, of reverence and love for Jesus, to cut Him off as much as possible from the Messianic expectation of His people, and to make the claim on His part to be the Christ appear as subordinate in His life as possible, by the freest criticism of the Gospels. Again, on the other hand, I do not think that those who most firmly believe, and most dwell on the thought, that Jesus was the Christ of whom the Old Testament prophets had spoken, and for whom the nation had been yearning, commonly enter into the import which that proposition once had for men. It is impossible that they should, except by a strong effort of the imagination. There was a time when to believe it was to get a new view altogether of God and the world, and to start upon a new life with new affections, new hopes, new principles and maxims of conduct; whereas now, the Church, while still adhering to the belief of her earliest days, has allowed it to drop into quite a secondary place, and has been accustomed for centuries to rely chiefly on other language in expressing her faith concerning the person and office of Jesus.

Let us examine to-day the sense which the name 'the Christ' naturally would have when applied to Jesus, and which it actually had in the minds of the first generation of Christians; whether Jesus Himself meant the same by it when He claimed it, we shall inquire in the next lecture. We must give our chief attention to the most characteristic traits in the conception of the Christ as it existed before it was appropriated to Jesus. For this necessarily will be the surest guide to its essential meaning when first used to describe Him. And we must beware of mistaking traits which only began to be much noticed at a later stage, and even then did not belong to the very essence of the conception, for that essence itself.

In the 53rd of Isaiah, for instance, as in a less degree in some other passages, a picture is given of victory won for others by suffering for and with them, and of the punishment of others' sins borne vicariously, which fore-shadows in a marvellous manner the life and work of Jesus. To the minds of some Christians, perhaps, the thought of the coming of the Messiah is chiefly associated with the fulfilment of such prophecies. Nevertheless, it is impossible to regard them as forming the original ground-work of the conception of the Messiah. You know that the question has been much disputed whether the 53rd of Isaiah was understood of the Messiah before the time of our Saviour. But supposing that it was, it is nevertheless clear, from all the surest sources of information which we possess regarding the Messianic beliefs of the Jews in pre-Christian times, that such an interpretation had very little influence upon their thought. May we not indeed say that it was almost impossible that it should? How, before the coming of Jesus, should they be able to combine into one image the idea of the suffering servant of Jehovah and that of the mighty and glorious king of whom the prophets spoke so much more frequently and clearly? Hence they naturally and almost necessarily dropped the element which was incomprehensible and distasteful, even if it had been ever acknowledged and retained only the other. Moreover, even the Apostles quote such passages to explain the *mode* in which the Christ appeared, but all the while the glorious majesty of the Christ remains to their minds unimpaired.

What then were the predominant characteristics in the conception of the Christ which were seized upon in the faith that Jesus was the Christ, and retained still as the most essential features even though by the very fact of being applied to Jesus they were marvellously transformed?

First, to say that Jesus was the Christ was to assert that in Him the heart's yearnings would find their final satisfaction. "Art thou He that should come, or do we look for another?" was the question which John the Baptist sent from his prison to ask. If He was the Christ they were not to "look for another." The long vista of expectation was closed with His form.

The conception of the Messiah and of His reign took different shapes. Especially there is the important distinction between the representations of portions of the Jewish Apocalyptic literature, in which he is invested with something of a supernatural glory and the time of His coming connected more or less closely with a last judgment and beginning of a new age, and on the other hand the simpler anticipations of a king who would restore the Kingdom of Judah and Israel to more than the glory of the days of David and Solomon. The time at which the first mentioned of these views became current and its independence of Christian influence have been questioned, and we will therefore make no use of it. Even those who took only the more earthly view and who did not imagine the Messiah as endowed with a more than mortal life, even they never extended their thoughts beyond the time of His coming. He would inaugurate a new and blessed age which would be eternal, or to the end of which, at least, they did not look. "His name should endure for ever; His name should remain under the sun among the posterities which should be blest through Him." Thus even according to this most earthly view His coming would be the goal of Hope, the complete fulfilment of the promise.

But, again, the Messiah would be in a sense altogether special the God-appointed Saviour, to deliver the nation from their enemies, their internal dissensions and sins, and King to rule over them in righteousness and peace. His very name betokened this, "The *Lord's* anointed." He would stand in a peculiar relationship of union with and dependence upon Jehovah. "I will be His Father and He shall be my Son." Such are the words of the original promise through Nathan to David of a Son to sit upon his throne, in which we are presented with a type which the true Messiah must fulfil; or as it is given still more expres-

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sively in Psalm 89, "He shall cry unto me, Thou art my Father, my God and my strong salvation, and I will make Him my firstborn, higher than the kings of the earth." The stamp of God's authority would be visibly upon Him; the favour of God would be manifestly with Him. Hence it was that the Jews called the Messiah, "The Son of God."

With this we must combine the thought of that kingdom over which he would rule. The restored and glorious kingdom of Israel and Judah was even a more universal object of hope than the Messiah. There were periods in Jewish history, such as that of the Maccabees, when there seems to have been no expectation of a personal Messiah, but even at such times the kingdom was looked for, though under another form of government. But when the expectation of a Messiah flourished, as in the time of our Lord's earthly life and before, his coming was necessarily connected with the setting up of the kingdom, and the expected character of the kingdom illustrates his character. The "Kingdom of God" it was called, and the "Kingdom of Heaven." We get the true import of these descriptions if we lay the emphasis on their latter words—"of God," "of heaven." It is this divine origin of the kingdom which gives it its distinctive character. "The God of heaven shall set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other kingdoms, but it shall break in pieces and consume all these kingdoms and shall stand for ever." It would be the final dispensation of Him who rules all things, permanent, sure to prevail over all human opposition. Thus to say that the work of Jesus was the bringing in of the kingdom of God, was above all to say that His work was founded upon the will of the Eternal, strong with the strength of heaven.

Closely connected with this divine origin and permanence of the Messianic kingdom was its destined universality, or as I should say more accurately, the destined acknowledgment by all men of its supreme excellence and glory. The Kingdom is indeed in the Old Testament itself, as well as in other Jewish literature, strictly Jewish and localised, having its capital in Jerusalem. But all other nations of the earth would obey its influence and pay homage to it as the guardian of true religion. So then, once more, to say that Jesus was the Christ and had set up the Kingdom of God, was to say that the desire of all nations had come. The Ebionite Christian believed this as well as the follower of St. Paul, though he would not feel its true force and meaning. For the point of difference between them was not that the former excluded and the latter included them in God's covenant of mercy, but that the former put in the way of the Gentiles the stumbling-block of the necessity of circumcision and of keeping the law in addition to believing on Jesus.

These were the main features in the conception of the Christ and His work. Upon Him all hope was centred; He came as the God-given Saviour, as God's vicegerent, under his special protection, to set up a Kingdom which should never fall. Keeping hold of these points we are able to see what was the great new truth which the confession "Jesus is the Christ" contained. He upon whom the eyes were to be fixed, to whom the heart's allegiance was to be given, who was the chosen of God, was found in the meek and lowly of heart, the friend of the ignorant and outcast and erring, the Man of Sorrows. He saved the world by dying. His true people were that 'little flock' who believed on Him. The promised Kingdom which God Himself would establish, which would claim the homage of all men and endure for ever, was that Kingdom which Jesus founded, into which men were initiated by a rite symbolising purification from sin and a change of nature like that of becoming once more little children; a kingdom whose true members were the poor in spirit, the pure in heart, those who hungered for righteousness; whose law, requiring that love to others should be the ruling principle of life, reached down to the thoughts of the heart and the motives of actions; and which was to spread slowly and secretly, while it employed only moral and spiritual weapons in its warfare and submitted unresistingly to the oppression of earthly governments.

When the Jew grasped this new ideal, transferred his trust and hope to this King and Deliverer so unlike what he had expected, whose perfection and beauty were of an order so spiritual, it made him a new creature. That passionate hope, that conviction in this little people possessed of so narrow a territory, that God would one day give them a King perfect alike in power and righteousness, and raise their kingdom to a position of supremacy in the whole earth, which adversity and subjection instead of crushing seemed only to cause to flourish more vigorously, must, altogether unique as it is in the history of the world, be regarded from whatever point we view it as a marvellous phenomenon. But now all that soaring hope, all that stored-up capacity of devotion to a divinely-sent leader, finds in Jesus, for such at least of the nation as could receive it, an object of altogether unlooked for character. The capacity for love and loyalty, and faith in a God-sent King were ready; they had expected to bestow them on quite another, but none of the long training was lost. The preparation indeed was strange and wonderful, but far more wonderful was the change brought to pass in the moral and spiritual principles and aspirations of humanity when Jesus of Nazareth was discovered to be the end and object of it.

But on the other hand this new application of the conception of the Christ necessarily reacted upon the original conception itself, to refine it, but also to make the Christ a more supernatural being. Even in the Old Testament itself the prophetic thought though it so transcends that which was local and temporary did not completely disentangle itself from it, like a bud bursting from the calyx and yet with the calyx still clinging round it. In Jesus that which was merely transitory fell away and the thought became fitted for universal humanity. But the change was not simply, as some seem to fancy, that a more human conception was attained. For the very circumstance of the lowly condition and apparent failure of Jesus, demanded some more miraculous vindication of His mission and required the belief that His glory was of a more unearthly and divine order, if faith in him was to be retained.

I have endeavoured to trace what naturally must have been the meaning of calling Jesus the Christ, what practical consequences this faith must have had on those who believed it, what reflex effect it must have produced upon the conception of the Christ itself. But I appeal with confidence to the Gospels, Epistles and Acts, in attestation that in regard to all these points this discription of what naturally would be is true of what actually was. If there was time their testimony might be followed out in detail; and there will indeed be opportunity of noticing it to some extent, especially when we come to consider the relation of New Testament Eschatology to the Doctrine of the Person of Christ. And I would remark that for the purpose for which I am now appealing to the writings of the New Testament, their testimony must be unimpeachable by all. For I adduce them now not in proof of facts but of the beliefs which were prevalent in the Early Church. Some of the writings—four Epistles of St. Paul—have been allowed by the most destructive modern critics to be the genuine work of the Apostle himself, written within the first generation after the death of Jesus. But without any enquiry as to the authorship and dates of the rest, it is sufficient to observe that on those points at which we have arrived they are in complete agreement. They all seem to show that a Divine commission and kingly might formed the ground-work of their original conception of the Christ; they all illustrate the practical effects of believing that the Christ was none other than the Man of Sorrows; they all believe that God had finally proved Jesus to be the Messiah by raising Him from the dead, and had exalted Him to His own right hand to be the Judge of quick and dead.

Now even Ebionism itself believed all this, though her doctrine of the person of Christ fell so short of that of the Church. And thus the fact is put beyond possibility of question that such from the earliest days was the belief of Christians.

What further importance this inquiry into the significance of the belief that Jesus is the Christ may have we shall hereafter see. But as a practical conclusion from to-day's lecture I would ask those who do not believe in the reality of the Divine revelation in Christ, or feel perhaps any need of a revelation, to recognise, or at least to try to understand as sympathetically as they can, what Christians feel they would lose if they had not this faith, whether expressed in that formula or in any other language substantially the same. We do not ask now whether they have good grounds for believing it, but what is the value of it, if it is true. I think the answer should be apparent from what has been already said. In a word, it is that all the work of Jesus was divinely authenticated, and according to the eternal purpose which must prevail. He told us the things of God which He knew as no mere man could know them. In all that He did for the recovery of a world estranged from God by sin, we see the Father reconciling us to Himself. The Cross of Jesus is indeed the power of God unto salvation. The doubts breathed by materialistic philosophy and the imperfection of nature and the misery of mankind may be hard to answer, but in Him we are certified beyond possibility of doubt that "God is love." And, once more, Self-sacrifice has been crowned not simply in the admiration of mankind, whose judgments are subject to continual revision, but by God. And our Maker Himself, in whose likeness, after whose image we were created and by whose standards we shall be judged, has taken in His hand and held before our eyes the ideal after which we are to strive as the end of our being.

The Lecture on Sunday next will be on "The claim by Jesus Himself to be the Christ."

IDEALISTIC THEISM.

To the Editors of the Cambridge Review.

Sirs,—May I ask for space to make a very few remarks on the letter signed "Critic" in your last number?

If I understand the writer, he goes along with me so long as I limit myself to maintaining "the instinctiveness, the universality, and the desirableness of Theism," but stops short and parts company as soon as I advance to "the truth of Theism." He declares himself a Theist, but recoils from the Theism which implies "an ontological

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fact," or which claims "a sort of objective reality or truth." In other words he may, I suppose, be understood to mean that he is a Theist who refuses to entertain the doctrine that there is a real God.

Now, if we took words in their old-fashioned sense, this would be not a little puzzling,—more puzzling perhaps than the "conjuring trick" which he ascribes to me. A Theist to whose thought there is no real God seems very like a contradiction in terms, and one would have been inclined to class the Atheistical Theist among chimeras and nightmares. But we have changed all that; we now call him an Idealistic Theist. He denies God as a Fact, a Being; true, but he accepts God as a notion, a mental abstraction. He is a Theist so long as he remains in the purely subjective region; but the moment he looks out into the objective universe he turns his back upon himself and becomes an Atheist.

It is curious to observe of what an extension the term Theist has been found capable. Here is a man to whom God is merely the "Category of the Ideal;" but he is a Theist. Here is another to whom there is no God as yet, but who holds that the universe is gradually evolving one; he, too, is a Theist. Since Theist and Atheist have thus become names for opposite sides of the same phenomenon, we really want a new word to indicate one who believes that God is.

The difference between the old realistic Theism and the new idealistic Theism may perhaps be briefly stated in this way. According to the former, God made man; according to the latter, men make God. The former has the merit of explaining the universe; so far as I can see, the latter explains nothing.

I am, yours faithfully,

BROWNLOW MAITLAND.

41, Montagu Square, London.

C. U. CHURCH SOCIETY.

At a Meeting held on Wednesday evening, 26th Nov., a paper was read on "Evolution" by A. J. Wallis, B.A., Fellow of Corpus, Vice President of the Society, of which the following is an abstract.

In the compass of a short paper it was impossible to give more than a short sketch of various arguments which have been brought forward in support of and against the theory of evolution.

Until quite recently it was almost universally believed by Christians that the world was created, exactly as it exists now, some six thousand years ago. That in six days of twenty-four hours each, not only were the sun and moon created and made at once to move in their present orbits, but also that the hills and valleys, continents and oceans were then made and always have remained in their present shapes. The advance of astronomy and geology has shown much of this to be certainly untrue. It is now understood and acknowledged that a gradual and progressive creation implies a Creator as much as an instantaneous creation; the matter of which the world is composed, and the laws by which it is controlled, must have had some origin, and therefore some power greater than themselves. Evolution should rather be contrasted with "Instantaneous creation" than with "creation" simply.

With regard to Darwin's theory of natural selection and the objection to it that it is inconsistent with the belief in a special design to suppose that all variations happen by mere "accident," and that the more favourable of these survive, it should be noticed that this whole system, if not each particular variation, has been specially designed to promote the progress of the whole animal creation. It may also be doubted whether what is commonly called accident is not entirely misnamed.

As Charles Kingsley said in one of his letters, "It looks like an immensely long chapter of accidents and is really if the theory is true a long chapter of special providences of Him without whom not a sparrow falls to the ground, and whose greatness, wisdom and perpetual care I never understood as I have since I became a convert to Darwin's views."

This theory helps to solve a great difficulty of the old Natural Theology, how it could be consistent with the benevolence of the Creator that one species should prey on another, by showing the object of this preying to be the development and progress of the whole animal world.

What are commonly known as the Laws of Nature should be called the Laws of God. A God of infinite knowledge and power could not be expected to act irregularly, but in similar circumstances would act in a similar manner. He would have rules for his conduct, and these rules we call the Laws of Nature.

Again, if we call all those phenomena material which are subject to laws which are universal in their action, it may be expected that the operations of thought and feeling will be proved to be material. God has created man and rules his thoughts and actions, and that not irregularly, but by law. He leaves him however with free will, for it is one of His laws that man should have this freewill. It is a Law of Nature that man can think and love, and if the theory of evolution is true this shows us that these Laws of Nature are not hard and cold and lifeless as so often thought, but that there is something in them we can reverence and love; which something we believe to be God.

With regard to the truth of the theory of descent, it is a question which should be discussed entirely on scientific grounds, independently of any theological considerations. It must then be left to be investigated by scientific men.

Some of the arguments commonly brought forward on both sides were then mentioned in the paper especially with reference to homology, rudimentary organs, and the marked gaps between existing species.

The greatest difficulty, however, is found in accounting, if it is possible to account, for the origin of life, in the face of present investigations on the subject of Abiogenesis.

The theory of natural selection cannot be universally accepted unless its difficulties are solved in a more satisfactory manner than they are now. It is, however, the duty of Christians not to oppose themselves to scientific men in their search for truth, but on the contrary to help them and join them in that search.

The paper was followed by a short discussion.

COLLEGE CHAPELS, &c.

WEDNESDAY, Dec. 3rd. King's: Porter in D; Anthem, "Prepare ye the way," Wise.

THURSDAY, Dec. 4th. King's: Colborne in D; Anthem, "Who is this," Kent.
St. John's: E. J. Hopkins, Recit.; Hymn 68.
Trinity: Randall 243; Hymn 40.

SATURDAY, Dec. 6. King's *(Founder's Day)*: Morning, Boyce in A; Anthem, "Their bodies are buried," Handel. Evening, Attwood in D; Anthem, "Zadok the priest," Handel.
St. John's: Walmisley in C; Hymn 383.
Trinity: Purcell 21; Anthem, "Send out thy light," Gounod.

SUNDAY, Dec. 7 (*2nd in Advent*). King's: Morning, Attwood in A; Hymn 51. Evening, Attwood in A; Anthem, "The Wilderness," S. S. Wesley.
St. John's: Morning, Hatton in C; Hymn 422. Evening, Walmisley in D minor; Anthem, "Wherewithal shall a young man," Elvey.
Trinity: Morning, Distin in C; Hymn 39. Evening, Distin in C; Anthem, "The sorrows of death," Mendelssohn.
Second Hulsean Lecture at Great St. Mary's, by the Rev. V. H. Stanton, Trinity College.

TUESDAY, Dec. 9. Trinity: E. J. Hopkins 43; Hymn 332.

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The Cambridge Review:

A JOURNAL OF UNIVERSITY LIFE AND THOUGHT.

No. 9.] WEDNESDAY, DECEMBER 10, 1879. [PRICE SIXPENCE.

The Cambridge Review has completed its first term, and in issuing the last number for this year, it is our pleasant duty to congratulate the supporters of the paper on its very complete success. Some shortcomings there have been, but they are faults that time cannot fail to diminish, and no pains will be spared to avoid their recurrence in the future. Meanwhile the *Review* has gained a steady and increasing popularity, twelve thousand copies having been circulated during the past term, while the demand has increased with each successive number. But the credit of this marked success the Editors do not claim for themselves: it has been mainly due to the ability of the contributors and to the energy of the College correspondents. They will do their best to keep the character of the *Review* at its present level, and to pursue the course which they originally marked out, trusting that the support and sympathy which have so far attended their efforts will not diminish or fall away in coming terms.

SUMMARY OF NEWS.

The Oxford and Cambridge Football match (Rugby Union) is after all to be played to-day. It is warmer up in London than here, and the ground is reported to be in good condition. The names of our team are given in another part of the paper.

The Bishop of Durham was one of the party on whom honorary degrees were conferred at Glasgow on the occasion of Mr. Gladstone's installation as Lord Rector. Among his companions he had John Morley, the Editor of the *Fortnightly Review*, Sir Alexander Grant, and Lord Rosebery.

Two of the Examiners in the Classical Tripos have declined to look over the papers of women candidates. We believe that substitutes have been already found, but the present state of things is unsatisfactory.

"*Nolo Episcopari*" is a formula now almost out of date, and in the case of the Professorship of Experimental Physics we are glad that Lord Rayleigh has consented to become a candidate. Of course his nomination has settled the election, as no one is likely to contest the position.

Trinity Chapel will remain open during the Christmas Vacation for Evening Service, and for Morning Service on Sundays and on Christmas Day. The Services will be Choral on Saturdays and on Sundays; on Christmas Eve and on Christmas Day; and on the festivals of the Circumcision and Epiphany. No tickets of admission will be required for the Sunday Evening Service from Dec. 14th to Jan. 25th inclusive.

Owing to the unusually large number of candidates for the '*Little-go*,' the examiners this year will each receive an extra sum of £5 from the University Chest. The list will probably be published on Saturday evening.

The University Press has just issued a most interesting volume, entitled "The Calendar of Cambridge Local Lectures, including the years 1875-9." Something of the kind has been greatly needed, and now within the compass of some 200 pages, in the old familiar cover of the University Calendar, we have a history of the origin and growth of the Local Examinations and Lectures; a detailed list of the results obtained at each centre; reports of the Syndicates on various subjects; regulations for the various lectures and classes comprised in the scheme, and lastly, and certainly far from least in interest, the syllabus of all the series of lectures delivered during last session.

THE RIVER.

With the arrival of the frost rowing collapsed. When it was found impossible, owing to the block of ice, to row "The Trials" on the Cam, the crews at once left for Putney, where in spite of the growing darkness, starting after 4 p.m., they rowed down the course, directed by the President and W. Asplen, and after some narrow escapes landed in a rather battered condition. The next morning all efforts proved unavailing, and the crews returned to Cambridge, leaving the race undecided. The Oxford crews had a similar fate.

But though boating has been, like the thermometer, "down to zero," the river has been as lively as in the liveliest times of the May races. From the mills, almost without a break, the skater could ply his runners down to the "cathedral isle," and how much further we know not. Turning in his tracks, he had a straight run of thirty miles open before him on the Old Bedford River, or, did he feel so disposed, he need simply turn off amongst the drains of the Fenland, and he would be a tireless skater indeed if his requirements of distance were not satisfied. To all appearance the season had set in for one of those antiquated humbugs an "old fashioned winter." The sharp frosts of a week culminated on Saturday night in the coldest night known, it is said, in Cambridge for 19 years. While inside the town 30° of frost were registered, in the Fellows' Garden of Trinity the thermometer went down to 1° below zero, and in the northern outskirts of the town even that extraordinary register was eclipsed by the record of no less than 35° of frost. But as "the darkest hour precedes the dawn," so the coldest night preceded the thaw; and now, though for aught we know ere these pages are published another change may have come over the spirit of our dream, the thaw is in full swing, and what little poetry there is about a crisp snow-field and frozen toes is rapidly disappearing in the unromantic prose of slush and impromptu avalanches.

The Editors are prepared to receive applications for the post of

PRESS EDITOR AND SECRETARY.

His duties will be to carry on the correspondence, and to see the selected manuscripts through the press.

Particulars of duties and remuneration can be obtained from the Editors by *written application only.*

The Editors beg to acknowledge the receipt of "Nisida, or Two winters in Madeira," by Edgar Crane; "The Munster Circuit, Tales, Trials, and Traditions," by J. R. O'Flanagan; and "Hugh Russell at Harrow, a sketch of School Life," by an Old Harrovian.

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CAMBRIDGE PHILOLOGICAL SOCIETY.

This Society is in process of re-construction. For some time there has been a feeling that a decided change was necessary, to enable the Society to retain its activity and vigour, and early in the present term a committee was appointed on the motion of Mr. Postgate to re-organise the Society on a fresh basis. The scheme includes the establishment of the society in premises of its own and the formation of a useful and valuable library of works and periodicals dealing with Literature and Philology. Two committee meetings have been already held, and negociations to secure rooms are in progress. This new departure will, we trust, do valuable service in concentrating the interest and the activity of Cambridge Philologists, and in bringing together scholars of different generations in the University.

We subjoin a fuller account of the last meeting of this Society, which was briefly reported in our last number.

At a Meeting of this Society in St. John's College, Lecture-Room No. I., on Thursday, Nov. 27, at 8.30 P.M., the President, Professor MAYOR, in the Chair,

Professor SKEAT commented on the following English words:

Jute, a fibrous substance, is to be explained from the Sanskrit *jûta* (with cerebral *t*), a less usual form of *jata*, meaning first, the matted hair of an ascetic: secondly, the fibrous roots of a tree such as the banyan, which throws out roots from its branches: and thirdly, any fibrous substance. *Mandarin* is the Portuguese *mandarim*, a word borrowed from the Malay language; and the Malay word is, in its turn, borrowed from the Sanskrit *mantrin*, a counsellor, from the root *man*, to think. *Marmoset*, a word used to mean an ape as early as the fourteenth century, is from the Old French *marmoset*, of which the original sense was the ornamented spout of a fountain, afterwards applied to anything grotesque, and probably applied to an ape in particular by confusion with the Old French *marmot*, an ape, which is quite distinct from *marmot* as used in English. The Old French *marmoset* has been shewn, by Scheler and Littré, to be a corruption of the Low Latin *marmoretum*, as applied to the spouts of cisterns and fountains, and is thus at last traced back to the Latin *marmor*, marble; of which material fountains were often made, as they are at this day. The word *mask* should rather be *masker*, which is actually the form used by Sir Thomas More; it is of Moorish origin, being derived through the French and Spanish from the Arabic *maskharat*, a buffoon, jest, mummer or masquerader. In the word *pageant*, the final *t* is unoriginal, as in *ancient* and *tyrant*; the derivation is from the Low Latin *pagina*, fully vouched for by the notes in the Promptorium Parvulorum, meaning a scaffold for the acting of miracle-plays; the etymology is from the root of the Latin *pangere*, to fasten, hence to compact, fit together, construct. *Patch* stands for an older form *platch*, still in use in Banffshire, and is connected with the Low German *plakke* a patch, Dutch *plek*, a spot or patch of ground. We find the Gothic *plats*, a patch, in the very passage where Wyclif has *pacche*; Mark ii. 21.

Mr RIDGEWAY suggested that *platchet*, used in Ireland for 'stain,' and *pajock*, Shakspeare Hamlet, were connected with *patch*.

After communications from Mr. England and Mr. Doig, Mr. Ridgeway (Caius) read notes on some passages from Aristophanes.

He was followed by Mr. POSTGATE, who made the following remarks upon passages in Sophocles.

Oedipus Coloneus v. 30. ἐξορμάμενον is not a *hysteron proteron*, but means "hastening, making good speed," as in Trach. 929. The phrase shews Oedipus' querulousness. Compare vv. 21, 22, 25.

v. 153 προσθήσεις τάσδ' ἀρὰς read προσθήσει; the middle "take to thyself" is required by the sense of Sophoclean usage, O. C. 404, and elsewhere.

v. 384 τοὺς δὲ σοὺς ὅποι θεοὶ κατοικιοῦσιν οὐκ ἔχω μαθεῖν. Read κατοικιοῦσιν. A comparison of various passages in the play shews that its keynote is the finding of a home for the wanderer Oedipus, and retribution on those who have exiled him. Thus v. 627 οἰκητῆρα δέξασθαι, 635 οὔποτ' ἐκβαλῶ χάριν τὴν τοῦδε χώρᾳ δ' ἔμπαλιν κατοικιῶ. Contrast v. 784. So in 631 ἐκβάλοι should not be taken "throw away," but "drive from the borders." Hence v. 1373 gains new light, πρὸς ἄστυ Θήβης· οὐ γὰρ ἔσθ' ὅπως πολιν κείνην ἐρεῖ τις. Oedipus says that Polynices, who has made his father ἀπολιν, shall never call Thebes his native city. (τις, as here, in the sense of σύ, is to be restored in Aristoph. Lysistr. 657 τῷ δὲ ταψήκτῳ πατάξω τῳ [for τῷ] κοθόρνῳ τὴν γνάθον). In v. 1390 καὶ καλῶ τὸ Ταρτάρου στυγνὸν πατρῷον ἑρεβος ὃς σ' ἀποικίσῃ, ἀποικίσῃ gives the same idea with bitter emphasis. Lastly, in vv. 25—27 the pointed antithesis ἐξοικήσιμος (which must mean "fit for a wanderer to settle in") and οἰκητὸς (contrast the stranger's words ἄθικτος οὐδ' οἰκητὸς, v. 39) is to be observed as touching at the very outset the keynote of the play, and paving the way for the otherwise abrupt declaration of Oedipus in v. 45.

Fragm. 319 ἀπῆξε πέμφιξιν οὐ πέλας φόρου read ἀπῆξε πέμφιξ ἴξιν οὐ σελασφόρου (Herm. σελασφόρου). ἴξιν is found in Eur. Tro. 396, and in Hippocrates of a course or movement in a straight line. So it means the πέμφιξ sprang away on its dark path.

Mr. VERRALL added the following examples of τὸ πᾶν in Aeschylus as further illustrating his paper recently read to the Society. Cho. 434 read ταφὰν ἀτίμων, ibid. 331 read ταφὰν, Supp. 692 read τροφὰν, Eum. 52 read ἐς τρόπον βδελύκτροπον.

RUGBY UNION FOOTBALL.

CAMBRIDGE v. MANCHESTER.

This match was played on the Johnian ground, on Nov. 29th, and was won by the home team, by a goal and a try to nothing. After kick off Cambridge were driven into their own quarter, and it was some time before a useful run by Chapman relieved them. The ball had not been long in the upper half of the ground, when Finch ran in, skirting along the touch line. Yetts failed to place the goal. The game was continued with varying fortune, but nothing was scored, though Shearburn made a fine drop at goal, until half time. The change gave the University the advantage of the hill. Whilst in the Manchester quarter Wilson got the ball from touch, and after a short run, neatly passed it to Smith, who in turn transferred it to Fuller, by whom a goal was dropped. After this the visitors played up very hard, and from a fair catch of Hornby's, Rowley all but kicked a goal. Nothing, however, was added to the score.

Manchester.—D. A. Bannerman (back); A. N. Hornby (capt.), A. Knowles, and A. C. Rowley (three-quarters); J. Hulton and W. R. Richardson (half); W. H. Hunt, W. Riley, W. R. Bleackly, R. T. Clegg, G. S. Welsh, C. A. Phillips, T. W. Scotfield, R. Hulton, W. Mothersill, A. P. Ledward.

Cambridge.—P. T. Wrigley and A. S. Taylor (backs); H. Shearburn and J. H. Payne (three-quarters); R. T. Finch (capt) and E. S. Chapman (half); C. H. Coates, C. P. Wilson, H. G. Fuller, W. L. Agnew, H. Y. L. Smith, F. L. Cox, R. M. Yetts, J. J. Gover, J. T. Steele, C. H. Golightly.

ART AT THE UNIVERSITIES.

During the last few years changes have been taking place so rapidly in the arrangements for University study, that they tend to become almost incomprehensible even to those who have but recently taken their degrees. And these changes must be admitted to be in the main advantageous, so long as the introduction of new subjects does not have the effect of enlarging area at the expense of depth; and substituting a general knowledge of several subjects for an accurate knowledge of one. Bearing in mind that the object of University education is to make of men gentlemen and scholars, it will follow that our schools should be rather philosophical and critical than practical. The University ought not to be called upon to supply teaching for practical work in any profession. Each profession should have a school of its own—the barrister at the Inns of Court, the medical man in connection with the Colleges of Physicians and Surgeons, and the artist with the Royal Academy. But the University—having the quite different end in view of giving to each of her members such knowledge, in any or all of these subjects, as may enable him through life to understand what he is not expected to originate, and to apportion rightly praise and blame, where he himself would not have done either well or badly, —must establish schools of criticism or theory—and this more particularly in the case of Fine Arts—so that men may be able thereafter to choose the good and refuse the evil, to distinguish what is to be admired from what is to be shunned.

For the undergraduates in our Universities form a body whose destiny it is to decide during the coming years what the public opinion of the nation (with regard to art) shall be. They will go forth into the world, and what they demand for beauty will be supplied. Artists must create that which the public will buy. If bad art alone is demanded only frightful work will be produced. And, unfortunately, such is the evil of the present day. A mass

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of rubbish is yearly produced, at a vast expenditure of labour and capital, which is simply wasted, and yet we hesitate to take the slight expenditure which alone is necessary to save all this, because the evil itself is generally unperceived. The taste of the country is not vicious, it is simply ignorant. In order to raise it, all that we require is, that there should be a leaven throughout the land of men who really know good work when they see it, and also know bad, and will brand it with a mark that shall not be mistaken. How can it be possible for any one, ignorant alike of the substances and the methods employed, to judge of the relative merit of the various kinds of art productions with which he daily comes in contact? You have to deal with painting in oil and water colour—remembering that what would be good in the one is inadmissible in the other—with paintings on canvas, paper, china or silk; with drawing in pencil, in chalk, in charcoal, in pen and ink; with engraving on copper, steel, wood and stone; with etching, mezzotint, lithography. You have all kinds of sculpture and bas-relief in wood and stone, with die-cutting and stamping, modelling in clay—and all its developments in terra-cotta and plaster work, as well as in china and pottery. You have pictures and patterns in mosaic, and work in glass from a bottle to a painted window, and in metal from a jewelled ring to a bronze gateway, and finally you have work wrought by woman's hands with needle or loom. In all this and as much more left unmentioned, must the critic be able to decide between the right and the wrong; and, to do so justly, he must be acquainted with the various methods employed by the different artists. And more than this is required of him if he would rightly enjoy whatever beautiful things have been produced in by-gone days, by other nations, whether in their childhood or their strength. For he must know what manner of men they were, what were their promptings to action—their beliefs—and how they clothed them in fable or symbol. So that he who would rightly judge of the value of the productions of the past, must himself, to some extent, have lived in the past. He must have a sympathy with the ignorance of childhood, and with the glory of fully developed strength. He must have a complete belief in the oneness of all mankind, and an 'enthusiasm of humanity' that shall know no bounds. And this he must cherish and develope not without toil, and in no spirit of *dilettante* idleness. For the art taste of our land cannot be raised from its present state of death-like slumber, unless men arise among us who will be willing to spend themselves in the work of raising it. Such men have been and are still with us, perhaps the time may soon come when many more will come forth to stand by their side in the ranks of the battle—a battle which must inevitably be fought out with blows of might, unless we are content to live in a land in which the pulse of beauty has ceased to beat, and which seems to be rapidly becoming little more than a cinder-heap, danced upon by an ignorant crowd of word-splitting politicians.

Let it not, however, be thought that any art gospel, which may be preached by never so many loud-toned enthusiasts, will be likely to produce the smallest change in the kind of object produced from the studios and work-shops of England. You may educate as you will the critical faculty to the highest pitch; you may teach the national mind to discriminate between the work of one artist and that of another, to know names and dates, schools and periods, styles and systems of form or colour; but no acquired knowledge of this kind will have the smallest effect in raising the level of the work sent forth. No one who has visited the usual annual exhibitions of pictures in London and elsewhere will deny that in many cases the manual dexterity shown leaves nothing to be desired. Knowledge we have—enough and to spare. What we want is true sympathy and real insight. The necessity of a moral aim for the accomplishment of all really great work is a fact loudly denied in these days. It is affirmed that beauty is altogether independent of truth—capable of existing apart from truth, and even closely united with the opposite of truth. Whereas the fact is eternally certain that nothing else but truth is beautiful. This once well understood, we are on firm standing ground. The watchword "Conscience and Intelligence her handmaid" once adopted, all is gained. Beauty made an aim in itself, failure only is assured; but Truth clearly set before us as the single object of attainment, and our success in all its aspects is as good as attained. For as in the moral so in the material world, what is true can alone once and always be right and noble. If the artist is to regain the authority over the masses of mankind which has been the possession of his predecessors in days gone by, he must stand where they stood and hold fast by their principles and their beliefs; the forms indeed being changed, but the realities evermore the same. And, on the other hand, if we are to regain the delight which was the birthright of our forefathers in the glorious painted and sculptured sermons which their teachers were constantly producing, and which they loved to honour, we shall only do so by regaining the childlike joy which was theirs in the works and purity of nature. When we once more learn what it is to breathe the pure air of heaven and see its clear blue over our heads, to live where trees wave and hedges blossom, where the streams glide among the meadows, and the corn waves on the slopes—then we as a nation shall know good pictures of natural objects when we see them, and shall cease any more to be satisfied with the senseless smudges of blue, blotched with patches of white, which now do duty in our London galleries for sky and fleecy cloud. So long as the aims of the people of England are such as result in packing them daily closer and closer together, crowding one house against another, and shutting out the heavens above with smoke and the earth beneath with paving stones and asphalte, no right national art-judgment is to be expected. But this is not always to be; already are signs of a revolt against the half-perceived horrors of our present mode of life. Already the evening exodus of our men of business from the larger towns proclaims that we are nature-loving men after all, that smoke and noise are after all hateful to us, and that we recognize them as such. Even now the somewhat aimless wanderings of our summer tourists, carrying, though they do, much of their town-contracted habits with them, and soiling as they do, much that was pure before being tainted by their touch, prove at any rate that the unstained face of heaven, and the uncontaminated surface of the earth, do indeed still attract them, and in some degree call forth that "transcendent wonder" which we are told possesses much in common with worship.

These forces must be left to produce their own inevitable effect; all we can do is to throw our small weight into the scale with them, confident that the day will come, and is even now approaching, when all that is noisome and base shall be far removed from our houses; when the smoke-producing labours which are our national discipline shall be rigidly confined to a condemned area, and when the hours of rest and the days of youth and old age shall be spent in a country, where the sun shall rise from an unpolluted horizon, and the dew and rain of heaven shall nourish every flower that will blow in field and garden, and around every house the trees shall bend in time to the music of the breeze.

W. M. CONWAY.

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COACHING AND LECTURING.

It will generally be admitted, indeed if the statement be made in an isolated form accepted as a truism, that the object of the English University system is education in the widest sense of the term. The system is not intended to discover by arduous competitive examinations who are (according to this test) the best men in any years, nor, competition apart, to grant degrees to those who attain a certain standard of proficiency. If this were so, not to mention other changes, residence should be optional. Hence a coach does not justify his existence in a period of reform like the present, by pleading his success as against the lecturer in the preparation for examinations. But on the other hand it must be borne in mind that the primary aim of the Universities is not to encourage research; a bad lecturer cannot plead that he is a good 'researcher.' It may or may not be a good thing to endow research; but it is clearly a bad thing to pay a man for not doing one thing in the hope that he may possibly do something quite different in return.

The coach and lecturer may be considered from different points of view. The most obvious difference is in the mode of appointment and of removal in case of incompetency. The coach depends directly on his success as a teacher; a successful coach is the fittest survivor of many keen competitors; he must gain a reputation as a teacher—his own success in examinations or even original work is not sufficient to secure pupils. Attendance on his tuition and the amount of work done are entirely voluntary; the pupils in this case choose their own teacher, and work for him as much or as little as they please. The lecturer on the other hand is in general appointed on the strength of a reputation gained not in teaching, and in many cases the work demanded of a lecturer places the lectureship on the same footing as a prize fellowship. In his case, too, the only judges of efficiency are those who attend the lectures, and where lectures are compulsory it must be very difficult for the governing body to find a test of efficiency; in consequence the removal or suspension of a lecturer is very unusual. As might be expected, coaches are as a rule decidedly more efficient than lecturers; the inter-collegiate lectures are an exception which proves the rule, implying, as they in general do voluntary attendance, competition and to some extent payment by results. The inefficiency of a coach at once finds its own remedy; but the difficulty of discovering the incompetency of a lecturer is enhanced by the disturbing effect of social considerations.

But it is urged that the system of teaching of the coach is inferior to that of the lecturer; the coach may be efficient, but he is so in a degraded cause; he is a "crammer," and the slave of examinations. The lecturer on the other hand, it is said, has loftier aims, he imparts knowledge, not "tips;" he is not bound down to what will pay; the pursuit of true science, he is supposed to say, brings its own reward. No doubt a residuum of truth lies at the basis of this antithesis, but it only reveals the imperfection of examiners, not the perfection of lecturers. Coaches have long since discovered that, unless examiners happen to be exceptionally lenient, they must operate on the understanding and not on the memory of their pupils; they know, too, that the greatest aid to success is interest in the subject for its own sake.

So far, then, it seems as if the lecturing system should be abandoned as an antiquated survival of an age when printing was unknown; as if the pupil should in these days be left to his text-books, and when he finds special difficulties, look to the coach and not to the lecturer for their solution. It seems almost as if the modern supporters of the lecturing system could rely on nothing but its cheapness; and as applied to the English Universities this argument is of little value; if the coaching system is better it will survive, however expensive it may be. But the result obtained is rather paradoxical and disappointing; the most ardent reformer would hardly advocate seriously the abolition of lecturers and professors, and a closer examination of the coaching system reveals a serious defect which the rival system, properly constituted, ought to remedy. The advance of science is attended by ever-increasing specialization, and the coach, who has a fair number of pupils, cannot be expected to specialize; he cannot have the time or energy requisite to put into shape the knowledge scattered over a mass of papers and monographs. Hitherto, no doubt, the coach has attempted this task, but every year the burden becomes more intolerable. In conclusion, then, it appears that the functions of coach and lecturer are complementary, and not antagonistic. On the one hand it ought to be acknowledged that the task of explanation of the text-book can be more efficiently performed by the coach than by the lecturer; a lecturer cannot be expected to answer the difficulties of individuals; but on the other hand, the coach cannot be expected to be a specialist in every branch of the science he professes to teach. The division of labour, however, here contemplated, can never be realized until not only are efficient lecturers appointed in the first instance, but a guarantee for their continued efficiency secured. Those who think such a guarantee unnecessary may find food for reflection in Adam Smith's chapter on Education. In his day the public professors at Oxford had 'these many years' given up altogether even the pretence of teaching. The college lecturers appear to have still given 'performances' at which decent behaviour and regular attendance were enforced by college discipline, but the sarcastic remarks on the art of lecturing without appearing to say anything really foolish or ridiculous, seem to imply that the Oxford lecturers only just contrived to keep within the limits of the sublime. Matters have, it is true, improved since 1776, but self-interest is still the chief spring of action in human nature, and the opinions of Adam Smith are old enough to command respect.

J. S. NICHOLSON.

SAMUEL PEPYS AT CAMBRIDGE.

When good old Pepys, towards the close of his long life, was elected President of the Royal Society, he no doubt thought that he had then reached the summit of his fame. He could have little imagined that he would be better known 200 years after his death, all through that little weakness of his for keeping a diary, than he was during his life as Secretary to the Admiralty.

What a pity it is, that he did not begin that same diary when he was an undergraduate.

The picture of the time that it contains is so unaffected: the change from Puritan grave to Restoration gay, is so natural: he passes so gradually from the sermon by Barebones to the prologue by Miss Eleanor Gwynne, that we cannot but regret that his naive and graphic pen has not told us what Cambridge life was like under the Commonwealth.

As it is, of his doings while he was up we know hardly anything, but owing to the family property having been in this neighbourhood, his visits after he finally went out of residence were rather numerous, and from his accounts of them, we get some glimpses of the ways of dons and "men" *tempore Caroli II.*

He seems to have entered as a Sizar at Trinity in 1650, but he never resided in that college, and in 1651 he was elected to a scholarship at Magdalene. About two years

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afterwards he was preferred to a richer one, and over-elation thereat may account for the following melancholy entry in the Magdalene Register, dated Oct. 21st, 1653. "Memorandum. That Peapys and Hind were solemnly admonished by myself and Mr. Hill for having been scandalously over-served with drink ye night before. This was done in the presence of all the fellows then resident, in Mr. Hill's chamber. (Signed) John Wood, Registrar."

We doubt though whether Pepys was usually a "rowdy man." From his diary we see that his ways and manners changed with the times, and as the times in 1653 were undoubtedly serious, it is probable that on ordinary occasions his demeanour was, at least, of a decent gravity.

It is not known when he took his B.A. degree, but subsequent events show us that he did take both that and his M.A.

A lively, chatty, young gentleman, he was, no doubt; his liveliness not exactly suited to the prevailing severity of manners and morals. The news-monger of his college he was sure to be, and not above a bit of gossip with old "Goody Mulliner over against the college, that they used to buy *stewed prunes* from." Verily, *tempora mutantur*.

One of the earliest entries in his diary tells us that on Feb. 8th, 1659—60, two old college chums, Carter and Fossan, called on him in London, "on which night my head is bad, I think with too much drinking."

Towards the end of the same month he visits Cambridge, to enter his brother John at Christ's.

Again is he seated in "Mr. Hill's chamber," but "quantum mutatus ab illo;" this time it is as of one of a merry supper-party, and he is astonished to find "nothing at all left of the old preciseness of their discourse:" so much already were things veering round. Can we not see him that night, as he walks back to his hostelry, the "Falcon," in Petty Cury, smiling to himself at the memories and old faces that each yard of the way recalls to him, almost fancying himself an 'undergrad.' again—so much so, that before he goes to bed, he gets up a flirtation with the Falcon "slavey."

On July 15th, 1661, he finds his brother at Christ's in bed at 8 in the morning, "which vexes him." No doubt the excellent Samuel himself never—or hardly ever—lay in bed too long. But then you know, those that come after us, never imitate our virtues, at least so thought Samuel. At King's Chapel, he "found the scholars in their surplices at the service with the organs, which is a strange sight to what it used in my time to be here."

It is a pity that he has not told us what used in his time to be there, for what the Puritans could have done with King's Chapel is a mystery.

In Oct. 1662, Dr. Fairbrother of King's, finding him in the town, persuades him to come and vote for his nominees for various University offices. This exercise of his functions as an M.A. seems to please him mightily, as no doubt it would now delight any gentleman chancing to be in Cambridge, to be pounced upon, made much of, and carried off to the Senate House, to vote in all the dignity of a son of Alma Mater, who has attained to the full rights of manhood.

In 1667, he brings his wife up. Shews her Trinity College, St. John's Library, and the outside of King's Chapel, discovers in chat with the drawers at the inn that "Saunders, the only violin in my time, is dead of the plague,' whereby we see that the musical taste which his diary shews him to have possessed, existed in his college days.

In Oct., 1668, he makes his last recorded pilgrimage to this shrine of learning. He renews his acquaintance with the Magdalene ale, and finds that the butler's man there is the son of the before-mentioned Mrs. Mulliner, purveyor of prunes. He then takes, perhaps for the last time, his old reading "grind" to Chesterton, then across the flooded river, and back by Barnwell Abbey and Jesus.

Yet one more glimpse, nearly thirty years later, in 1693, ten years before his death, he writes to the great Newton about some bet depending on a problem with dice, which we are not mathematical enough to understand quite clearly, but which Newton seems to have decided in favour of Pepys.

Rare old man. These are the few facts known about his connexion with Cambridge, and from them the reader must form what image of him he will.

Not a great man, and by no means "unco guid," yet he did his duty conscientiously, at a time when duty was but little thought of, and was above all things "the best of good fellows," and the king of gossips.

MENTAL MONOLOGUES.

No. I.

IN FOR A TRIPOS.

Wonder whether, after all, it really *is* the best plan to knock off reading altogether a week before the Tripos. My coach told me it enabled you to go in with your head clear, but just now it seems to me that there's such a thing as having one's head *too* clear. Wish I hadn't asked Biddlecomb to look in for me on his way to the Senate House. Not that I object to him personally, or at any other time, only he's a man who has made a point of never reading less than seven hours a day all the time he has been up. I know he will make me feel like the Grasshopper in that very bad quarter of an hour she had with the Ant.

Must try to eat some breakfast, I suppose; never saw a poached egg look so bilious and repulsive before. Can it be nervousness? Meant to have had coffee instead of tea. Too late now. Wish I had left that egg alone.

Someone bouncing up stairs: Biddlecomb of course. "Hullo, aren't you ready?" he says—"its nearly nine." Feel somehow as if I were going out to execution: I know the smile with which I receive him is sickly and forced.

Ask Biddlecomb how *he* feels. "Oh, all right," he says—"I think I know my subjects pretty decently—You see I always made a point of—" I can't bear that *now*, so I interrupt to ask whether he did any reading last night. Not much, he only went all through his lecture notes for an hour or two, just to make sure. Feel exactly like Cain!

Better get what I can out of him though; he must be full of tips: Ask him what he thinks they will set. Well, there's the cause of the Blefuscudian War, we're sure to have that. Never heard of it, or at least don't remember hearing of it. Say diplomatically—"Ah, wasn't that something about——" Biddlecomb won't rise. "Oh, of course, you know *that*"—he says (pretending to think me a handbook of information, the humbug). "Then there's the title of Valoroso the Twenty-fourth to the throne of Paphlagonia"—he goes on: "Plugger said I ought to get that up." Ah, let me see, how does that begin?—I hazard—"Cole the First's niece married her mother's great aunt's grandson, didn't she?" (I know this will bring him out). "Oh, it begins *long* before *that*," he says, and begins to trace it carefully from the very beginning. Listen to it with strained desperate attention. Unfortunately we arrive at the Senate House, in the very middle of it; but at any rate if they ask me now, I shall know *some* of it. Not such a bad idea to get Biddlecomb to call for me after all.

In the Senate House—plenty of time—men strolling about the tables, everyone affecting a sort of airy jollity, as if a Tripos were rather good fun when you once get into the spirit of the thing. Talk to Bagshaw, Chawton, and Dummer; Bagshaw hopes they will give him the story of the Curious Impertinent from Don Quixote, because he has got that up. Chawton says if they don't ask him anything about Robinson Crusoe, he will be done for. Poor old Dummer says he wishes they wouldn't ask him anything at all. Siggers, with all that nasty self-satisfied smirk of his, says he has made up his mind to be allowed the General. (The beast knows that he will get a First!)

Enter Examiner with pomp, followed by attendant with papers. All one colour I think;—in the Little Go they were blue and white, like Siedlitz powders. Take my seat—blotting pad laid for me, makes me feel uncomfortable somehow. It is so glaringly clean. Man in front concentrating his thoughts, must try to concentrate *my* thoughts. Wonder what I shall be doing this day week. Exam. all over by that time! Then I shall know whether I am ploughed or not. Must call on my coach before I go down. Mem, leave papers behind me when I do.

They are giving out the papers. Watch men's expressions as

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they take them, alarming effect: faces gradually lengthening all down the row!

First man holds out his at arm's length, and looks at it with deepening disgust. Second throws it on one side, and stares at his ink stonily. Third clutches his paper greedily, and begins to scribble madly. Hate him on the spot.

Fourth man, who is Dummer, grins inanely, and folds his paper carefully in four. They are coming to me. I have my paper:—there it lies—blank side uppermost. Shall I turn it over? Odd, I don't like to.

Unfasten my watch and lay it before me—great thing to have *method*; it is five minutes fast—put it right.

Now then pull myself together and open paper.

Run my eye rapidly down the questions—Queer sensation, like blood to the head, see all the questions dancing before me in a haze: first impulse a mad idea to escape, get away from the examiners with their searching curiosity and their heartless tests. I want to get out!

Mus'n't lose my head; take it more coolly. Read over questions again. Just ten of them. That gives me, let me see, eighteen minutes for each answer—not enough! By Jove, Biddlecomb was right, they *have* set that pedigree! Better stick it down while I remember it.

Thingummy the nth (forget his name and his number, so he'll look like a factor in Algebra) had two wives; one married again and had three sons, two of those sons married three sisters, one of the brothers of those sisters married Thingummy's first wife's daughter by her first husband before she married Thingummy—she had twins, and *they* married—curious, I can't remember whether the twins were male or female, or one of each; I know they were connected somehow with Cole the First, and he with Valoroso, but naturally I can't work it out till I remember what sex those twins were. Pedigree getting mixed. Come back to it by and by.

Next question—here's luck! "Trace the causes of the Blefuscudian War.' Just what Biddlecomb and I were talking about. This is what I like—only in an easy paper one hasn't a chance to score. But *he never told me what the causes were.* Was the war in Lilliput, or the other place? For the life of me I can't remember. And how did it begin? Was it something about eggs, or the trimming on a coat that someone left his three sons? That sounds more probable, and yet I don't know. Remember exactly where it comes in the book—last time I skipped it because I thought they were sure not to ask it. Somehow in reading, nothing seems the sort of point one ought to get up more carefully than anything else.

Must begin somewhere. Here goes:

"In examining the various influences and causes which were chiefly predominant in producing the vast struggle which convulsed the whole of the—(leave this blank till I settle where the war was)—world, it alike becomes the enquirer, the student and the historian, to look carefully at the events of the half century which immediately preceded it,—to weigh the qualities of the several statesmen who guided the helm in those troublous crises—their motives, their actions and their speeches,—to unravel the intrigues concocted by foreign powers, and from the complicated whole to extract the inferences which such a patient course of investigation must infallibly force upon the mind."

(That's a good beginning. Nothing fetches an examiner like style. Make him think you know a lot more than he does about it, and then he'll give you full marks).

On again: "What, then, are the events that repay our search?"

That's just the question. *What* are they? I forget just now. Don't even know the century. Think it was the 16th; must have been, because—no, that was something else. Then it was the 17th; and yet it *might* have been the 18th. Must settle this before reviewing the events, because it makes a difference. Better leave this, too, for the present.

It's always like this in exams.: first you think you know nothing about anything, and then, suddenly, something clears away like a mist, and there it all lies before you—just like the view Teakle and I had from Scaw Fell last Long. Ah! that was a jolly time. What did I care for the Tripos there? We had four whole months before us. I remember Teakle tried to talk shop there, but I shut his shop up. Perhaps he was going to say something about the Blefuscudian War!

There he is, over there, writing away with perfect comfort. Wish I was Teakle!

But I *must* work at this paper. There's the 'Varsity clock striking ten. Done a whole hour's work already since breakfast—pretty good for me.

Question 3. "Draw a map illustrating the siege of Namur, marking the ravelins, bastions, curtains and hornworks, and the precise spot where Captain Shandon received his wound."

I can do this; I like drawing maps, and of course I can make shots at the bastions and the place where the Captain was wounded. The only thing that troubles me is—is Namur on the sea coast or not? I know it's in Spain, so of course it *may* be on the sea coast. If it is, I'm rather good at indicating the sea by broken lines, which the Examiner is sure to like. Think it ought to be; but if it isn't, of course it will make a difference to my map.

It doesn't matter—I'll risk it. There—that's a good thing in maps, I fancy. Better draw a little fleet and gun-boats on the sea. Now, if Namur is on the sea, this map alone ought to get me through!

Question 4. "Give a short account of the Great Panjandrum. What political significance do you discover in 'the little round button at top'?"

"What connection is there between the Picninnies and the Jolillies, and does any explanation naturally occur to you of the phenomenon of the 'gunpowder running out of the heels of their boots'?"

Don't know anything about it. Give it all up, Sir. You may count that one to you.

Question 5. "Criticise Mr. Froude's theory that Robert Bruce eventually destroyed the spider which encouraged his failing confidence."

Think it's very likely he did,—I should have: though he most probably waited till it succeeded the seventh time before squashing it—if he hadn't he would have ruined the moral.

More questions. "Give any instances of sun-myths that you have heard of"—spots; "Trace the influence of the early drama of 'Punch' in Shakespeare's tragedy of 'Othello'"—that's easy, only I wonder whether it was the Beadle or the Black Gentleman that suggested Iago, and I don't think Othello had a baby.

"To what school of literature would you assign the works of Tupper and Poet Close?" The Infant School.

I'm getting on splendidly; stop to think. Man crying Mackerel in the Market Place outside; sounds exactly like "Banquo!" When I first came up, I remember, and heard it lying awake in the early morning, I used to fancy it was the ghost of Macbeth. Feel very hungry, shall be glad to get away and have lunch; must try one more question, though.

"Illustrate the first stanza of *Grandfather's Clock* by parallel passages from (1) Endymion, (2) Comus, (3) Peter Bell, and (4) Locksley Hall."

Too much trouble to do that; besides I don't know a line from any of them and only the tune (which is enough in all conscience!) of "Grandfather's Clock."

Go back now to the Pedigree and the Blefuscudian War. Perhaps the mist will have cleared by this time.

Hallo! time's up. Never mind, I've answered—let me see—I've answered *five* whole questions besides the map, and tried two others.

I know what I'll do; I'll put the Blefuscudian War last and write "No time" after it, then the Examiner will see that I *could* have done it if there had been a longer time allowed; and it's quite fair, because I daresay I should have remembered it all in time. One requires a certain *finesse* in these matters. They can't plough me very well now!

Page, fold, and endorse papers: "Fluker, Unity. General Literature." That's over.

Meet Bagshaw and the rest outside; now, whatever they say, I won't talk over the paper with any one—I know I'm all right and that's enough for me—talking over the answers makes one so uncomfortable.

"Easy paper, wasn't it?" says Chawton; "did you do the map?"

"Oh yes, I did the map;" and then (somehow I can't help it) I ask: "I say, Namur *is* on the sea, isn't it?"

"Sea, no!" he says, "why, it's in *Belgium.* You don't mean to say you put it on the sea!"

I temporize; not exactly, but anyway (I did give it a little beach)—the captain fellow was *inside,* wasn't he, when he was wounded?"

"Not a bit of it!" says Chawton, "he was besieging it. I say, Fluker, you've come a Cropper over that!"

"What did you say about the sun-myth?" Siggers wants to know.

I tell him. He roars; *Spots,* he repeats—"what on earth did you mean?" I say—he tells everyone—"what do you think Fluker said about the sun-myths? he said *they were spots!*" Every one convulsed. Should like to kick them all!

Think I chose the wrong Tripos.

F. ANSTEY.

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COLLEGE CORRESPONDENCE.

CLARE.

The Trial Eights were rowed on Dec. 2nd. It was originally intended to row them at 1.30, but on going down to the river it was found that the 15° of frost on Monday night, had so blocked up the course that it was decided to row from Jesus Locks to Stourbridge Common at 3.0. Some good racing was anticipated, as the crews had each rowed a course on Saturday, with only 2½ secs. difference in times. The stations were drawn as follows:—1st station, Lawson's boat; 2nd, Wilson's; 3rd, Keess'. All three boats started well, and Lawson's gained a bit up to Trinity boat house, when Keess' boat gradually picked up, and eventually won by only 2 secs. Lawson's boat was second, and Wilson's about 6 secs. behind. Very fair rowing was shown, considering that four or five in each boat were Freshmen.

We are pleased to learn that Sergeant T. J. Reed, of this College, has been appointed Lieutenant in his Company, C.U.R.V.

Mr. E. C. D'Auquier, B.A., of this College, has been appointed Head Master of the South-Eastern Middle-Class School, Ramsgate.

The prize reading in Chapel has been awarded to G. P. H. Frost. Dr. Green's Cups have been adjudged as follows:—for regularity of conduct, D. Samuel, B.A.; for general learning, C. L. Feltoe, B.A.

At a general meeting of the Clare Boat Club, held Dec. 3rd, the following officers were elected for the Lent term, 1880:—President, Rev. W. Raynes; 1st Captain, H. Robertson; 2nd Captain, W. Keess; 3rd Captain, W. Morley; Committee, F. Marshall, W. D. Ridley, W. Lawson, Rev. H. E. Maddock, P. L. Jones-Bateman, E. G. Baker; Hon. Sec. and Treas., James T. Lilburne.

Owing to the blocking of the river by ice the Scratch Fours were not rowed this term, and the Clayton Sculls are postponed till next.

PEMBROKE.

John Frederick Adair has been elected a fellow, he was bracketed Seventh Wrangler in 1878.

Mr. J. T. Banton, B.A., scholar of this College, has been appointed Assistant Master of the Royal Institution School, Liverpool.

The Scratch Fours and the final heat of the Searle Sculls have, owing to the state of the river, been postponed till next term.

The officers of the Debating Society for the next term are:—J. V. Bostock, President; F. C. Searle, Secretary; H. F. M. Simpson, Librarian; J. W. Willink, Treasurer; W. L. Hitchcock, Additional Member of Committee.

The Benedict Society passed a most agreeable evening on Thursday. Sheridan's "Critic" was the play read, and for the most part there was a vivacity and life about the reading such as we rarely remember at former meetings.

GONVILLE AND CAIUS.

We are glad to say that G. B. Hoffmeister has distinguished himself highly in the London 2nd B.Sc. Examination, having taken first class honours in Botany.

Monday night being the last meeting of the Scientific Society for this term, the election of officers took place as usual, and Mr. Pattison Muir was re-elected President by acclamation. G. B. Hoffmeister was unanimously elected as Secretary, in the place of W. G. Whittam, whose untiring energy has mainly contributed during the past year to raise the Society to its present high state of efficiency. The newly elected Secretary read a powerful though somewhat technical paper on "Starch."

At the Debating Society E. Francis was elected Vice-President, and J. Mackern Secretary; the President being elected annually, no change took place in that office. R. Winslow moved "That this Society approves of the Higher Education of Women, with a view to their being qualified for the learned professions, and for the exercise of the Franchise." A. Schneider opposed, and an animated discussion ensued; the cause of the ladies being lost by a single vote.

At the last meeting of the Science and Art Society the President (W. H. Caldwell) and the Vice-President (W. Ridgeway) were re-elected, and G. Niven was elevated to the post of Secretary. An impromptu discussion was led off by F. H. Mahomed, who proposed as a subject for consideration "That the use of Alcohol is unnecessary." The question was vigorously discussed, chiefly on Physiological grounds.

Selections from Praed and Cooper were read at the Once-a-week, after which the Shakespearean Society closed the tomb of the Capulets on Romeo and Juliet.

The Rev. W. G. Reynolds, M.A., formerly of this College, Rector of St. Mark's, Cheetham-Hill, Manchester, has been appointed Rural Dean of Cheetham.

The Rev. A. J. Abbey, M.A., of this College, has been appointed Assistant Curate of Christ Church, Luton.

TRINITY HALL.

The late seasonable weather has necessitated the postponement, *sine die*, of a match, under Rugby Union rules, v. Jesus. The pity is the more, seeing that for once, rowing being over, we had reckoned on having a really representative team.

The Scratch Fours were rowed on Monday, the 1st inst. Eleven boats entered, and after several bumping races down the Long Reach, four crews remained, composed as follows:—(1) Watt, Dennes, Brooksbank, str. Simpson, cox. Bonner. (2) Tripp, Bagnall, Brandon, str. Freeling, cox. Woodhouse. (3) Learmonth, Wilde, Drinkwater-Law, str. Milne, cox. Brown. (4) Ashley, Goldsmith, Stevens, str. Pattullo, cox. Penny. In the time races that ensued, Milne's boat beat Pattullo's by half a length, and Simpson's beat Freeling's by about the same. The final promised to be a warm affair, but owing to an unfortunate succession of crabs in the rival boat, the victory remained with the crew stroked by Simpson.

CORPUS CHRISTI.

Our annual Commemoration of Benefactors was held on Tuesday, 2nd inst. The sermon on the occasion was preached by the Dean, and among the worthies, whose pious memory the College delighteth to honour, we noticed several whose names appear for the first time, notably, "Sir Francis Drake, of famous memory." On the morning of the same day, the cups and other College prizes were presented by the Master to those fortunate individuals who succeeded in gaining them last May. J. R. Burgess, J. C. L. Malcolmson, and E. L. Richardson received cups.

During the past week the officers and committees of the various College Societies have been obliged to submit to the ordeal of general meetings. At the boat meeting on Wednesday, the 3rd, R. Nicholson and W. M. Selwyn were unanimously re-elected 1st and 2nd Boat Captains, and H. Everingham Lieut. *vice* H. Tugwell, resigned. The latter, with E. Smith and Colman were elected on the Committee. There was a general expectation that Rev. A. K. B. Granville, who was up for Commemoration, would be present, but he unfortunately had to leave Cambridge that morning. Mr. Granville "stroked" the 'Varsity boat against Oxford in '36, and in '37 against Leander R.C., with success on both occasions, and during his captaincy his own College boat rose from 18th to Head of the River.

A. Paice, the late Hon. Sec. of the Debating Society, has succeeded, *vice* P. Williams, resigned, to the *otium cum dig.* of Vice-President; A. A. Cooper being elected to the more onerous duties of Secretary.

The Committee of the Lawn Tennis Club have awarded the first prize in the recent handicap single ties to W. M. Selwyn.

Our last match (Rugby Union) against Queens' had to be indefinitely postponed in consequence of the frost. Our list of successes during the past season is not a very long one, but is, we believe, better than last year.

KING'S.

The weather has prevented any football and stopped our boating; so that the athletic record for this week is an absolute blank. On Friday last the well-worn question of Disestablishment, was brought up. R. J. Parker moved that such a change was undesirable. A. J. Maclean opposed, in place of E. Impey. An amendment admitting the theoretical justice of the change while deprecating its practical results, was put first, and lost by a large majority. After a debate of some length, the opener (who was now occupying the chair) replied before a considerably thinned house, and the motion was declared carried by a majority of one.

On Saturday the usual celebration of Founder's Day took place. The only noticeable innovation was the invitation of the scholars only to the dinner—a separate and early hall being provided for the others. For this special act of consideration they proved themselves to be not sufficiently grateful; for only six, we believe, turned up at the earlier hour.

A rumour has been going about that the authorities of St. Catharine's are not wholly averse to the proposed union. We give the report for what it is worth—which, is, we suspect, very little.

ST. CATHARINE'S.

At the last meeting of the Debating Society this term the following proposition was discussed "That public opinion should be directed against those sports which cause the death or intense suffering of animals." The debate was suitably introduced by W. H. Pidgeon, and a number of speakers followed, whose remarks were, for the most part, directed against the motion; which, however, was carried by 14 votes to 9.

TRINITY.

The M. and S. held their last debate of the term on Friday last, when, in spite of the heavy snow, there was a fair attendance of members. The following motion, "That this house views with

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regret the loss of individual intelligence caused by the introduction of machinery in place of hand labour," was proposed by H. F. Wilson, opposed by A. H. Smith, and lost by 8 votes to 3.

CHRIST'S.

In spite of the inclemency of the weather, the Lawn Tennis pairs have been played off. In the final heat, Collins and Morris beat Barrett and Sedgwick. Score, 6—4; 6—3.

ST. JOHN'S.

In the Moral Sciences Tripos out of eight candidates, two are members of this college. Out of the thirty six candidates for the Natural Sciences Tripos we have eight. In the Historical Tripos out of eleven candidates we have only one representative. In Law we have ten, Trinity and the Hall mustering strongly; while for the LL.M. Examination out of a list of eleven we have three. For the Mathematical Tripos out of the one hundred and six candidates we have fifteen representatives.

SIDNEY.

In the fives Handicaps Shaw and Edwards, the winners of the last heat played Mr. Smith and Loney for the final, and again proving the victors won the cups. Mr. Smith had been one of the winners for the last two years, and was in consequence heavily handicapped.

Exeats were given here on Friday, and February 2nd has been fixed as the day for coming up next term.

Some unknown individual amused himself last week by performing what he possibly intended for a joke: owing to a chain of accidents his cheat was successful. It is to be hoped that no gentleman will endeavour to follow his example.

DOWNING.

D.C. LAWN TENNIS CLUB.—Another general meeting of this, the first L.T.C. established in the 'Varsity, was held in T. Robson's rooms, on Monday, Dec. 8th; he, as Secretary, occupying the chair. The Club was declared to be in a very flourishing condition, and to have more members than ever, in consequence of which a few alterations in the rules were made.

A large number of our men are to be found this week undergoing examination. Some have the misfortune of being located in places neither suitable nor intended for examination purposes, and hence are subjected to draughts, noises, bad light, and many other inconveniences, which at such times constitute real grievances.

UNIVERSITY INTELLIGENCE.

The Commissioners have communicated to the Senate their proposed statutes. For the Smith's Prizes, the University will have power to alter the conditions of candidature, the subjects of examination, the adjudicators, &c., provided that the object shall always be to encourage the study of the more advanced branches of Mathematical and Natural Philosophy. The preference now given in a case of equality to a candidate from Trinity College, is abolished, and a prize shall not be awarded more than once to the same person.

Power is given to the University to adopt as an affiliated college any institution (in the United Kingdom or in the British Dominions), founded for the education of adult students. Two years residence at such an institution, under conditions of attendance at lectures and proficiency in examination to be determined by the Senate, shall, in the case of students admitted as members of the University, count as three of the terms required for any degree.

The subjects for the Yorke Prize for 1879-80 is:—"The history of the law of legitimi in Europe since Justinian."

The subjects for the Semitic Languages Tripos and for the Indian Languages Tripos, 1882, have been published by the two Boards.

A Syndicate has been appointed to take steps for securing and preserving objects of Archæological interest discovered in and round Cambridge.

At a Congregation held on Dec. 4, the following degrees were conferred.

M.D.—E. C. Anderson, Caius.

M.A.—(*Honoris causâ*) E. B. Tawney, Trinity.

M.A.—E. A. A. Spencer, W. B. Trevelyan, C. W. Barclay, Trinity; M. M. Connor, Corpus.

M.B.—E. C. Beale, Caius.

B.A.—H. G. Dixon, F. A. Floyer, King's; F. E. Musgrave, Trinity; C. Scott-Chad, Trinity.

THE MUSICAL SOCIETY'S CONCERT.

A typical example of the traditional policy of this Society was furnished by last Wednesday's Concert. There was nothing in it to tickle the ear: there was hardly anything likely even to please on a first hearing, or without careful study. Except for a Motett by Brahms, itself constructed on an antique model, the programme might have been drawn up 150 years ago, instead of to-day. And, as a consequence, we have heard the performance described as uninteresting and dull. But the Society must be compensated by finding a London journal direct its readers to the provinces, and especially to Cambridge, for the most important concerts of the time; for those, that is, which exercise the most powerful influence on the development of music in England. And it will not be denied that this is peculiarly the function of a University Society: for where, if not here, will studies be pursued for their own sake, and without regard to immediate profit or popularity?

The concert opened with Leonardo Leo's "Dixit Dominus," a work of the period of Bach and Handel, but singularly modern in its freedom from conventional treatment. The solos are charming melodies: and of the choruses the "Juravit Dominus" and the concluding "Gloria" would lose nothing by comparison with the greatest masterpieces of their kind.

The fact that the MS. is in the Fitzwilliam Library, and that Mr. Stanford brought it to notice by his recent and excellent edition, added to the many reasons for the revival of this fine work.

Next came two Motetts, Brahms' "Es ist das Heil," referred to already, and Palestrina's "Hodie Christus natus est"; and the performance closed with Purcell's "Yorkshire Feast Song," composed in 1689, and lately republished as the first volume of a complete edition of the works of the greatest of English composers. The text almost exceeds the bounds of permissible absurdity. The last verse runs thus:

To him that our Mighty Defender has been,
Sound all;
And to all the Heroes invited him in,
Sound all;
And as the chief Agents of this Royal Work,
Long flourish the City and County of York!

But a chorus like "The Bashful Thames," and the tenor solo with its ground bass, fully justify the quaint heading, "One of the finest compositions he ever made, and cost £100 the performing."

Of the soloists, Mr. Thorndike was very successful, and Mrs. Stanford's part was only too short. The chorus deserves the highest praise both for brilliancy and steadiness. The Motetts were intricate and unaccompanied, but we did not hear a false note, and the pitch was perfectly sustained.

The warmest applause of the evening was reserved for Bach's violin concerto in A minor, which the Rev. F. Hudson played with all the finish and more than the energy which we expect from him.

It only remains to thank the Musical Society for giving us so complete a model of all that a University concert should be.

C. U. CHESS CLUB.

A match was played here on Friday last against the Bury and West Suffolk Chess Club. Our team consisted of Messrs. Gunston, Sugden, Carr, Reade, Morley, Bennett, Tovey, Atmore, who were respectively opposed by Messrs. Lewis, Biddell, Ford, Richardson, Wright, Clarke, Burrell, and Thomas. The result was a victory for the University Club, by four games; the score at the end of play standing: Cambridge won 13; Bury won 9.

A match by correspondence is in progress against the Dublin University Chess Club, which is represented by Messrs. Raymond, McHugh, Stevenson, Fahy, Webster, Anderson, and Pope, our players being Messrs. Sugden, Carr, Raymond, Morley, Bennett, Leahy, and Lloyd.

Dr. J. H. Zukertort will visit Cambridge next term and give an exhibition of blindfold chess playing, &c.

FOOTBALL FIXTURES.

WEDNESDAY, Dec. 10. Inter-University Football Match at the Oval.

FRIDAY, Dec. 12. Assoc. University *v.* Glasgow University.

SATURDAY, Dec. 13. Assoc. University *v.* Queen's Park, at Glasgow.

MONDAY, Dec. 15. Assoc. University *v.* Edinburgh University, at Edinburgh.

OXFORD *v.* CAMBRIDGE.

The Rugby Union match will be played to-day (Wednesday) at Kennington Oval. Play begins at 2.30. Cambridge team: P. T. Wrigley and A. S. Taylor (backs), E. Storey and J. H. Payne (three-quarters), R. T. Finch (captain) and E. S. Chapman (half backs), C. H. Coates, C. P. Wilson, W. L. Agnew, H. G. Fuller, H. Y. L. Smith, F. L. Cox, R. M. Yetts, J. T. Steele, C. H. Golightly.

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CALENDAR FOR THE VACATION.

THURSDAY, December 11th.—Congregation at 2 p.m.
FRIDAY, December 12.—Trinity College Commemoration Day.
SATURDAY, December 13th.—Examination for M.C. and M.B. Degrees begins.
SUNDAY, December 14th.—Caius College Commemoration of Dr. Perse.
TUESDAY, December 16th.—Cambridge Michaelmas Term ends.
MONDAY, December 22nd.—Books to be returned to the University Library.

1880.

MONDAY, January 5th.—Mathematical Tripos Examination begins.
FRIDAY, January 9th.—Theological Tripos Examination begins.
TUESDAY, January 13th.—Cambridge Lent Term begins.
MONDAY, January 19th.—Mathematical Tripos Examination resumed.
MONDAY, January 26th.—Examination for University Scholarships begins.
FRIDAY, January 30th.—Classes of Mathematical Tripos published.
SATURDAY, January 31st.—Admission to B.A. and LL.B. Degrees (Honours).
TUESDAY, February 4th.—Semitic Languages Tripos Examination begins.

CHAPEL SERVICES, &c.

WEDNESDAY, Dec. 10.—King's: Hopkins in E flat; anthem, "Prepare ye the way" (Garrett).
THURSDAY, Dec. 11.—King's: Kelway in A minor; anthem, "Hosanna" (Gibbons).
FRIDAY, Dec. 12.—Trinity College Commemoration of Benefactors; Sermon by the Rev. R. Appleton. Anthem, "O give thanks" (Walmisley).
SATURDAY, Dec. 13.—King's: Pratt in E flat; anthem, "Benedictus" (Haydn).
Trinity: Gregorian Tone No. 2; anthem, "See what love" (Mendelssohn).
SUNDAY, Dec. 14 (*3rd in Advent*).—King's: *Morning*: Walmisley in F; anthem, "Sleepers wake" (Mendelssohn). *Evening*: Walmisley in F; anthem, "Ascribe unto the Lord" (Gravers).
St. John's: *Morning*: Steggall in G; Hymn 73. *Evening*: Tours in B flat; anthem, "The voice of one crying" (Garrett).
Trinity: *Morning*: Parry in D, Tallis in D, Hymn 311. *Evening*: Stainer in A; anthem, "Awake, awake" (Stainer).
Sermon at Great St. Mary's by the Rev. V. H. Stanton, Trinity College, Hulsean Lecturer.
SATURDAY, Dec. 20.—Trinity: Anthem, "O that I knew" (Sterndale Bennett).
SUNDAY, Dec. 21 (*4th in Advent—St. Thomas*).—St. John's: *Evening*: "Oh that I knew" (Bennett).
Trinity: *Evening*: "Behold a virgin" (Handel)
WEDNESDAY, Dec. 24.—Trinity: "While shepherds watched" (Best).
THURSDAY, Dec. 25 (*Christmas Day*)—Trinity: "There were shepherds" (Handel).
SATURDAY, Dec. 27 (*St. John, Ev.*)—Trinity: "O Zion that bringest" (Stainer).
SUNDAY, Dec. 28 (*1st after Christmas*)—Trinity: "Sing, O Heaven" (Sullivan).

WORKMEN'S SOCIAL EDUCATION LEAGUE.

On Thursday, Nov. 20th, a meeting of gentlemen interested in the work of this League was held, by permission of Professor Seeley, in his rooms, at Christ's College. Professor Seeley, who is the President of the League, occupied the chair, and there were present, among others, Professor Stuart, Sedley Taylor, M.A., B. E. Hammond, M.A., Rev. W. Cunningham, M.A., J. S. Nicholson, B.A., Trinity, H. S. Foxwell, M.A., St. John's, G. W. Prothero, M.A., Kings', E. S. Thompson, M.A., Christ's, J. R. Harris, M.A., Clare, J. N. Keynes, M.A., Pembroke, the Warden of Cavendish College, H. Bond, B.A., Trinity Hall, Stanley Butler, B.A., Exeter Coll., Oxon., Rev. A. Chalmers, W. Clarke, M.A. The League was founded about three years ago, chiefly by the exertions of the Rev. Henry Solly, and was instituted for the purpose of imparting information and forming a sound public opinion on questions relating to Capital and Labour, Trade and Technical Education, Coöperation, Government, &c., upon the basis of History, Social Science and Political Philosophy. These ends are sought to be attained chiefly by means of lectures and discussions, and the object of the meeting was to hear a deputation from the League, consisting of Mr. G. F. Savage, its Organising Secretary; G. C. Thompson, LL.B., Christ's, its Treasurer, and Herbert Burrows, late Non-Collegiate student, one of its Honorary Secretaries, who attended for the purpose of explaining its operations, and inviting the assistance of all members of the University who would be willing to help in its work by the delivery of lectures, &c. After a very interesting statement by Mr. Savage, who, as a working man, pressed upon those present the importance of the opportunities which the League affords for the mixing with each other of different classes and various modes of thought, and the necessity that the people generally should be educated in such a way that they may be able to form a sound opinion on the great questions which are perpetually coming forward for solution, a lively discussion took place, and eventually a small provincial committee, consisting of: H. S. Foxwell, St. John's; G. W. Prothero, King's; Rev. W. Cunningham, Trinity; and E. S. Thompson, Christ's; was formed, for the purpose of communicating with those members of the University who would feel themselves able to assist the League in its special work. We are requested to state that either of the last named gentlemen will be glad to receive the names of anyone who is willing either to lecture for the League, or to help on its work in any other way.

OXFORD LETTER.

December 8th.

My contribution this week must perforce be a scanty one. Owing to the hard frost it was quite impossible to carry out this week's athletic programme. The Balliol and Hertford Sports, the "Trials," the match *v.* Cambridge at the Oval, were all in turn postponed and finally given up. Hence my athletic record is absolutely *nil*, and there has been little else stirring save the usual bustle and winding up of affairs that precedes the dissolution of the term. Many men who have been in for schools have already gone down, and by the time this number is published Oxford will have resumed her dismal vacation aspect, when but half the shop hands are retained for serving customers, and large quantities of surplus stock at "immense sacrifices" are displayed to decoy the unwary passer-by.

"Mensae Secundae, verses written in Balliol College," is the title of a thin pamphlet of 30 pages, lately published here. If for no other reason we must heartily congratulate the Editors of *Waifs and Strays* for having inspired the anonymous author or authors of this charming little publication with the desire of emulating their predecessors by emerging before the public in print. A motto in Greek inside the title page taken from Aristotle's Poetics announces that "imitation is ingrained in the nature of man"—whether this is meant as an excuse for writing at all or to justify their challenging comparison with *Waifs and Strays*, one cannot decide. In the latter case, the authors of *Waifs and Strays* ought to feel deeply flattered by the modesty of their rivals. Whether these poems are written by one or more hands they are pervaded by the same tone and artistic finish. Perhaps the best pieces are "Novissima Verba," some charming stanzas which lift the veil that Homer chooses to leave drawn over the future of Nausicaa after Ulysses' departure. Although many may protest against such a tragic ending as out of harmony with the sound unsentimental character of the Homeric maiden, none can deny that the subject has been most gracefully handled. Excellent too is the sonnet headed "Quem fugis?" The poems are tastefully printed and got up, though the brown paper cover is perhaps a little sombre, and one might have expected rough edges to the pages. But why should we quarrel with such details when we have to render our gratitude to the authors for showing us that the art of writing melodious and thoughtful verse has not died in Oxford. Let us hope that we may have another instalment before long. Copies of Mensae Secundae may be had from Blackall, in the Broad.

Mr. R. Dawson, of Hertford, has been elected President of the Union for next term by a large majority over Mr. J. G. Gilbart Smith, of Christ Church.

There has not been much to talk or think about this week except skating. At first one had to go far afield, to Woolvercott and Blenheim; then admissions to Worcester pond were at a premium, considering the handiness of the place, the fashionableness of the attendance, and—most weighty consideration—the fact that all roughs are excluded. But soon, when the river and the Cherwell began to bear, the attraction of miles of continuous ice proved superior to all other motives, and the crowds who daily flocked to Worcester dispersed to the ampler skating grounds supplied elsewhere. In spite of the opportunities afforded last winter for the younger generation, the most accomplished skaters are still to be

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found among the junior ranks of Dons, All Souls and Magdalen being in particular well represented.

The schools furnish me with the last topic to discourse upon in my meagre list of events. University have distinguished themselves highly in the final schools, scoring a First in the Greats, another in Law, and another in Mathematics. It is always pleasant to see a man shine with the twofold radiance of intellectual and athletic celebrity; hence Mr. H. Fowler's First in Law is enhanced by the distinction he has won as a cricketer and mighty football player.

The History Class List is due to-day, but I cannot delay my despatch for its appearance. I must again apologise for the scantiness of my letter; it is hard in any case to write in frost, but it is doubly so when you have nothing to talk about. It is no use dilating on the merits of the German Reeds' performance, seeing that they are already familiar to your readers.

CORRESPONDENCE.

THE PHILOSOPHICAL SOCIETY'S DINNER.

To the Editors of the Cambridge Review.

DEAR SIRS,—In the account of the Dinner of the Philosophical Society I reported Prof. Flower as speaking of the late Mr. Garrod as a Fellow of the Society. This was an error. Prof. Flower referred to him as a distinguished member of the University who was not a Fellow of the Philosophical Society, and therefore could not be mentioned in the speech of the President.

Yours truly,
THE REPORTER.

LUXURIOUS HABITS.

To the Editors of the Cambridge Review.

SIRS,—The subject on which Prof. Mayor contributed so interesting a letter to your last number, requires, I conceive, to be treated in a much wider manner, and not merely as a little detail, independent of anything else. It may seem at first sight that I am making a mountain out of a molehill, when I say that in considering the topic of College breakfasts it is necessary to go back to first principles; but if you will grant me space, I shall hope to make it apparent that only thus can a rational answer to the question be obtained.

Let me first, however, beg that no one will regard me as an opponent of Prof. Mayor in the matter. I decline to take up such a position for two reasons—firstly, that I occupy quite a different ground to him; secondly, that I am afraid to sign my name to this letter, lest some one should rise up and condemn me as a humbug. Philosophers seldom practice what they preach, and I am neither philosopher nor clergyman.

It is a matter as much of surprise as of regret that no one has yet written a book on Social Philosophy. Owing to this want everyone has to devise a theory of social life for himself; and most of us being too lazy to do this, we are usually content to imitate our neighbours. Now it happens that I—with small credit to myself, be it said—have had enough energy to make up a plan of conduct for myself in society. To state it fully would be tedious, and is not my intention; but I propose to bring it to bear on this topic of College breakfasts, and so endeavour to offer an answer on rational grounds.

It seems to me, then, that the ancient philosophers were entirely wrong in their opinion, that the man with the fewest wants most nearly resembled the Deity—a doctrine not only erroneous but conceited. For the Deity spent his time in self-contemplation, and a man must have a very good opinion of himself, who would look for happiness in such an occupation. Moreover, if a man, free from wants, is nearest to the Deity *qua* freedom from wants, then is the savage, and not the philosopher, most godlike; and the more savage you are, the more godlike you are; whence Rousseau is seen to be right after all. But 'the heir of all the ages' has somehow got to regard 'mating with a squalid savage,' as a delusion, and not productive of advantage in the long run. He prefers noble 'Barbarians,' with swallow-tail coats and a handle to their names—and his preference is, in my humble judgment, right. For, if teleological arguments are worth anything, the fact that Providence (Anglice, Nature) has given us five senses by which we *can* enjoy ourselves, shows that we are meant to enjoy ourselves by them Nor is it desirable or lawful to draw invidious distinctions between the senses. For, though it may be granted that the sense of sight or hearing is more noble than that of touch or of smell, yet to assert hence that the inferior senses ought to be cut in polite society, is to deduce far too much. This belief happens to be popular at the present time, at any rate among elderly people. The temperance agitation has had its effect on eating as well as drinking, and while to *feel* enjoyment in the pleasures of the table is general, to *confess* such feeling is unusual and a trifle vulgar. People do not say to one another—"I look forward to Mr. Truffles' party; he always gives such good dinners;' but they do say, and say often and loudly—'I can think of nothing but Lady Rattlekey's dinner party: she is to have Madame Essipoff as pianiste; the first lady pianiste of the world, you know; a great favour!' But for my part, I am free to confess (under the shelter of a pseudonym) that I prefer the dinner to the music; for such has been my training that I appreciate a salmi of pheasant or wine bottled when Plancus was consul, but do not in the least understand a Carnaval by Schumann, or a Fantasie by Liszt. My musical education has been grossly neglected? I know it, and deplore it. My taste for eating and drinking has been shamefully indulged? I utterly deny it.

For consider. The old distinction of intellectual and bodily pleasures is of course fallacious, but something may be gained by temporarily adopting it. Let us agree to consider pleasures of the sense as differing in kind from pleasures of the understanding. Well, the mind being confessedly the noblest thing in man, it follows that the highest form of pleasure is intellectual; and *e contrario*, the lower the particular sense, the lower the pleasure corresponding to it. This, you say, is very stale. Yes, but now mark. Psychology shows that the very highest intellectual ecstacy has something sensual in it, that the very lowest sensual gratification has something intellectual in it. What a flood of light this new and true generalisation sheds on the matter! It sobers our estimate of the philosopher; it dignifies the gourmand, nay, even the drunkard, in our eyes. Philosophy, Art, and Music are no longer allowed to occupy their former position of contemptuous isolation. The despised senses of taste, smell, and touch at once put forward their claim, and it must be recognised.

Recognised, sooner or later, it will be. At present, however, it is the fashion to profess a lofty contempt for the gratification of these senses. The ladies, indeed, do not eat: they only taste their food and sip their wine. Dear, fairy-like creatures! To think that in Heaven they will have to eat like Lincolnshire farmers! How gross and shocking! Scent, again, is used only by fops: in fact, I once heard a very plain-spoken old gentleman hint that men who scented themselves, did so for the same reason that was powerful in the Middle Ages. Finally, the sense of touch is disregarded not only in theory, but in practice. Comfort is sacrificed to appearance. Else, how should ladies' waists measure under 2 feet round, or how should men tolerate that "curse of a gentleman"—a beaver hat? Which tirade might be continued till next term, but the outcome of it all is, that we ought to consider our mind and senses as differing in degree only; and consequently the true and simple rule of life is—that a man should gratify his intellect and senses according to their individual merit and his own predilection.

I began this letter, Sirs, with the intention of discussing chiefly College breakfasts; and truly if I had done nothing else, you might by this time fairly cry out with the poet "Maxima de nihilo nascitur historia." But if I have not already trespassed too much on your space, let me add a few words on the minor topic. In ordering breakfast, then, for a party, all I would consider is the length of my purse. Suppose my allowance is £200 a year, and I wish to give ten breakfasts in a year: well, the average cost should be £2 each, *i.e.* a tenth part of my income in providing pleasures of the taste for my friends. Of course that is merely my private judgment (pray, sirs, do not reveal my name, by accident), and each man must judge in the matter for himself. Again, in tobacco and pipes I spend about £10 a year, but I am more than an average smoker. Prof. Mayor's calculation—to revert to his letter—allowing over £30 a year, is to my mind something extravagant for anyone who has not at least £500 a year. In books I spend about £30 a year, in clothes and scent about £25, in pictures and flowers I could not state any exact sum, in music the sum is not worth mentioning.

This letter, sirs, is very long and very egotistical. But if it is even half as interesting as Prof. Mayor's letter was, I think you will gratify your readers by publishing it.

I am, Sirs, &c.,
K.

PARTIES AT CAMBRIDGE.

To the Editors of the Cambridge Review.

SIRS,—I agree most heartily with Mr. Holland that the very crown and essence of the highest Cambridge education is the attainment of that "judicial and impartial frame of mind" which habituates a man to look fairly at both sides of any question, to face and discuss calmly any doubt or doxy, and in doing so to avoid that special pleading for his own views which so often and so fatally warps the minds and the arguments of con-

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troversialists, whether in politics, history, philosophy or religion. Speaking as one of the older members of the University, there is nothing for which I feel so grateful to Cambridge, no part of her training which I have found more valuable, than the inculcation of this spirit. But while thankful that the atmosphere of Cambridge thus helps men to avoid the errors which spring from *odium theologicum* and casuistry (in the popular sense of the word), I cannot but feel with Goethe that a man in the unresolved, nebulous state of mind with regard to truth which Mr. Holland describes, a man "whose faith hath centre everywhere"—and nowhere,—is grievously lamed for practical work in the cause of Truth. And to fit men for this practical work is surely the end of all systems of education whatsoever. The potential energy of education is of little use unless it can be transmuted into the actual energy of practice, and this can scarcely be, if we are to be always reminding ourselves that our views are at best only possibly true. A thoughtful man cannot, and dare not, act to any purpose, on the mere possibility that his action may perhaps be advancing the cause of Right. Before he can throw himself into his work he must have views tolerably fixed,—at least in certain directions,—and must be convinced that these views are at any rate approximately true. Such conviction does not imply any refusal to recognize whatever truth there may be in the views of others, still less any desire to persecute those who differ from him, as one sentence in Mr. Holland's article would seem to suggest, but it does set him free to devote his whole energies to the service of Truth and Right, as he sees them. His convictions may likely enough contain more or less of error, but even so he will be able to do far more valuable work in the world than he could ever have done without any convictions at all. Such was the work of Bishop Selwyn, almost the ideal of a Cambridge man, thoroughly convinced of the truth of his own views, but thoroughly fair and large-hearted towards the views of others, devoted to the cause of his own Church, but ready in all things to hold out the right hand of fellowship to the members of other Communions. Cambridge can do no higher work than turning out such men as this, nor does there seem any more obvious means of doing so than by such a college as it is proposed to connect with the name of Selwyn, a College whose aim will be to combine with the Cambridge atmosphere of absolute intellectual fairness the other element essential to such a life as his—absolute religious conviction.

Yours, &c.,

EDWARD CONYBEARE.

Barrington Vicarage, Nov. 27th.

LITTLE-GO EXAMINATION ROOMS.

To the Editors of the Cambridge Review.

DEAR SIRS,—I am afraid the Little-go men will get rather "mixed" this year. Looking at the list of candidates, I find that the number is so large that they have to be distributed among no less than eight different examination rooms, belonging to the University, the Colleges, or the Town. Nor is this all, for a man's place of examination will vary on different days.

Is there no remedy for this? How many will go wrong I don't know, but whether few or many, it appears to me that the system might be simplified. The difficulty has, of course, arisen from the unusual number of candidates this term, but under the new regulations I should think that the number will always be considerably larger than under the old, and thus the authorities will at every examination have to perform these complicated permutations for the purpose of successfully stowing away the candidates. If it is not possible for the University to build a large Examination Hall, capable of holding the 700 or more men who enter for the Little-go (and I for one do not see the practical return that would be made for the great outlay it would involve), could it not be done by drafting off the members of the two great colleges of Trinity and St. John's, and examining them in their own Halls? Of the 700 candidates those two colleges would provide for probably 270 or 280, and they at least would not have to vary their place of examination according to the subject of the paper. The authorities can hardly plead an objection to holding a University examination in college buildings, for that is being done this year in the case of the lecture rooms of two colleges; and besides, the nature of an examination depends not on the place where it is held, but on the examining body, and the London Matriculation is not less distinctive because it may be held contemporaneously in Owens College, Manchester, the Queen's College, Birmingham, and St. Stanilaus College, Tullamore. Nor is it credible that the colleges themselves would refuse, for they could hardly decline to give such great assistance to the University, as well as so greatly to convenience their own undergraduate members, at the slight cost it might involve.

Yours truly,

GeeM.

THE CAMBRIDGE UNIVERSITY VOLUNTEERS.

To the Editors of the Cambridge Review.

SIRS,—I should like to suggest another reason for the small number of efficients. It is not from any lack of men joining, but from the fact that of those who do join only about two-thirds complete the requisite drills. In my own company, out of 28 recruits enrolled during the past year only 19 made themselves efficient. I think the subscription might be abolished if each man, on joining, undertook to make himself efficient for the current year, or to pay the amount of the government grant (30/-) to the funds of the corps. Everyone can, I am sure, endorse your correspondent's remarks as to the uninteresting character of the battalion drills. I feel sure they would be much more popular, if varied with marches-out and field-days with the militia at Ely or Huntingdon. With regard to uniform, I think trousers might with advantage be adopted and short black regulation gaiters (to be worn only in muddy weather) substituted for the present long ones which vary in shade from olive green to pale yellow. The price of the uniform has hitherto been exorbitant, but I am glad to see that it has now been reduced to a reasonable sum.

Your obedient Servant,

EX-SERGEANT, C.U.R.V.

THE BOTANIC GARDEN.

To the Editors of the Cambridge Review.

SIRS,—I am not a botanist, but I occasionally walk round the Botanic Garden and gather scraps of information of more or less value. On these occasions I am filled, like Queen Gertrude, with amazement and admiration, at the theory of the Latin language which has been adopted by the directors of that institution, and put into practice on the plant-labels. At the first blush, on reading such titles as *Lilium Pyrenaica, or Colchicum Autumnalis*, I rashly concluded that these were errors of the transcriber. Further examination showed me that I was wrong, and that these headings were but part of a comprehensive scheme for remodelling the Latin Grammar in the direction of completer simplicity. I have been so fortunate as to discover the Law of Concords which governs the nomenclature of our flower-beds. It may be formulated as follows:—

"Adjectives may or may not be made to agree with their nouns, according to the taste and fancy of the writer."

It may be expected that I should bring some evidence of the existence of a grammatical Law which threatens to effect a revolution in our Scholarship. My only difficulty arises out of the abundance of material. Let us take the first instances that come to hand. Here we have *Crocus purpurea*. Very well. But just behind it is *Crocus luteus*. Perhaps the difference of colour affects the gender. But here is *Hermione crenulatus*, and beside it *Hermione floribunda*. Moving on we read *Queltia albo plena*; hard by, *Queltia aurantia pieno*. Here we find *Cerastium arvensis*, here *Polygonum bistorta*, here *Euphorbia exigus* (sic.) Among the Papaveraceæ we have *Escholtzia Caleforniam flora alba*. Could the force of fancy go further? Yes, for here is *Hibiscus flora pleno*.

This list, which might be indefinitely extended, will, I think, suffice to prove my point, that a Classical Revolution is being silently conducted in our midst—not by the Professors of Greek and Latin, not by the Board of Classical Studies, but by the Botanic Gardens Syndicate. When this happy change shall have been effected, and its principles carried to their legitimate results, the ingenuous youth of a future date will no longer fear the awful consequences which befel the writer on his presenting to an unsympathetic criticism the sentence:

"Carmines nullus canebo."

Being on the subject of the Botanic Garden, I should like to ask whether it might not be possible, without derogating from scientific dignity, to attach the English as well as the Latin names to the specimens? Not that I should wish to see followed the examples of the botanists of the London Parks, who favour us with notices such as '*Rosa Canina*—The Common or Dog Rose. A rosaceous shrub.' '*Aristolochia vulgaris*—The Common Aristolochia. An Aristolochiaceous plant.' Still less would I give free scope to the imaginative flights of the gardeners, which produce such renderings as '*Colletia horrida*—The horrid-looking Colletia;' or *Philadelphus floribundus*—The Bundle-flowered syringa.' But I think we may fairly ask that our pretty and poetical native names—our Starworts, Larkspurs and Cranesbills, our Traveller's Joy, Lady's Mantle and Forget-me-not—shall not be ousted by the pretentious polysyllables, which in double the length fail to give half the meaning of their English equivalents.

I am, Sirs, your obedient servant,

R. C. R.

Nov. 21.

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GERMAN SCHOOLS.

No. III.

The distribution of prizes which we lately described takes place in most schools about the end of September, and the vintage holidays which then begin last till the middle of October, when the new session opens. The other holidays, are at Christmas, one week; ten days at Easter, and a month in summer, from the middle of July to the middle of August, besides the Saints' days already mentioned.

There is a great economy in examinations, for as the schools belong to the Government, the ordinary class examinations are employed by the State for its own purposes; thus the Midsummer Examination in Form VII. is that whereby the privileges of being an *einjährig freiwilliger*,—*i.e.*, short military service,—are secured. The examination in Form IX. entitles to a commission in the army, and that on leaving Form X., the *Abiturienten* or *Maturitäts examen*, serves as Matriculation at any German University, and thus forms the first step towards the doctor's diploma. It is much stiffer than our General or Previous Examination, or indeed than the London Matriculation, for candidates are examined in every subject taught, including even drawing and gymnastics.

And now a word on school fees, which are paid quarterly in advance. The yearly amounts are about as follows:—Lower School, £2; Middle School, £2 10s.; and Upper School, £3; or in the case of foreigners, £3, £3 10s., and £4 10s., respectively; in addition to which the *famulus*, or beadle, gets a small yearly fee of from 1s. 6d. to 2s. 6d. for each boy. A *hospes* pays 2s. 6d. in the two Lower divisions and 3s. in the Upper of each course. Until recent times foreigners paid the same as German subjects, and the fees were 50 per cent. lower.

These fees are naturally insufficient to support the schools. The expenditure of the *Real-Schule* in 1877-78 amounts to 124,600 marks, of which only 36,000 were met by the fees, for reasons which we shall have to explain. The State, however, contributed 47,744 marks, and the town 41,856; and the former added eight pensions of 262½ marks, and 13 smaller ones amounting in all to 57,000 marks, to masters on account of long service. The masters are indeed but poorly paid, as these pensions would indicate; moreover a few years ago you could secure the best private tutor at from 2s. to 2s. 6d. per hour.

The financial matters of the *Realgymnasium* are not managed in exactly the same way. The State supports the Upper School entirely, but in the other forms the town has to provide as much as would pay for the boys' education in the *Volks-Schule* up to the age of 14. These claims it meets by £40 annually for each class, *i.e.*, £5 towards the general expenses of the class, and £1 each for 35 boys, the average number in the classes. The State makes up the rest; but it does more. If parents are not able to pay the school fees, the State will, after due examination into the circumstances, remit them, thus enabling all boys alike to enjoy the best education that the State can bestow; besides which the sons of the masters and a few others are entitled to free education. This accounts for the small income from school fees at the *Real-schule*, where a large proportion of the boys belong to the poorer classes.

Every boy, we have said, is obliged to attend school till he is 14; but that is not all; he must also be confirmed, for unless he can produce a certificate of Confirmation no German will admit him to his office or warehouse. The *Pfarrer* therefore at this time has considerable power over the boys; it is not sufficient however to induce them to go to church on Sundays, though it enforces attendance at the special Confirmation classes which are held simultaneously by the Lutherans, Roman Catholics, and Jews. In due time, that is during a boy's fifteenth year, the solemn promises are made before the altar, and the *Prälat*, priest, or rabbi, as the case may be, performs the necessary operation over good, bad, and indifferent, and the boy is now able to work for his own livelihood; but most boys are left at school one year more, in order that by passing the examination in Form VII. they may escape military service as common soldiers.

What shall we say of German masters and boys? Who can put into words the difference between them and the corresponding members of society in England? It is due no doubt to the different surroundings, treatment and manner of life in the two cases. To begin with, the mighty influence of family life is altogether wanting; Germans have no home, and therefore no word in their language to describe it; they merely rejoice in a *Vaterland*. At school boys are not trusted, their word of honour is not believed, and they have to put up with much more knocking about than falls to the lot of English boys. Hence we are not astonished to find in both masters and boys a lack of that refinement which we hold to constitute a gentleman; neither has a German that quantum of pride which most Englishmen possess, and make good use of. They can be very polite, it is true, in a demonstrative sort of way, but are unable to understand our blunter and more straightforward ways.

As a result of the severity of their early training, we find a certain lack of go and pluck about German boys, to which we may ascribe their not having any national games like cricket or football. But there is another unmanly side to the German character; being on the look-out for, and therefore easily discovering, what is construed as being studied offence on the part of their friends. Again their hotness of temper precludes free discussion on any topic, especially politics. All this makes friendship between English and German boys difficult, let alone the difference in our habits.

As to the masters, they are state officials pure and simple. They have no intercourse whatever with the boys out of class; in fact, in most cases, their treatment of them (including in some cases swearing in classes) would render impossible any attachment on the part of their pupils; so that often the utmost stretch of cordiality is to shake hands with the master once a term.

We have already said that the boys are not trusted. Shall we be far wrong in asserting that this is why they are not trustworthy? At any rate, it is evident that even in their games fairness and honour are not always the rule of conduct. But be it said in their favour that no bullying goes on. They have, however, very decided opinions as to the respective merits of the members of the various schools. The *Gymnasiasten* consider themselves cocks of the walk, whereas the *Realgymnasium* allows no inferiority in its members; but both contemn the *Realist* as an inferior being. And as they all wear distinctive caps it not unfrequently results, that three or four boys of one school finding one unlucky member of another in the streets, think it their bounden duty to prove the superiority of their foundation by thrashing him.

In the classes of these great schools all ranks of society from the high nobility down to the poorest tradesmen, are represented, and all mix for the time being on a footing of perfect equality; to explain which it should be borne in mind that the aristocracy is numerous and poor, and really take the place of our landed gentry and county families—neither of which exist abroad. Another noteworthy fact is that Jews are almost invariably found at the top of the

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classes to which they belong. Protestants in the middle, and Roman Catholics at the bottom. Now how does all this affect the English boy? Well, he receives better and kinder treatment at the hands of the master, as being differently constituted and of different material from the rest of their class, and therefore interesting. Hence he not only altogether escapes corporal punishment, but is treated with much indulgence until he has quite mastered the language. Let us then pass to the manifest advantages of the system we have been describing. It opens to every one a first rate education at a ludicrously small expense, and enables the moderately studious without doing any extra work, or undergoing any extra examinations, to secure a commission in the army, matriculation at the University, or admittance to the best schools of science.

What precautions, then, should be taken to prevent the alleged disadvantages of a foreign education? In the first place, great care should be exercised in the selection of a school. If a merely commercial career awaits him, a boy cannot do better than go to the *Real-Schule*. Or if on returning he is to be sent to a public school, the *Real-gymnasium* would be preferable. But one bound for Oxford or Cambridge is bound to choose the *Gymnasium*, or else he will find himself altogether out of the race. For it is a mistake to suppose it possible to join the Real-gymnasium and take private instruction in Greek. No one fresh to the work can find time for extra subjects; and even supposing time were forthcoming, the *Stuttgarter Conservatorium für musik* would in most cases triumph over Greek. And then as to age. From twelve to fifteen is the best time for a boy to spend abroad—but in no case could we recommend boys under eleven or twelve to be sent to Germany, or to join the lower school, *i.e.*, forms I., II. and III. The future commercial man may with profit complete the curriculum at the *Realschule*, if he can afterwards spend a year or two at, say, one of the London Colleges or Owens College, Manchester, to get him into English ways again. There is another question of great importance, how to lodge English boys. The plan usually adopted is to board them with one of the masters, for all the public schools are day schools. This cannot be recommended; in fact some of the masters are so conscious that it does not, that they will not take English and German boarders together. And chiefly because we do not fall easily into German habits, and the food sufficient for them is not nourishing enough for our constitutions, neither does their method of cooking prove wholesome for us. It is a fact that sooner or later the health of an English boy, who has for some time resided in a German establishment, breaks down, and that equilibrium is not restored until wholesome English food and English habits are again resorted to. It is advisable, therefore, never to send English boys abroad alone. The only way to derive full benefit from education in Germany is to combine an English home with a German education. Boys should be sent out under the care of some friend or relative, who can make a home for them, and teach German servants the art of English cooking—a quite practicable and by no means expensive thing to do. Suitable apartments are easily obtained, and the influence of a home will be found most beneficial. Especially is this the case where boys are sent out young, for they are thus prevented from becoming foreigners in speech and manners. In order to keep abreast with the class work a private tutor will be required for the first year at least. There are plenty to be had, and their charges are very moderate; such tuition, moreover, will be a great help in learning the language both speedily and correctly. If possible, a tutor should be selected who knows no English, for, depend upon it, if he can say two words he will make good use of them instead of trying to make himself understood in German. Permission is readily granted to English boys to absent themselves from the religious classes. As they chiefly insist on Lutheranism, if we may so speak, it is advisable to take advantage of this, as there is plenty to do without learning the hymns and catechisms of the Lutheran church.

Becoming a *hospes* is a great mistake; for the masters naturally don't take much interest in an occasional pupil, and the boys take great pleasure in annoying one who does not throw in his whole life with them, the consequence of which is that the *hospes* learns very little, and especially little German, because he cannot mix with his class-mates as a regular pupil would do.

If such or similar precautions be taken, the most satisfactory results will attend two or three years spent at a German school. A grand language will have been well mastered: a thorough education has been enjoyed; insular prejudices must have been to some extent removed; the sympathies have been enlarged; perhaps lasting friendships have been made, for it is quite possible, as the writer can testify, to make friends with German schoolboys—and, on the other hand, by temporary absence from one's native land all that is truly English commands fresh veneration and love.

In conclusion, we should have liked to devote some attention to Girls' schools as well—a subject which cannot be without interest to our readers, but we have already made too great a tax on the kindness of the Editors, the columns of the *Review*, and the patience of its readers. Our excuse must be that we sought to throw some light on what seemed to us to dwell in unmerited darkness, by thus calling your attention to German Schools.

NORMAN C. HARDCASTLE.

A LEGEND OF HUNSTANTON ON THE WASH.

I walked one day beside the Wash, at Hunstanton, under the cliff, and sat down to watch the incoming tide, resting upon my knee a basket in which I had been gathering the tiniest rose-leaf shells. And as I sat gazing out over that dim, white plain, I fell to thinking, I know not why, of the bright blue waters and fruitful shores of another and far-distant sea. When suddenly there stole into the midst of my musings a soft murmur, which blent most strangely with my thought and with the sound of the waves breaking before me. It came, as I in a moment knew, from the little basket of shells, and more and more, as I listened, it grew into the form of articulate speech, a sad, little, sobbing voice telling a weird tale of that very shore in times most ancient. From it I learned how England was made an island, a story, I think, not known to any Englishman of to-day: for none, at least, either with tongue or pen, has ever told it to me.

In the days of the old gods, not long after the war of the giants, when Zeus was at last firmly established on his father's throne, a fair daughter of Poseidon, born in the Mediterranean by the sunny shores of Greece, left her home and wandered beyond the pillars of Hercules far into the wide ocean and on to northward, until she came to the uttermost shore of Europe. In that time the North Sea was not, but in its place a vast plain, through which flowed two great rivers, one from the Baltic Lake, and the other from a great water which lay beyond those hills where now the Rhine breaks through at Bingen; for the Rhine is what is left of that ancient river. These two, meeting in the plain, flowed with mingled waters to the sea. Now some of the giants had fled, after the war with the gods, to that distant and lonely place, and were dwelling in great caves in the mountains round about the plain. And one, the mightiest of them all, whose name no poet of any age has ever told, chanced to be wandering along the northern shore, where once it stretched in an unbroken line from Scotland to Norway, and found, near the mouth of that ancient river, the beautiful daughter of Poseidon, in a grotto by the sea. She was lying asleep in the hollow of a wave-worn rock, her dark green hair covered her like a garment, falling softly about her sweet pale face and delicate form, and about her little white throat was wound a curiously wrought necklace of rose-leaf shells. As the giant looked upon her he

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thought her very lovely. He knew also her race, and the memory of his southern life, and of that last dreadful overthrow, mingled in his heart pleasure with pain. But he lifted the little sea-maiden in his arms and bore her, still unawakened, far, far into the land.

What we now call the Wash was then a great ravine, shut in on three sides by high cliffs, and only on the side of the plain could any man enter it. Here in a cave the giant had his home, and hither he brought the sea-maiden, whom he made his wife. And she bore him many sons, all having the giant-like form of their father, and the dark green locks of their mother's race. These fought many a battle with the fierce old Northern gods who lived in the mountains beyond the plain, in the land which we now call Scandinavian. And because their mother was the daughter of Poseidon she was very wise and taught them many arts of war, by which they held their own against Woden and Thor and the other Æsir. But the sea-maiden, although she loved her husband and sons, grew very weary of the land and of the vast plains, and longed to see again the blue Mediterranean and her early home. But this they ever denied her, because without her they feared to be conquered by their Scandinavian enemies. So she pined and pined, day by day, yet they had no pity upon her, nor would they even suffer her to go to the shore of the Northern sea, lest she should leave them and never return. But at last, from her longing, she lay dying in a cave where now is the eastern shore of the Wash. She was all alone. Her husband and sons stood without, forming in long columns, for they were about to march across the great valley. When suddenly a terrible cry smote their ears and resounded from the cliffs above them, and their hearts stood still with fear, and they were as if rooted to the earth. They had heard their mother's voice. She was crying to her father Poseidon. Then there arose, far in the north, a dreadful sound as of a distant earthquake, and still they stood motionless as if turned to stone. Nearer it came, and nearer, till they knew the voice of the sea. For the mighty Earth-Shaker had heard his daughter's cry and, breaking the old barriers, he came swiftly up the plain, and the great rivers rolled back before him and far overflowed their banks. At last he found the ravine of the Wash and filled it with his strong waves. There was no escape then for the giants who stood there on the eastern side, nor could they have stirred; they were spell-bound by their mother's dying cry. But Poseidon, entering the cavern where she lay, now cold and dead—for her mother was a mortal woman—lifted her on his waves and bore her out. And when they saw their mother, whose cruelty had killed her, their eyes were darkened, and they grew hard from within, and became all stone as their hearts had been before. She was borne far away to her ancient home which she had left in her beautiful youth. They still stand in their places on the eastern shore of the Wash. The sea which spread over the plain has never flowed back, but has drifted its sands high over them, so that only their heads may now be seen. They stand in close ranks as ordered for the march; they are dark brown like rock, and hard as iron; the green hair which was their mother's flows down from their stony crowns, and twice in every day they are covered by their ancestral sea.

H. MAGILL.

POETRY.

A SIMILE.

I never saw a sight that I could call
  Like to that marvel of your golden hair,
  That catches all men seeing in its snare,
Save once; and on this wise did it befall.
I floated down a river, past the wall
  Of many a goodly garden, when the air
  Was full of summer sunshine everywhere,
And nothing seemed to be in life at all,
But only dreams; and drifting through a bridge
  Low-arched and built of grey old carven stone,
  Whereon the moss of many years had grown,
Behold, the sunlight, struck from every ridge
  Of onward-twining ripples, leapt and made
  A net of golden light across the shade.

A. R. ROPES.

RETROSPECT.

Time honoured Colleges!
Classical Halls!
  Seeking for knowledge is
The last thing that palls,
  Under the nurturing shade of your walls!

Youth of the 'Varsity,
Flower of the land!
  Now in a far city,
Dreary, I stand
  And pledge thee, and wring, like a freshman, thy hand

Slumbering lazily
Under a tree,
  Ofttimes I hazily
Ponder of ye,
  Dear friends, as ye labour for 'honours' degree!

Up in an Attic, all
Corner and slope,
  Men mathematical
Gloomily grope,
  Of far away fellowship fostering hope!

Burning to head all lists,
Lavish of oil,
  Prizemen and Medallists
Ceaselessly toil,
  Burning, eternally burning, for spoil!

Oft in a "Vac" as I
Catch the perfumes,
  Of mingling tobaccos, I
Think of my "rooms"
  Haunted by *juveniles*, bectles, and brooms!

Faces congenial!
Time honoured joke!
  Servient menial!
Sedative smoke!
  Bountiful "Butteries"! flexible "Oak"!

Time honoured Colleges!
Classical Halls!
  Seeking for knowledge is
The last thing that palls,
  Under the nurturing shade of your walls!

E. W. R.

TRANSLATIONS FROM BAUDELAIRE.

I.

THE LIFE BEFORE.

In porches flashing back the sunset dyes
  I dwelt long time, with all the sea around;
  At night, their tall straight solemn pillars frowned
Like the sea-caves where piers of basalt rise.
The swell, that swayed the picture of the skies,
  Mingled in some strange harmony profound,
  Its mighty melodies of sovereign sound
With colours of the sunset in my eyes.
There lived I in the still delight of calm,
  Circled with sky, and glories, and great waves,
  And the brown odorous limbs of many slaves,
Who fanned my forehead with their fronds of palm,
  And whose one care was only to divine
  The secret sorrow that could make me pine.

II.

LOVE IN DEATH.

We will have beds with faintest perfumes sweet,
  And couches deep as is a sepulchre;
And strange exotic flowers in order meet,
  That bloomed for us beneath a sky more fair.
So, wearing out at will their latest heat,
  Our hearts shall be two mighty torches there;
And these their double radiance shall repeat,
  In mirrors of our minds, a kindred pair.
Some evening, all of rose and shadowy blue,
  We will exchange a single flash, no more,
    Like a long sob, laden with all farewell;
  After, an angel opening the door,
Faithful and glad, shall come to light anew
  Dulled mirrors, and the faded flames that fell.

H. B. B.

TO COLLEGE CORRESPONDENTS.—The Editors of the *Cambridge Review* would be much obliged, if any gentleman who has acted as correspondent in his college, will kindly let them know as soon as possible, in case he should be unable to continue his services during next Term.

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THE PAPER-KNIFE.

Sketches of Cambridge, in Verse, by Julian Home. First Series.

There are few places which can be more calculated to inspire us with noble thoughts than our ancient University. No man who reflects at all, can resist the greatness of the theme even when he reviews most indistinctly its mighty influence in the history of the past and present, and the author of these sketches is certainly deeply filled with it. To him every College has its own distinct reminiscences, its own grand examples, its own glorious roll of men whose names will live.

With the mention of Queens' the name of Erasmus and the dial on the wall rises to his mind. With Christ's he associates the names of Milton and Paley. With St. John's that of Wordsworth and Kirke White. With Trinity, Porson, Byron and Tennyson, to whom the volume is justly dedicated. And, indeed, the whole sketch of Trinity is thrown into the metre made famous in what the author calls the "gem-dyed 'In Memoriam'."

One thing which strikes the eye from the very first page is the constant repetition of a few obsolete terms, such as 'brede,' 'rede,' 'glinting,' and 'gloam,' which occur over and over again. There also are to be found a few strange phrases, such as "shreds of unshed tears" (p. 3); "Fleck'rings of Angels" (p. 107), and it seems a mistake that a generally exalted tone should be interspersed with lines such as these in the description of the Hall at Jesus College, where it is said:

> And saw within the window's lights
> A Cock asserting lordly rights:
> Who meditating high to soar,
> Crowed "Ἐγω εἰμι ἀλέκτωρ"
> To which his rival answered so,
> With spirit "Οὕτως καὶ ἔγω."

One of the first qualifications for a writer in verse is a good ear, but what can be said of such rhymes as Tennyson and song—ting'd and wings—birch and larch? In many other cases we can only say that the constant changes from rhyming lines to lines with endings of somewhat similar sounding is much to be deprecated; for we cannot suppose them intended as rhymes—such as robin and sobbing—storming and dawning—theme and serene—ones and tongues—depths and steps—gusts and chesnuts—fruit and truth—mien and dream—form and dawn—and in the same verse, fearlessness and best—harps and barques—became and reign, and many others.

In many cases the whole effect of a verse is marred by this want of harmony.

There are one or two slips in grammar which in the event of a subsequent edition it would be as well to remove, as

Are hungrier souls *than you or me* (58); and, again, the problems *he has wrote* (101).

In a few places the sense is obscure, notably so in the following lines of the river:

> Gurgling, babbling, shaking
> Floods of mirth,
> Resurrection making
> Springly birth,
> Here a rillet swells my stream,
> Throws a lucid lustrous beam,
> Stintings waking.

In the following the metre is certainly not observed (p. 119) "Which, in Principia, discerned the principles of gravitation, which embounds all space as in a spell; and raised the learning's tone of Granta's reading men, to something greater than before, to loftier thought and ken."

But the book would be most certainly wronged and a very one-sided view of it given, were this all to be said. It contains many passages of considerable thought and no little pathos. Especially the second part of the sketch on Jesus College, where the author says of Cranmer:

> He for a time gave way, till last
> Recanting, boldly faced the fire,
> And from fanatic zealots pass'd
> To something higher!

And again, where the author expands the grand old Homeric simile of man and the falling leaves, he very beautifully expresses it:

> Here in the sun flush'd morn,
> They drop unconsciously,
> Here, in the snow-girt dawn,
> Some wearied soul is free:
> I hear the solemn passing bell,
> That tolls the last adieu;
> Soon may it ring for you
> A farewell knell!

And lastly he touches on a subject where all will most assuredly join with him—one on which we all have more or less felt, but which few could justly express. The author takes us to Great St. Mary's one Sunday evening a few months ago:

> But ye remember this alone,
> I plead with you, not once or twice,
> But ever, that—"ye with a price
> Are bought and ye are not your own."
>
> He ceased, he left us, but his dear
> Loved face looks, with that kindly smile,
> From where the three-towered minster pile,
> O'ershades the waters of the Wear.

Yet here, he continues, his name will be reverenced in years to come

> When that true type of nature's son,
> And Learning's harvest will have seen
> The fulness of that awful dream,
> Beyond the splendours of the sun.

The writer here emphatically betrays that he himself is one of us, and undoubtedly every reader will fully sympathise with lines which fulfil one great object in poetry at least—that of expressing the feelings of the many in the wit of the one.

W.J.S-S.

A Few Months in New Guinea. Octavius C. Stone, F.R.G.S. (London: Sampson Low and Co.)

This narrative of a short sojourn in the south-eastern part of New Guinea is well written, but seems hardly to have been worth writing. From one cause or another Mr. Stone's expedition was almost an entire failure as an exploration, and this is all the more disappointing, as so little is known about the island. As far as Mr. Stone managed to penetrate into the interior, he found the people peaceful and friendly, but lazy and thievish. The country is poor and very unhealthy, and seems by no means attractive as a field for colonisation. This character of unhealthiness is also that which was given to the north-western part by Mr. A. R. Wallace, who was incapacitated by illness during the whole time he was on the island. Mr. Stone's book is well illustrated, and contains in an appendix a long list of Motu words.

F. G. H.

"The Great Speeches and Orations of Daniel Webster, with an Essay on Daniel Webster as a Master of English Style," by E. P. Whipple. (London: Sampson Low, Marston, Searle and Rivington).

This somewhat bulky volume contains a selection of the most noted speeches of Mr. Webster in the Senate and the law-courts, compiled from the complete collection of his speeches and state-papers published at Boston in 1851. It is apparently intended mainly for American readers, if one may judge from the American allusions and tone running through Mr. Whipple's essay. Should the work reach a second edition, its value for English readers would be much heightened if Mr. Whipple's essay were cut out, and a short life of Daniel Webster, and some account of the circumstances under which his principal speeches were delivered, fuller than the slight paragraphs prefixed to each speech, were inserted in the 60 pages left vacant by Mr. Whipple's retirement.

Mr. Whipple has two qualifications for his task; a personal history which he appears to consider likely to interest the readers, and an enthusiastic admiration for Daniel Webster. The consequence is that his essay consists in about equal parts of illustrative reminiscences of his schoolboy days, and rural travels, combined with critical remarks of the following impartial character; "The mature style of Webster is perfect of his kind" (p. 13). "his style is unimitated, because it is in itself inimitable" (p. 22,) "Webster's imagination is perhaps the grandest in American oratory" (p. 28), and countless other examples might be given. Throughout the whole of Mr. Whipple's essay, I have been unable to descover a single note of blame, or even of half-hearted admiration for his subject. And, while admiring the enthusiasm, one may well doubt the value of the criticism.

Born in 1782, Mr. Webster, from 1813, the year in which he entered congress, to 1852, the year of his death, plays a most prominent part in American public affairs. In 1828, he became a Senator, and in 1836 and 1848 was an unsuccessful candidate for the Presidency. He comes into connexion with Great Britain as negotiating the Ashburton Treaty of 1842. And throughout nearly 30 years he is the foremost orator of the United States, the Burke of America. Mr. Whipple, indeed, in illustrating a comparison between his hero and Burke and Chatham on the point of panegyrics of England's greatness, considers him their superior. He appears to have been a most successful speaker to large masses of men; a prince of stump orators. When he was expected to speak in the

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Senate, the galleries and floor were crowded; Mr. Whipple considers his "Reply to Hayne" which appears to have conferred on Mr. Hayne a notoriety he would not otherwise have gained, "one of the great master pieces of eloquence in the recorded oratory of the world." And in the law-courts, his renown was high; in a speech before the supreme court, a passage, which curiously is not, as far as I can find, contained in the speech as printed, reduced the judges to unjudicial weeping, or, to quote Mr. Whipple, who is nothing if not a master of English style; "Chief Justice Marshall's eyes were filled with tears; and the eyes of the other justices were suffused with a moisture similar to that which afflicted the eyes of their chief."

It is consoling to those to find their youthful oratory unappreciated to learn that Mr. Webster's early prose style was thoroughly bad. His poetical effusions were also not remarkable for brilliance; at the age of 20 we find him pouring out his consciousness of loneliness of soul in a request that then might be granted him

"Some cordial friend to meet my warm desire,
Honest as John, and good as Nehemiah!"

But in beginning to practice in the law courts he was led to change his style entirely. His new-found manner of speech was Saxon, little embellished by ornament, and straight to the point. I cannot agree with Mr. Whipple in his unqualified eulogy on Webster's imagination; in some cases a true poetical vein of speech shows itself, more especially when the circumstances naturally call for it. His apostrophe to the survivors of Bunker's Hill on the fiftieth anniversary of the battle, reads now as a thrilling piece of soul stirring eloquence, and must have been almost irresistible when spoken to the veterans on the scene of the battle with listening thousands round.

But in some of his most celebrated passages which are learnt by heart for fourth of July celebrations, the inauguration seems very strained, and not called forth by the subject. In a well-known passage commencing "the drum beat," the drum, apart from imagination, a respectable but somewhat monotonous instrument, is represented as showing forth to the whole world "the martial airs of England." Mr. Webster's favourite adjectives were "interesting" and "respectable;" Washington is spoken of as "most pure, most respectable, and most sublime;" and the two words suggest the plain forcible character of a good deal of Mr. Webster's oratory.

Mr. Whipple compares him to Burke; in my opinion Webster may with greater fitness be compared to Mr. Bright for Saxon directness of speech, coloured, when the occasion warrants it, by the pathetic eloquence of true and deep feeling.

It must be regarded as one of Webster's chief merits that in an age of personalities, he himself was comparatively free from speaking evil of others, and that in his collected works he excised all passages of personal abuse.

This collection of his speeches will be of use to any intending student of American history or of Webster's eloquence. It is printed in rather small double column type, and is not very substantially bound. It possesses a fair index. Should the English demand be such as to call for a second edition, it is to be hoped that a life of Webster and a longer historical introduction to each speech may be added, and that Mr. Whipple's essay may be omitted.

T. E. SCRUTTON.

"The Commentary for Schools." Edited by Bishop Ellicott. "St. Matthew," by Professor Plumptre, D.D. "St. Mark," by Professor Plumptre, D.D. London, Cassell, Petter, and Galpin.

We are glad to welcome these small volumes which fairly promise to fill a hitherto conspicuous gap in the library available for younger students of the New Testament. The distinction implied in the title will prevent us from looking for extensive notes or long disquisitions, while at the same time what is here given not only displays the result of the latest investigations and of impartial and critical study, but will also, we feel sure, be helpful to students even older than schoolboys, who want a lucid but not too lengthy commentary on the allusions and difficulties of the first two Gospels. The author is not unknown to English theological students, who are aware of the extent of his reading, and have learnt to expect, if sometimes fanciful, yet always clear and brilliant expositions from him. The tone of theology is that to which we are accustomed in Cambridge, a judicious and candid combination of liberalism with a necessary jealousy of innovation, an earnest spirit of enquiry wedded to a devout feeling of reverence. We miss in St. Matthew an introduction. Surely any work dealing with the first of the three Synoptists is incomplete without a sketch of the publican disciple, and the special characteristics of "the Jewish Gospel." In the introduction to St. Mark we note some valuable remarks on the relation of the first three Gospels, urging that the solution of the similarities and yet variations of the Synoptists lies in the supposition of a primal oral Gospel, which was subsequently reduced to writing by the three whose names stand at the head of the first three Gospels. The note on the Messianic interpretation of the words quoted in St. Matthew ii. 15, though by no means exhaustive, yet seems to adopt the right line of treating Old Testament Messianic passages, *i.e.*, allowing that their primary application was generally to the time in which they were written. On such theological points we can always trust Professor Plumptre, it is only in occasional strained illustrations and fanciful coincidences that he sometimes fails to carry us with him. We must not overlook the other aspect put before us in the introduction, *viz.*, that these books are meant to be "a help not only to the intellectual, but also to the spiritual life of students." The running commentary showing the chronological connection between the different events narrated, and the careful explanation of the teaching contained in the parables and miracles will, we think, ensure this. We look with interest for the other volumes promised.

D. S. G.

The Keble Autograph Birthday Book, with Floral Illustrations, by E. L. M. (London: Sampson Low, Marston and Co.)

To the many admirers of Keble this will be a most welcome book, while to the large class of outsiders it will be none the less welcome as a beautiful addition to the present list of Autograph Albums. It is superbly printed in red and black on thick toned paper, four days to each folio, and with each day being associated a verse from Keble. Indeed as a specimen of typography alone it is well worthy a prominent place in the drawing room. Its "Floral Illustrations" consist of twelve coloured plates of flowers. These are distinctly above the average of such productions, and though there is not a complete absence of the meaningless dots which are so often made to do duty for anthers, yet the figures are far more true to nature than nineteen out of twenty of such illustrations. The greens are, as usual, too green, but that is a fault from which even so pretentious a work as the new edition of *Sowerby* is not one whit more free, and therefore it can hardly be laid as a distinct charge at the door of the artist. Thus though it may not perfectly satisfy the eye of the botanist, it may without exaggeration be said that the season has produced few more beautiful Christmas books than the present one.

W. HILLHOUSE.

"Men of Mark" (Fourth Series. Sampson Low, Marston Searle and Rivington.)

This picture gallery of contemporary notabilities is now well-known to the public, and the appearance of a fourth series is a proof that it is as well appreciated. It does not fall short of the promise of its beginnings. The portraits are almost always spirited and life-like and the technical execution is faultless. We have never seen photographs which surpassed these in lustre, purity and artistic finish. The following are the celebrities included in the present volume. Those in italics are Cambridge men:

The Crown Prince of Germany.
Rt. Hon. R. A. Cross.
Bishop of Truro (Dr. Benson.)
Mr. W. G. Palgrave.
Dean Stanley.
Justice Mellor.
Dr. J. H. Gladstone.
Bishop of Durham (Dr. Lightfoot.)
Sir Samuel Baker.
Mr. E. Nicol, A.R.A.
Bishop of Ely (Dr. Woodford.)
Sir Fitz-Roy Edward Kelly.
Dr. Frankland.
Sir Charles Reed.
Mr. C. H. Spurgeon.
Justice James.
Bishop of Bath and Wells (Lord Arthur Hervey.)
Mr. E. J. Poynter, R.A.
His Excellency Kuo Sung-Tao (first Chinese ambassador to England.)
Right Hon. Lord Penzance.
Sir Philip Cunliffe Owen.
Mr. W. P. Frith, R.A.
Mr. H. M. Stanley.
Lord Augustus Loftus.
Mr. Walter W. Ouless, A.R.A.
Professor Huxley.
Sir Henry Manisty.
Mr. Birket Foster.
Justice Thesiger.
Mr. William Bowman.
Mr. Thomas Faed, R.A.
Sir Anthony Cleasby.
Mr. J. C. Hook, R.A.
Sir R. P. Collier.
The Earl of Carnarvon.
Mr. Thomas Hughes.
Dean Goulburn.

It is hard to make a selection from such an excellent collection. But those of Mr. Cross, the Bishop of Durham and Dean Stanley strike us as being particularly good.

We should advise our readers to secure the first number for next year which will contain a portrait of the *Earl of Beaconsfield.*

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THE UNIVERSITY PULPIT:

SUPPLEMENT TO

The Cambridge Review.

WEDNESDAY, DECEMBER 10, 1879.

December 7, 1879.

Second Hulsean Lecture, by the Rev. V. H. STANTON, M.A., Senior Dean of Trinity College, Hulsean Lecturer.

John iv., 26,—"I that speak unto thee am He."

In endeavouring last Sunday to set before you the significance of the belief that "Jesus is the Christ," I traced a true connection between the conception of the Person and Office of the Christ in the Early Church and that prevalent among the Jews, and yet a marvellous change. In the faith of Christians the original lineaments were preserved but glorified. The mission of the Divinely-sent King was believed to have vaster issues, His Kingdom to be more wide-reaching and enduring, His Majesty to be more Divine; while at the same time the manner of the appearing of Him who was recognised as the Christ gave a radically new view of the ways of God and of the true ends for human hope and labour, and was most fruitful in effects upon conduct. Both parts of this two-fold change sprang from the fact of the Messianic Hope having found its object in Jesus.

But now arises the supreme question,—How did One in many aspects of His work and character so unlikely, One who disappointed so many fond expectations, come to be selected for it? Those who believe in the Gospel narratives have an explanation which is abundantly adequate to account for this. The testimony of the Baptist and of the voice from heaven declared Him to be the Christ: His own marvellous works encouraged the belief; and His own express language claimed the title, in a sense not one whit less supernatural and glorious than that in which it was afterwards understood; and, finally, when the hopes of His followers seemed to be utterly extinguished by His death, they were revived—were enlarged and purified and invested with altogether new power—by His Resurreetion.

But what explanation is given by those who deny the truth of all these supernatural facts? As far as I have been able to discover in their writings, they do not really grapple with the problem; they glide over the difficulties which it seems to me it should have to persons approaching it from their point of view; they do not carefully ask themselves whether the causes which they assign were adequate to produce the known effects. And it is one of my chief desires to help to make it impossible for them to treat this most fundamental question so superficially and slightly as I think they do. Some explanation, however, they give. They admit that Jesus must Himself have claimed to be the Messiah. "That Jesus was persuaded that He was the Messiah," says Strauss, "and that He gave expression to this conviction stands firm as an incontestable fact. . That his disciples should have held to and proclaimed the dead Jesus as the Messiah cannot be understood, if he had not planted this conviction in them by definite declarations while he was still alive."* But they maintain that the sense in which He applied the title to Himself was a purely human one. Then, after the crucifixion, love for their lost Master and the intensity of the hopes which they had entertained and which they found it utterly insupportable to think could be utterly extinguished, would lead to the illusions of His having appeared to one and another, and soon to the belief in His resurrection, which (it is admitted) must from a very early time indeed have been universal in the Christian community. And that point having been once attained, this belief would thenceforward influence all Christian thought; it would seize upon every supernatural element in the conception of the Messiah as it existed among any of the Jews, and soon exalt Jesus into that Divine Being in whom the Church believes.

We see, then, that the explanations which would be given by the believing Christian and by the rationalist respectively, to account for the origin of the faith of the Church concerning the Messiahship of Jesus, to a certain extent resemble one another. The co-operation of two main causes would be alleged by each; namely, the claim by Jesus Himself before His death to be the Christ and the belief among His followers that He had risen. But whereas, according to the Christian believer Jesus claimed to be the Christ in the same sense in which the Church afterwards believed it of Him, and His resurrection also was a real fact; according to the rationalist, He put some lower meaning upon the title, and His resurrection was an illusion. It is with the nature of the claim by Jesus Himself to be the Messiah that we are concerned in these lectures; and, if I am not much mistaken, it is an enquiry which has a special importance at the present time. In the Apostolic age to those who believed they had seen Jesus after He had risen from the dead, or who had received the testimony of these eye-witnesses from their own lips, and felt, by direct knowledge of them, the power which faith in the resurrection could work, the assurance thus received made every other unnecessary, and the view of Him thus obtained at times seemed even to swallow up the image left by his earthly life. Though they had known Him after the flesh, yet henceforth they knew Him thus no more. But the weight of the several portions of the evidence may now be to some extent altered. There may be many minds to which the proof of the Divine Nature of Jesus founded upon His own word and character may be that which is most readily appreciated. And then, this being admitted, it will prepare the way for, and in turn be confirmed by the belief in His resurrection. His character and moral teaching are before us in the impression they made upon His disciples. Their great outlines at least are unquestioned. If it can be shewn that He certainly claimed prerogatives and majesty more than human, we can decide, as well now perhaps as could have been ever done, whether it was psychologically possible that in doing so He spoke as a fanatic, not to say a deceiver. If not, He was that which He claimed to be.

This mode of argument, to prove the Doctrine of our Lord's Person from His own language, is one with which you are doubtless all familiar. If there be any novelty in my plan, it is that I shall adhere rigorously to that portion of His claims for Himself which, without any general investigation into the authenticity of the New Testament writings, He can be (as I believe) convincingly shewn to have made.

Let us first examine the traces which rationalists think they discover in the Gospels, that Jesus did not mean anything supernatural by the name "the Christ." I will then proceed to give those broad reasons which appear to me to be conclusive on the subject.

The point on which their argument turns is the period of His life at which Jesus first claimed to be the Christ. They maintain that it was not till near the close of His career that He did so, when He had already by His life and teaching given it a new and reasonable meaning, and they even suppose that He was not Himself conscious that He had a right to the title at the commencement of His ministry. They draw their evidence to support this view from the Synoptic Evangelists. Now it is not of course pretended that the Synoptic Evangelists themselves knew and recognised this supposed fact. They describe the designation of Jesus to His Messiahship by the voice from Heaven at His baptism, heard and borne witness to by the Baptist; in the temptation in the wilderness which immediately followed, the first and third Gospels describe each temptation as turning upon the exercise of the inexpressibly lofty office and prerogatives of which that voice had spoken. Further the same two relate that when somewhat later St. John the Baptist sent to inquire of Him whether He was the Christ, Jesus returned a reply, which alluded to words of prophecy and which was plainly intended to lead him to infer that He was. All three give instances of possessed persons addressing Him as "the Son of God," and St. Matthew relates that after He came to the disciples in the storm on the lake, those that were in the boat worshipped Him and gave Him this name. Once more, St. Matthew gives instances of the title "Son of David" being applied to Him during the Ministry in Galilee, as by the two blind men whose cure he relates in the 9th chapter, and in the wondering question of the multitudes after the cure of the man who was blind and dumb, and by the Canaanitish woman.

* Leben Jesu, 2nd Edition., Part II, § 61.

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But it is said there are, nevertheless, indications in the Synoptic Gospels which betray a progress and development in the character and claims of Jesus that had become obscured in the Christian tradition. And they are contrasted on this head as well as on so many others, with the fourth Gospel, in which the character and claims of Jesus stand before us in their full height, the same and unchangeable from the first. The points insisted on are: (1) the proclamation like that of the Baptist with which according to them Jesus begins His ministry—"The kingdom of heaven is at hand." From these words we may, it is said, infer that He did not then regard Himself as standing in a more intimate relation than the Baptist to the Kingdom, the difference between them at most being that He proclaimed the approach of the Kingdom as a Gospel, whereas the Baptist had spoken chiefly of its terrors. (2) His checking the possessed when they accosted Him with Messianic titles. (3) St. Peter's great confession in the neighbourhood of Cæsarea Philippi just before the close of the Galilean ministry, the significance of which and of the special blessing which His Master pronounced on him for making it, would it is thought disappear entirely, if Jesus had already before claimed to be and been recognised as the Messiah. But let us see whether a satisfactory explanation of these incidents and expressions cannot be given, which will show them to be not inconsistent with the rest of the representation of the Synoptists and with that of St. John.

With regard to the first, observe that in the fuller form in which St. Mark gives that earliest proclamation by Jesus, a very remarkable phrase occurs, implying a far more precise consciousness of the nearness of the expected Divine Dispensation than any saying which is recorded of John the Baptist does. πεπλήρωται ὁ καιρός, Jesus begins, which may be correctly translated by the aid of the phrase used by St. Paul, "The 'fulness of the time' has come." But for the rest, it was impossible that Jesus should say more than that "The kingdom of heaven was *at hand*," before He had laid out the principles of that kingdom, or gathered round Him any disciples to be the nucleus of it. Indeed He used the same form of announcement even up to the time of His death, as the Gospel for this day witnesses. It cannot, therefore, be inferred from His so expressing Himself at this time that the full glory of His own personality and mission were not already present to His mind.

(2) As to His checking the open recognition which the possessed were disposed to give Him, it would be natural under any circumstances that He should shrink from receiving acknowledgment from such a quarter. But further, the carnal views prevalent as to the nature of the Messiah and His kingdom, and the feverish disposition to popular risings on the appearance of any national leader which is well known to have been especially characteristic of the people of Galilee at that time, supplied a strong reason for His repressing the growth of a popular impression that He was the Messiah. It is obvious how seriously any popular commotion based on false views as to what He had come to do, would have impeded and marred His work. And we may therefore most probably find in the necessity of watching against this, the chief motive for His silencing the possessed as well as for His stern command so frequently given to those whom He had healed, not to publish His fame abroad.

The cases of His more fully declaring Himself, which are furnished by the first five chapters of St. John (that is to say, by that portion of St. John's Gospel which is parallel in time with the narrative of the synoptists, up to that point where, near the close of the Galilean ministry, His narrative for a moment actually touches the course of theirs), may be easily explained consistently with the guiding principle which I have stated. They might perhaps even be called "exceptions which prove the rule" in the true sense of that loosely employed phrase, instances where the circumstances which dictated the rule were absent. They are, first, cases of His declaring or admitting Himself to be the Messiah to His disciples. It is evident that He might well be endeavouring to form this belief among them, and at the same time dread it among the multitude. Even His chief Apostles, it is true, to the end of His life, shared the low and mistaken hopes of their fellow-countrymen. Yet He could safely unfold Himself more fully to them, because He had them always under His eye so that He could stop at once any wrong steps which they might be disposed to take. Moreover they had at least a truer faith in Him, and knew that they ought to wait for Him to declare himself openly in the manner and at the time which He deemed best. But, again, we have the account of His making Himself known as the Messiah among the Samaritans. The Samaritans were so cut off from the general life of the Jewish people that there was no danger here of the kind which I have described as influencing his conduct among the Galileans. Nor, again, was there any such danger in the last case which I have to mention, that of His asserting His full dignity in His conflict with His enemies at Jerusalem. In doing so He endangered His life and gave rise to the machinations which eventually led to His Crucifixion, but He ran no risk of being the unwilling cause of an unhappy revolt against the Roman Power.

(3.) We come now to the incident of St. Peter's confession, upon which special stress is laid by those whose arguments we are examining. That incident is rightly viewed as marking one of the chief crises in the life of Jesus and in the progressive march of the narrative of the Evangelists. But into its significance we must not enter now, except in so far as is required by the objections which are founded upon it. Why, it is asked, should such a special blessing be pronounced upon St. Peter, if Andrew and Philip, as related by St. John in his 1st chapter, and the men in the ship, after the stilling of the storm, had equally recognised Jesus for what He was? And why should Jesus say that only by a spiritual revelation to his soul could Peter have attained to this knowledge, if Jesus had already before this declared it?

The time of the Confession and the manner of it, and the manner, too, in which Jesus had revealed Himself supply as it seems to me a sufficient answer to these objections. The most diverse opinions about Jesus had become rife; on all hands the greatest perplexity had been caused by His words and conduct; the most part even of His disciples were keenly disappointed with Him. Many went no more with Him. To say under such circumstances with the utmost seriousness and ardour of conviction "Thou art the Christ," meant infinitely more than when such words were uttered in the first glow of hope and enthusiasm, or under the influence of a sudden relief from the peril of the storm. And, further, we see that a true spiritual perception was necessary in order that Jesus might be recognised as the Christ, when we consider how many national prejudices were offended by the mode of His appearing and how much of the evidence which He offered to prove His claims was such as appealed to the heart alone.

The author of *Philo-Christus* has given a description of this incident which seems to me to give its significance on the whole so truly and which is at the same time so vivid, that I cannot refrain from quoting some portions of it.* "Lo, while we were still reporting this and that, touching the opinions of the common people, Jesus turned himself round and set His eyes full upon us who were sitting before Him, but most directly (as it seemed to me) upon Peter, who was face to face with Him; and he opened his mouth and said "But whom say ye that I am?" As He spake these words, he looked at us for an instant as if He could read our inmost hearts and as if He knew that we could not and would not deceive Him. Then He turned from us again, as though to leave us to our thoughts, because He would not constrain us, nor draw forth from us any word that was not our own; and so He remained gazing steadfastly on the rock and waiting for our answer, for as long, I suppose, as one would take to count ten very slowly. . . . . .

A few Sabbaths before we should have been very ready with an answer; for then all men said that Jesus was the Redeemer, the Christ; and we had often said the same thing. But now many stumbling-blocks lay in our path. The scribes and the pious and the learned, all save a very few, had rejected Jesus. The patriots had joined themselves to Him for a long time, but they too had cast Him off; yea and even the rest of the men of Galilee had been led away with them. The poor, as well as the rich, were now against us. In fine, none were now on our side except a few of the lowest of the people, sinners and tax-gatherers and the like. Besides all this, John himself, a prophet, and one whom Jesus had called the greatest of the prophets, even he seemed to have wavered in his faith in Jesus. . . . . .

We seemed in that instant to have been brought by the hand of the Lord into a place where two roads met, and we had to choose one of the two. And if we went by the one, behold we had against us not only Rome and Greece and the whole inhabited world, but also the princes of our own people, and the priests and the patriots and the traditions of our forefathers handed down through many hundreds of years, and the Law given unto us by God for which many generations of our countrymen had fought and died; yea, even Moses himself seemed to be as an adversary if we went by that road. But on the other road no one stood against us; only Jesus was not there. So the conclusion seemed to be that we had in that instant to choose between Jesus and all the world. . . . . .

Then Peter rose up. If it were possible to judge from their countenances some of the other disciples also were very nigh unto speaking; for their features were in a flux, dissolving in passion, and speech seemed welling upward through them, and the lips of John, the son of Zebedee, were trembling as if upon the brink of utterance. Notwithstanding, it was reserved for Simon Peter to set forth in words and to shape by the force of his soul the thoughts of John and all the rest. He, therefore, rose up and spake as I never heard man speak before, neither think I ever to hear man speak again, saying 'Thou art the Christ, the Son of the Living God.' . . . . .

Twice or thrice at least before I had heard words like unto these; when either the disciples or the multitude, marvelling at His mighty works, had hailed Jesus as the Son of God. Also many thousands of times have I heard the like confession in the worship of the Church. But never till this day, nor ever after, did I hear the words uttered in the same way. For there seemed to come forth from the mouth of Simon Peter no mere airy syllables, unsubstantial beatings of the wind, but a certain solid truth able as it were to be seen and touched, and not to be destroyed by force of man."

* *Philo-Christus*, pp. 257, &c.

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The arguments then to prove from the Synoptists that it was only late in His career that Jesus claimed to be the Christ are very far from convincing. Much more might be said on the subject of the testimony of the Gospel narratives. It cannot be completed without inquiring into the meaning of the title which Jesus is represented as having used of Himself far the most frequently of any—"the Son of Man." But this must be reserved for another lecture; for the questions connected with the use and purport of that name run up into the general subject of the Apocalyptic sayings and discourses in the Gospels, in which it is familiarly used, while it also occurs in a remarkable passage of the Book of Daniel and repeatedly in the later Jewish Apocalypses. But a word may be said now on the way in which even according to the Synoptists Jesus constantly made indirectly from the first the loftiest assumptions. It is impossible, for instance, to explain away the audacity of His settting His own new law, simply on His own authority, against the law given from God through Moses, as he does in the sermon on the mount,—"It was said to the ancients . . . but I say unto you." He acknowledges in the context of this passage and on divers occasions the divineness of the Old Law, but yet he offers one more perfect. For a Jew speaking to Jews no pretension could be greater. Again, He required that devotion to Himself and His work should override every other consideration, even sometimes moral duties which under ordinary circumstances were most binding. Again, His preaching about the Kingdom of God even as contained in those parables in which He does not speak of Himself as the Future Judge, when taken in connection with the rest of His teaching, was at least calculated to suggest that the coming of the kingdom was mysteriously connected with His Person.

Finally, it may be broadly said with regard to the language of the Evangelists, that there is not a trace in them of any endeavour on the part of Jesus to modify the title 'the Christ' before He assumes it, to shear either it or the conception of the kingdom of God of their supernatural glory. He teaches indeed both by His whole life and by making the most pointed predictions of His approaching sufferings that the Cross would be the way to the Crown. But this touches only the mode of His working; it does not make the royalty which the Crown betokens one whit less Divine. No, we simply see Him take the concept Christ without explanation, and force it into connection with the individual subject "Jesus of Nazareth," and then leave the one to work upon the other to such effect as was described last time. Inevitably their union gave rise to a new view altogether of human life, of morality. of true happiness for man, while inevitably also the conception of "the Christ," was itself exalted.

Thus far the testimony of the Gospels. And so we pass to those few and to my mind perfectly convincing considerations, which are independent of the question of the trusthworthiness of the Gospels, and rest upon the combined evidence of all the records and all the facts known to us about the beliefs of the Jews and the condition of the Church in the first age. First, would it have been practicable for Jesus, if He had wished it, so to evacuate the conception of the Christ of its original meaning, so to explain it away, as to make it suitable for a merely human prophet, even the greatest of the prophets, to assume it? Clearly "the Christ" must have meant something altogether distinct from a prophet. I wish our opponents would define what. I am convinced they would be sorely puzzled from their point of view to do so. And be it remembered, that empire over the hearts of men which Jesus has exercised for the past 18 centuries, and which may seem in some sort to justify his bearing the title to the minds of rationalistic critics, had not then become fact, and could not have been anticipated by any mere man.

But further consider this. If Jesus meant only to use the name the Christ in some purely human sense, He had not so far as we know a single true disciple, and certainly not any appreciable number of such, even in the apostolic age. For, as we saw last time, according to the conspiring testimony of every record which we possess, including what we know of the earliest form of heresay, a character altogether supernatural was from the first, and universally by every section of His followers, attributed to Jesus. So then, if Jesus meant only to make such a claim for Himself as modern rationalists suppose He did, He adopted a word which was utterly unsuited to His purpose, and which He might have foreseen must mislead, and also in fact He entirely failed to give a true impression. Surely we are justified in pronouncing this to be simply impossible.

And now I am in a position to bring my argument to a conclusion. The Scepticism of an older generation was content to dispose of the supernatural narrative of the Evangelists and the belief of the Church in Jesus as divine by the supposition of common fanacticism, and even of fraud, on the part of the followers of Jesus and even of the Lord Himself. But the majority of sceptics now try in some measure to appreciate the marvellous moral power of the faith of the first Christians, and more especially are jealous in their own way for the honour of the Master, though it is shewn in the endeavour to prove that He made no claim to be superhuman. The very suggestion of the possibility of intentional fraud would be indignantly reprobated. None but persons destitute of moral perceptions, with no touchstone in themselves to distinguish sincerity from insincerity, could ever have made it. It is felt also that no common kind of fanaticism in the apostles, not to say in Jesus Himself, will account for the origin of Christianity. There are none of the signs of common fanaticism. And, moreover, it argues a want of appreciation of the conditions on which alone any great movement of the spirits of men can take place, to dream of it as a main cause. And so theories are constructed to explain the genesis of the Christian faith by the general antecedent condition of thought on the one hand and the impression made by the personality of Jesus on the other. The prevailing thought acting upon the substratum of the Personality of Jesus—a Personality which was confessedly of transcendent moral greatness, but which remained both in itself and in all its working, strictly within the bounds of human nature—is supposed to have given us that story of the life, death, and resurrection of Jesus, which is so full of Divine glory. Further, I think it may be fairly said that in the progress of the sceptical criticism in Germany during this generation, the tendency has on the whole been to explain away less of the Gospel narrative as mythical. And certainly, just in proportion as it is felt that the historical evidence compels the acceptance of more and more of the narrative as fact, is more attributed to the wonderful and mysterious personality of Jesus.

Now I have sought to prove to you by the historical evidence upon which I have dwelt that Jesus claimed to be the Christ in a supernatural sense. I have endeavoured in my own mind to test that evidence as one would the rope or the plank to which one was going to entrust one's life, and it appears to me to be irrefutable. And if so, if Jesus did indeed make such a claim for Himself, I throw myself on that reverence which is manifested even by sceptics for the holiness and sincerity of Jesus, and demand that His claim shall be accepted on the ground of His own word.

The belief that is thus established may be vague, but even in itself it is of tremendous importance. And, moreover, I find myself placed by it in a new position with regard to the credibility of what is in other ways supernatural in the accounts of his life, such as the miracles which He performed and His resurrection, and also with regard to His fuller declarations concerning His own two-fold nature. If His was so unique a personality as is implied in His being the Christ, I can find no difficulty, such as the strong evidence for the truth of the New Testament writings will not overcome, in believing other things about Him which transcend the laws of ordinary human experience.

But if I speak to any who have hitherto doubted of the supernatural character of Christianity, I do not desire to hurry them on unduly to those fuller truths. Rather I would have them fix their thoughts upon that fundamental point, that point, as it seems to me, so easily capable of being certainly proved, upon which I have been insisting. I would nsk them to examine the evidence candidly, and if it should lead them to the conclusion that Jesus was indeed the Lord's Christ, who came forth from God to give us the knowledge of Him, to redeem us from our sin, and to be our Leader and King, then to hear and obey Him.

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MORAL SCIENCES TRIPOS, 1879.

F. W. Maitland
J. Ward
T. Fowler
J. N. Keynes
Examiners.

Class 1.		Class 2.		Class 3.	
Bellars	Trin.	Ds. Herford	Trin.	Green	King's
Caldecott	Joh.			Bealby }	Corpus
Scrutton	Trin.			Kennedy }	Trin.
				Wilkinson, C. G.	Joh

Excused the General Examination.
Walter Trin. Hall.

William Bellars, entered the University as a Non-Collegiate student, and in 1879 gained the scholarship in Moral Sciences at Trinity College. He took a first class in the College May examination, 1879.

Alfred Caldecott, educated at the King's School, Chester; B.A. London, 1873, Gold Medalist in Philosophy, and Gerstenberg Prizeman in Political Economy, M.A. 1879, Scholar of St. John's College, 1879. Mr. Caldecott has been an active member of Union Committees. He is brother of Mr. R. Caldecott, illustrator of Washington Irving.

Thomas Edward Scrutton, educated at Mill Hill School, entered at Trinity College, where he gained the Moral Sciences Scholarship in 1877, gained the Whewell Scholarship of International Law in 1879, also in the same year a Scholarship at the Temple. B.A. London, 1875, fifth in Honours in Mental and Moral Science, M.A. 1878. Has taken a first class in each of his College May Examinations. Mr. Scrutton was Vice President of the Union in the last May Term, and is a prominent member of the University Bicycle Club.

Charles Harold Herford, B.A., educated at Owens College, Manchester, B.A. London 1875, third in Honours in Mental and Moral Science; entered at Trinity College in 1875, obtained a first class in each of his College May Examinations, took the Essay Prize in 1877 and 1878, and a Greek Testament Prize in 1878; bracketted 8th Classic in 1879.

SECOND SPECIAL EXAMINATION IN THEOLOGY. MICHAELMAS TERM, 1879.

CLASS I.

Tindall Jesus.

CLASS II.

Dodd	Jesus.	Page	
Nightingale	Corpus.	Williams, H. P.	Christ's.

CLASS III.

Badger	Corpus.	Montgomery, C. G.	Emm.
Bomford	Emm.	Orde-Powlett, Hon. A.	Trinity.
Bowers	John's	Peskett	Magd.
Bulstrode, P. G.	Emm.	Phillips	Jesus.
Farrar	Queens'	Raffles	Clare.
Hall	Emm.	Taylor, C. J.	Caius.
Heathcote	Emm.	Tongue	
Hoare	Trinity.	Webb	Christ's
Horley	Emm.	Wheeler, W. N. C.	King's.
Kershaw	Trinity.	Whistler, A. J.	Emm.
Lea, W. P.	John's	Whistler, F.	Emm.
Luxton, B. W.	Peter's	Williamson	Magd.

Ægrotant.

Cook Pembroke.
Manning Trinity.

Charles Herman Prior, M.A., Pembroke College
Annesley William Streane, M.A., Corpus Christi College.
Charles William Edmund Body, M.A., St. John's College.
} Examiners.

December 9th, 1879.

GENERAL EXAMINATION. MICHAELMAS TERM, 1879.

Examiners:

James Porter, M.A., Peterhouse.
Frederick Charles Wace, M.A., St. John's College.
Charles Edward Graves, M.A., St. John's College.
Arthur Wright, M.A., Queens' College.

CLASS I.

Beeforth	Sidney.	Livett	Joh.
Byrom	Trin.	Maggs	
Clarke, J. G.	Caius.	Maul	Clare.
Ginsburg	Cath.	Payne	Joh.
Gray	Corpus.	Powell	Joh.
Guinness	Trin.	Schloss	Trin.
Hamilton	Trin.	Stewart	Trin.
Haviland	Trin.	Taylor	Corpus.
Haynes	Queens'	Tovey	Trin.
Hoyle	Pet.	Whitehead, J. H.	Joh.
Husband	Christ's.		

CLASS II.

Bell	Clare.	Ilderton	Pet.
Beverley	Joh.	Leakey	Corpus.
Brooksbank, E. C.	Trin. H.	Mace	Down.
Butler, C. P. R.	Trin.	Penny	Joh.
Cassels	Joh.	Reynolds	Emm.
Chamberlain	Christ's.	Whitbread	Trin.
Craig	Joh.	Whitcombe	
Harvey	Trin.		

CLASS III

Barrett	Joh.	Jones, T. H.	Trin.
Bevan	Joh.	Lee, H. W.	
Bishop	Trin. H.	Leigh	Joh.
Bryant	Trin.	Low	Trin.
Carlyon	Jesus.	Miller, H.	Jesus.
Carter	Trin.	Reed, P.	Trin.
Crawhall	Clare.	Royle	Trin.
Curnock		Russell, T.	Joh.
Fenwick	Caius.	Sleman	
Goodwin	Joh.	Soady	Clare.
Hutchinson	Trin.	Wilson, R. V.	Jesus.
James	Caius.	Young	Corpus.

CLASS IV.

Agnew	Joh.	Morgan, H. K.	Caius.
Allen, W.	Joh.	Nundy	Sidney.
Bishop	Cath.	Poggi	Jesus.
Boughton-Leigh, C. E.	Trin.	Power, F. J.	Trin. H.
Boyson	Trin.	Prance	Joh.
Bratton	Caius.	Price	Down.
Bristowe	Trin. H.	Robertson	Magd.
Brodie	Trin. H.	Rotton	Caius.
Bulstrode, H. T.	Emman.	Schank	Jesus.
Carr	Trin. H.	Scott	Jesus.
Cory	Pemb.	Sinclair	Pet.
Courthope-Munroe	Trin. H.	Smith, A. F.	Down.
Dumbleton	Pet.	Stuart, A.	Trin.
Harston	Clare.	Tindall	Corpus.
Hayley	Caius.	Trollope, W. H.	Trin.
Hemsworth	Jesus.	Tute	Joh.
Hicks	Caius.	Waldegrave	Trin.
Holcroft	Joh.	Walton	Christ's.
Howard	Joh.	Warburton	Jesus,
Hughes	Caius.	Warlow	Queens'.
Ives	Jesus.	Watson, J.	Joh.
Jalland	Joh.	White, J. H. L.	Trin.
Jee	Trin.	Whitfeld	Trin.
Jones, J. R.	Joh.	Wilson, W. S. S.	Jesus.
Jones	Sidney.	Withers	Caius.
Kennedy	Joh.	Wood, C. H.	Joh.
Manners	Pemb.	Woodgate	Jesus.
Mason	Caius.	Wortley	Caius.
Mercer	Trin.		

Ægrotant.

Armstrong	Joh.	Peek	Joh.
Kingsley	Clare.	Price, A. D.	Joh.

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The Cambridge Review:

A JOURNAL OF UNIVERSITY LIFE AND THOUGHT.

No. 10.] WEDNESDAY, FEBRUARY 4, 1880. [Price Sixpence.

SUMMARY OF NEWS.

At the end of last term the University Commissioners published their draft statutes, making several important concessions, including the appointment of a reader in History, and the abandonment of the attempt to convert Caius into a Medical College, by assigning to it two professors connected with that branch of science. The discussion of the scheme has been very active, and besides minor petitions, two important declarations have been largely signed. The chief difference is on the point whether the sum claimed from the colleges is excessive: but on many other important questions all parties seem agreed, and especially that far greater help should be given towards the formation and maintenance of museums and laboratories, and that the system of fixed uniform payments to the readers is not satisfactory. Where the petitioners are agreed the Commissioners can scarcely refuse to give way.

The second set of Tripos lists have been published, and the great majority of the Questionists were admitted to their degrees on Saturday last. In three years time hardly a degree will be taken on the last Saturday in January, and the date which has always been the most important in the academic year, will have lost so much of its glory as it now retains.

In the younger Triposes, the Examiners have shewn their intention to maintain a high honours' standard. No first classes have been awarded to men in the History Tripos, two only in Theology; whilst in Law a large proportion of candidates have been refused any honours at all.

In the Mathematical Tripos the classes appear in very symmetrical form, with 33 men in each; and the brackets are not so many or so extensive as they have sometimes been, no bracket appearing till the tenth place. The papers set during the first three days were unusually easy.

The Natural Science Examiners have this year been able to award marks of distinction, the classes being in alphabetical order. The value of these marks is however rendered somewhat difficult to estimate, through the mutability of the examining body, and the difficulty of fixing any definite standard in subjects so varied as are those included in this Tripos.

The great feature, however, of these examinations has been the success of the women-candidates, examined by courtesy at the same time. A first class in Moral Sciences, and the only two awarded in History, are no small triumphs for the adherents of Newnham Hall, whilst the elder institution at Girton may point with perhaps no less satisfaction to the position of eighth wrangler (bracketed) obtained by their representative, as taken against severe competition, in a subject in which women have many disadvantages, and after satisfying the other requirements of a University course. Probably the discussion aroused by these events will place the examination of women on a different footing. The spectacle of University examiners admitting persons, not properly qualified to take part, unofficially in the Triposes is already sufficiently strange: and the friends of the higher education of women must shortly either obtain a recognition of their claims, or risk the position they occupy at present. It is, however, unlikely that they will make any demand for degrees; a certificate of having passed the necessary examinations would be equally useful, and excite less comment: and the lucky holders would, we imagine, have a right to use the title "Dominæ" since the corresponding masculine is already awarded by the Examiners, without the help of the Vice-Chancellor.

Artists frequently complain that few people think more than a few minutes inspection necessary to judge of a picture which embodies the conceptions of years. The answerers of examination papers might make the same complaint, not without some reason. The examiners in the 'Locals' receive papers by the pound, and look them over by the hundred, and few would care to confess that they could not get through their sixty papers to the hour. These papers however are very short, and perhaps hardly average more than two sheets. The Little-Go examiners performed last term a feat far more difficult. There were about 700 candidates, yet the list appeared on the second day after the last paper was set. This must have involved some of the examiners in very severe work: yet we do not hear that any of the appeals which have been made by the disappointed to their tutors, and even to the Vice-Chancellor himself, have discovered any error. At the same time there seems to be a general impression that the papers have become harder of late, and certainly the first classes are rapidly diminishing in numbers. The cause of the "Extra Subjects" men has been taken up by Mr. Munro, with no little success.

Several old Cambridge men have been elected to Professorships at Sir Josiah Mason's College, Birmingham: Mr. J. H. Poynting, M.A., of Trinity, Professor of Physics, Mr. T. W. Bridge, M.A., Trinity, Professor of Biology, and Mr. M. Hill, B.A., of St. Peter's, Professor of Mathematics. Mr. J. E. A. Steggall, B.A., of Trinity College, has been elected to the Mathematical Chair at the Victoria University.

We are glad to see that the University Musical Society intends to give another series of popular concerts, of which part will take place early in the May term. A quartett concert is also announced for March 11th, in which Messrs Joachim, Ries, Zerbini, and Hausmann will take part.

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THE MATHEMATICAL TRIPOS.

I propose to collect here a few jottings I have at different times made about the gradual development of the Mathematical Tripos. My subject is probably not attractive except to mathematicians, but although I cannot throw it into a more interesting form, I still hope that a rough sketch of the history of our leading Tripos—dry though such a record of mere dates and changes must necessarily be—may serve to bring more vividly before my readers the University life of our predecessors here, and the manner in which our present system of examinations has gradually grown up. I must however first describe the method of obtaining a degree in use before the introduction of the Senate House examination.

Examinations, as we know them, formed no part of a University course in the Middle Ages: that system ended however in England with the Tudor dynasty, and I am not concerned in this article with the pre-reformation period. At Cambridge the constitution of the University was re-modelled, and all the College Statutes were revised at the end of the sixteenth century; and most of the statutes then made remained unchanged up to the present reign. The provisions inserted in them as to the exercises for degrees were elaborate and minute, but in spite of most stringent penalties to enforce their performance many were constantly neglected. The general disorder of the country seems to have affected the Universities, and a great deal was left to the discretion of the Proctors and Moderators at the particular time: in some years they required from candidates a strict performance of the letter of the law, while in others (*e.g.* 1674) they would accept a deposit as caution money for the performance of the proper exercises, and take its subsequent forfeit as a sufficient fulfilment of the statutes.

So things remained till about a hundred and fifty years ago, when the system was changed from a cause which no one could have foreseen. The University Library contained at that time less than fifteen thousand volumes, and was housed in the part of the Library buildings which forms the present entrance, while what is now known as the catalogue room was then the Senate House. When therefore George I. in 1710 presented the University with thirty thousand additional books and manuscripts, there was no suitable place in which they could be arranged; and it was accordingly decided to build a new Senate House, and use the old one as part of the Library. The new building was more than twenty years in course of construction, and during that interval the University authorities, already deprived of the free use of the old Senate House, found it impossible to compel the performance of all the exercises required from candidates for degrees. Many thus fell into complete disuse, while others were replaced by mere formal ceremonies, most of which became but little creditable to the learning or wit either of the candidates or of the University which permitted them.

These formal exercises or disputes continued to remain a necessary part of the University course, and actually existed as historical survivals down to about forty years ago. One or two instances will show better than anything else how useless and undignified they had become. Here, for example, is the whole of the Lenten disputation as performed by a candidate called Hogg (who apparently only took a "poll" degree) in 1806. The moderator was supposed to begin the "dispute" by proposing a subject for discussion—the more personal or witty, the better. A Johnian M.A., who was acting for the moderator on that occasion, accordingly commenced with the remark *Tu es porcus*; to which he received the reply *Sed non e grege porcorum.** A very common discussion, if the moderator was unable to think of any remark which he was pleased to consider facetious, was to ask *Quid est nomen?* to which the answer usually given was *Nescio*. We have no record of the exact way in which these exercises were performed at the beginning of the last century, but they were probably not very unlike those given above; and we know that in the opinion of the most thoughtful residents of that time, or rather later, they had already ceased to serve any useful purpose. At the opening of the new Senate House efforts were made to remedy these abuses, but the only University exercise which was really revived (otherwise than as a mere ceremony) was the keeping of acts; and it was from the attempts to make them more efficient as a means of classifying the candidates for degrees that our present system of examinations is derived.

At that time, that is somewhere about 1730, the method of obtaining a degree was shortly as follows:—Every student (except *harry-sophs, i.e.* those who intended to proceed in civil law, and fellow commoners) had, in addition to certain formal exercises such as the Lenten disputations described above, to keep one or more *acts* or *opponencies* in his third year of residence. The moderators, from the list of candidates sent to them by the Colleges tutors, selected the name of one man for every day during Lent Term (except Saturdays) to keep an act. The one so chosen, thenceforward called the *act* or *respondent*, had a fortnight's notice; and it was his duty immediately to propose three subjects or theses which he offered to defend in public against all comers. The Moderators then fixed on three other candidates to oppose him, or as it was technically termed to keep their opponencies. I may give as a fair illustration of the kind of questions chosen those actually proposed on one occasion about fifty years later (viz. on Feb. 20th, 1784,) by an undergraduate called Sewell, and opposed by Watson, Lax, and Riley. These were "Questiones sunt: (1) Solis Parallaxis ope Veneris intra Solem conspiciendae a methodo Halleii recte determinari potest. (2) Recte statuit Newtonus in tertia sua Sectione libri primi. (3) Diversis sensibus non ingrediuntur Ideae communes." Lists of favourite subjects, with lines of argument *pro* and *con*, were made up and handed down as precious treasures from one generation of undergraduates to another: and one such collection, but of rather a later date, has been preserved, and is now in the Library at Caius College. It may be noticed that two of the above subjects were mathematical and one philosophical, and this was usually the case. In earlier times all three subjects had been philosophical, but the importance of Newton's discoveries had directed general attention to mathematics: and in 1710, Laughton, the most celebrated "coach" of his day, induced one of his pupils to keep a mathematical act, while in 1750 it was decided that it was possible to propose mathematical subjects only. The discussions were carried on in Latin, and it was no doubt partly in consequence of the very slight knowledge of that language that was necessary to explain a mathematical argument, and partly in consequence of the great difficulty of refuting a mathematical proposition, that candidates preferred if possible to keep their acts in that subject. The presiding examiner acted as umpire, criticized the arguments, and concluded them† by awarding praise or blame as the case required. The disputations were well attended by both Dons and undergraduates, and seem to have been really efficient in bringing out the best men, and to have had a good effect on all concerned, though no doubt they would have been more so had the language been changed to English, as was several times proposed.

The form in which they were carried out required a

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knowledge of formal logic, and (at least) a smattering of conversational Latin; and even down to their abolition in 1839, although no longer determining a man's final place in the Tripos, yet the publicity of the discussion ensured the most thorough preparation on the subjects chosen. This was the more necessary as the respondent had to answer off-hand any objection from any source, or any apparent argument however fallacious, which the opponent (in general previously prompted by his tutor) might bring against his thesis. The late Prof. De Morgan repeatedly remarked that the keeping of his own acts in 1826 was the greatest strain of thought he ever had to endure—no slight testimony to their thoroughness. Each of the best men had to keep two acts and six opponencies, so that the labour involved was considerable.

Up to 1752 the successful candidates were divided into three classes: viz., (1) The Wranglers and Senior Optimes. (2) The Junior Optimes who had passed respectably but had not distinguished themselves and (3) οἱ πολλοί, or the Poll-men. The first class received their degrees on Ash Wednesday, taking seniority in their order on the list: the two other classes received their degrees a few days later. In 1753 the first class was subdivided into Wranglers and Senior Optimes, and, with the exception that the Poll-men have since 1840 had a separate examination of their own, that division is still kept.

The want of proper accommodation during the erection of the new Senate House caused considerable laxness in carrying out these discussions, but as soon as the new building was finished the University made a serious effort to reintroduce order into the system. The impressions gathered from the acts and opponencies, which were carried on in the schools, were necessarily rather vague; and it was to correct them that the Senate House examination was introduced. At first it probably consisted only of a few *viva voce* questions addressed by the Proctors and Moderators in the week after the schools, to those candidates about whose merits and abilities some doubt was felt: but its advantages were so patent that within ten or twelve years it had become systematized into a regular examination, to which all questionists were liable, although technically it was still regarded as only supplementary to the exercises in the schools. From the beginning it was conducted in English, and accurate lists were made of the order of merit of the candidates; two advantages which ensured its ultimate triumph. We shall appreciate this latter fact more when we remember that until then the Tripos lists were settled according to the personal likes or fancies of the Proctors and Moderators, though public opinion required some regard to be paid to the merits of the candidates. Thus in 1680 Bentley came out third Wrangler, but was put down as sixth in the formal list published by the University. A relic of the old power of the proctors continued to exist till 1827 (though it was not exercised after 1797) in the right reserved to each Proctor and Moderator, and to the Vice-Chancellor, to place one candidate any where he liked in the final list. The names however of those who received these honorary degrees—Honorary Senior Optimes as they were called—were known to their contemporaries; and from 1747, since when the final lists have been printed, their names have been specially marked in the lists kept by the University, so that by erasing them the correct order of merit can be ascertained. The lists published in the calendars begin therefore with that date, and in the issues for all years subsequent to 1799 the names of the Honorary Senior Optimes have been omitted.

The Senate House examination thus had its origin about 1730, but its existence and development were for a long time so closely connected with the method of obtaining a degree previously in use, that some knowledge of the latter is essential to any one who would understand the history of the former. It is for this reason that I have here tried to explain what "the schools" were—themselves a survival from the mediæval exercises.

W. W. R. B.

* This dispute is interesting not only as showing the want of dignity which characterized many University exercises at that time, but also proving that the name still occasionally given to the members of our foremost Colleges was in common use a century ago. It also occurs in the formal documents of the University in 1701.

† The usual compliment for a brilliant argument was *optime quidem*, from which our word "optime" is derived. The Latin of the Moderator was often as barbarous as that of the disputants. One instance will suffice:—Farish, the Moderator in 1783, on seeing a stray dog in the Senate House, and not having the advantage of a grammar by his side, was reduced to exclaim *Verte canem ex.*

THE VALUE OF SHOP.

In a recent number of the *Review* there appeared an article with which most Cambridge men probably agree, so far at least as concerns the facts with which it deals. It was the contention of that article that party spirit is less conspicuous at Cambridge than it is at many other places, and especially than it is at Oxford. This is most likely true. Political Clubs and Associations do not in fact flourish among us. We are accustomed to the phenomenon of men taking a keen interest and a leading part in political discussion, who would be themselves puzzled to say to which of the existing parties of the State they belong. We are never surprised at finding the ardent Radical of one week declaring himself a staunch Conservative the week after. Perhaps it would hardly be an exaggeration to say that a suspension of judgment is the common attitude among us on political questions, and that it is rather a surprise to hear the unembarrassed tirade of a genuine Jingo, or the enthusiastic declaration of an earnest Liberal. We are diffident, questioning, argumentative: we like to hear the other side, and we delight in a compromise: or if we do maintain a political ideal it is commonly an ideal so extreme and so visionary in its nature as to defy party organisation and to render party cohesion impossible.

The ordinary results of party spirit are not less conspicuously absent in Church matters. It is by the widespread beneficence common to all rather than by the noisy and passionate discussion of points of doctrine and ritual, that we are reminded of the presence in Cambridge of sincere adherents to the various groups of thinkers on such matters.

Some of the advantages which result to Cambridge education from the critical and unbiassed temperament common among us, are ably set forth in the article already alluded to, and need not be further described. It is to the dangers inseparable from those advantages that we would now call attention. Is his a common character who can devote useful and continuous thought to questions which he views without passion, and on which he acknowledges no party authority? Does it not require more than ordinary intellectual enterprise to embark on political speculations alone, friendless and unaided, not seeking an end comprehended and foreseen, but doubting where the true end may be? If the more gifted under such circumstances escape the danger of being entrapped into views lower and less genuine than those to which their own thought might lead them, do not many of the less gifted lose the chance of being raised to an elevation, which is perhaps not absolutely sublime, but to which

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their own enterprise and their own powers would not have led them. Party organisation makes it more easy to take an interest in the matter about which the parties are divided. A party creed often embraces ideas that are the outcome of the lifetime of a wise man. Even mechanical adherence to such a creed is better than the absence of beliefs, or of the wish for belief on the subject matter of it. We do not deny that the lack of party feeling and of party enthusiasm at Cambridge have their origin in a love of reason and justice: we only say that it may sometimes be negatively the cause of cynical indifference or absolute intellectual idleness.

We would not on this account sacrifice our peculiar position. We do not wish to see ourselves assimilated to Oxford or to the outer world in respect of the extent of partisanship. We hope still to see the beneficial results of thought and discussion that know no narrow bounds and artificial channels. But it may be worth while to dwell on a particular corrective to the tendency towards apathy and stagnation of mind, which may result from our impartiality. This corrective is the love of learning. It is because the pure love of learning on its own account has never declined here, that Cambridge has occupied a high position and exercised a mighty influence in England, although her great thinkers have eschewed factions, and the battle cry of parties has not been fiercely echoed within her precincts. There has always been keen intellectual activity. Enterprising minds have found sympathizers without submitting to the common yoke of party opinion. At the present time, in the everyday social life at Cambridge: among the same undergraduates whose freedom from partisanship we have already noted: does this general love of learning on its own account, quite apart from tripodial considerations, exist as strongly as ever? That is necessarily an important question: and doubly important because, should we ever lose our genuine intellectual activity, there will be no artificial supply of party excitement to save us from apathy and indifference.

There is a particular symptom in ordinary Undergraduate Society which leads us to emphasize this question. A complaint is sometimes made against undergraduates of being too much addicted to what is called "shop." For our part we feel inclined to make an exactly opposite accusation. The persons we blame are rather those who cry out Shop! Shop! and thereby limit the expansion of intellectual activity and discussion precisely in that direction where it might most fruitfully expand. It seems strange to us that men whose main object is the pursuit of some particular study should generally avoid the discussion of that study in their leisure hours. Our experience may be unusual in this respect: but can our readers say that they often hear questions of classical or scholastic interest discussed by scholars: mathematical problems publicly posed by mathematicians: scientific or legal difficulties enlarged upon by students of science or law? To say that a man rejoices in absolutely escaping from his particular studies during his leisure hours, is, when we remember the amount of leisure which most undergraduates allow themselves, as much as to say that every man finds his regular studies burdensome and tedious, and is only reconciled to them by the hope of a brilliant success in the Tripos. It is not less fallacious to answer that no man ought to inflict his particular subject on outsiders. Everything possessing real interest can easily be made interesting to educated people: and if a man is forbidden to discuss the only topics for the discussion of which he is specially fitted, he is condemned to be perpetually common-place.

De Quincey tells us that when he made his first appearance at a public school, he found the boys spending an hour of their playtime in discussing a work of Grotius and that he established himself on a firm footing of popularity by the soundness and originality of the views which he unhesitatingly propounded. Now, popularity is more easily gained by a rigid abstention from shop: that is from everything that is not familiar to all, and easily understood. The talking of good shop in popular language is the best preservative against intellectual laziness; nor are models lacking. Boating shop is reduced to a science: football shop is commonly full and accurate: the really valuable shop of music and high art does not hide its head in the presence of outsiders. Let them whose particular pursuits are more dignified or more recondite than some of these, take courage by such examples.

J. X.

FARMING IN IOWA.

Not a little interest has been aroused by last Term's visit to us of one of our old friends, the Closes, who have found a road to fortune beyond the sea, and who desire to give a helping hand to any of us who will cast in their lot with them. Their claim is that they have found a spot of earth, where with but a small capital any man, who is fairly diligent and business-like, may make a handsome income in a manner far from unattractive to the majority of healthy Englishmen. And their effort is to create around themselves a prosperous and agreeable colony of persons having English sympathies and habits.

Undoubtedly at first sight there is something bold and anomalous in the idea of promoting an emigration scheme at our ancient seat of learning; but reflection will persuade most of us that the supply of a great want is aimed at, and that in so far as any relief is afforded to the present dead-lock among candidates for a livelihood, a very substantial benefit will have been realized. It is to be feared that the proportion of our undergraduates, who through special bent or private advantages are enabled to fix definitely upon their future professions before taking their degrees, is not a large one. In many cases the University career is practically only a procrastination—doubtless not altogether without benefit—of the time when the critical question must be faced and finally decided. And it must be confessed that the attainment of the B.A. degree does not always render the arrival at a decision a much easier process than it would have been three years before. In what profession can a man hope by his unaided efforts to gain a competence, such as he could venture to marry upon, before the age of thirty? Small blame can be attached to those who hover in perplexity before they make their plunge into this or that quarter of the wide unresting struggle. One cannot but believe that to many men in this position the opportunities presented by the brothers Close may come as a veritable God-send.

The capital required is small enough to be obtainable by most men able to come to the University, and certainly would not be sufficient to place a man in a good English business. The obvious reason for so small a need of capital for farming in North-West Iowa is the present extreme cheapness of the land, a cheapness which cannot in the nature of things long continue. Twelve years ago the land wholly consisted of rolling prairie intersected by streams, with here and there a strip of forest growing along a river "bottom." The Red Indian rendered the neighbourhood such as even an English estate-agent would not have ventured to describe as either eligible or desirable. Now, railroads so completely serve the district, that it is not easy to find a place more than twenty miles distant from the nearest station; and by these railroads Chicago, the greatest agricultural market of the world, is reached in about twenty hours. Churches and schools abound in

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even greater proportion to the population than in England. American journalists may justly apply to the transformation their own created epithet "phenominal." There are hundreds of thousands of acres still untilled, but, now that the industry of scalping is extinct, and the tomahawk has not been buried but entirely banished without having been succeeded by the bowie knife and deringer, it is likely that in no great number of years the land may be fairly generally brought under cultivation. For those who go out now, the fair prospect painted by the brothers Close certainly seems likely to be realized.

Curiously enough, the Closes make an offer of another kind, which is capable of attracting those also of our body who are not likely to betake themselves to another country. The prosperity of Iowa may be substantially enjoyed by residents in England willing to invest a moderate sum through the medium of the Closes, who undertake to lay out the money in the purchase of lands, for the management of which they make themselves responsible. Thus a way is opened for fellows of Colleges to compensate for possible diminution of the revenues from English lands, upon which they are dependent. Some, and among them a sprinkling of College bursars, have not been behindhand in availing themselves of the advantage offered. Much as we may regret the utter inability of our own country to provide our daily food, we may gain some consolation in the knowledge that Englishmen can take a part in, and get some profit from the providing of our food from other lands.

A. P. HUMPHRY.

TRIPODIC REFLECTIONS.

That it is a terrible thing to think that the examiners will judge of what one knows by what one has written in answer to questions.

That if the examiners know the answers to all the questions they set, they know a great deal more than is good for them.

That to distribute "General" papers to Tripos candidates is adding insult to injury.

That certain distinguished philosophers, historians, and jurists of the present day would be quite justified in instituting actions for defamation of character grounded onanswers given to questions with regard to their opinions in particular points.

That a candidate who comes into the "Special" examination with a white camelia in his button hole, possesses an unusually constituted mind. That while most candidates are men whom "Melancholy *marketh* for her own," a good many complain that melancholy—or anyone else does *not* mark them for her own or for anything else.

That when the Tripos is over one doesn't know what to do with oneself.

Question of probabilities. If lady candidates are in for the Tripos, and one is bracketted with one of them, to find the chance that the temporary bracket will become permanent.

Question of definition. Assuming that one is elected to a fellowship before the bracket becomes permanent, will loss of fellowship by compulsory vacation be counterbalanced by gain of fellowship through permanency of bracket?

That the coming Senior generally believes himself to have got a second class.

That the chronology of creation is the main thing that occupies one's mind during a Tripos;—"And the evening and the morning were the fifth day."

That it is a strong temptation to go down to the Senate House as it were automatically on the morning after the Tripos, and commence writing as St. Mary's strikes nine.

That the whole race of examiners are fiends in human form.

MISOTRIPOS.

Mr. John Locke, Q.C., M.P., died on Wednesday in the seventy-fifth year of his age. He was educated at Dulwich College, and at Trinity College, Cambridge, and was called to the bar at the Inner Temple in 1838. He was made a Q.C. in 1857, and in 1861 he was appointed recorder of Brighton. He unsuccessfully contested Hastings in the Liberal interest in 1852; and in April, 1857, he was elected for Southwark, which constituency he represented until his death. He was also a bencher of the Inner Temple.—*Pall Mall Gazette.*

THE TRIPOS LISTS.

MATHEMATICAL TRIPOS, 1880.

Moderators: ERNEST TEMPERLEY, M.A., Queens' College. JAMES RENDEL HARRIS, M.A., Clare College.

Examiners: RICHARD PENDLEBURY, M.A., St. John's College. WILLIAM BURNSIDE, M.A., Pembroke College.

Additional Examiner: WILLIAM DAVIDSON NIVEN, M.A., College Trinity.

*** In all cases of equality the names are bracketed.

WRANGLERS.

Ds	LARMOR	Joh.		Long	Joh.
2	Thomson	Trin.		Tuck	King's.
3	Allcock	Emm.	20	Crosskey	Trin. H.
4	Cox	Trin.		Olley	Pet.
5	Mackenzie	Emm.		Somerville	Trin.
6	McIntosh	Queens'.	23	Woodcock	Christ's.
7	Welsford	Caius.		Hawthorn	Pemb.
8	Johnson	Trin.		Willis	Down.
9	Maclean	King's.	26	Dove	Christ's.
	Harrison	King's.		Barber	Caius.
	Watt	Jesus.		Johns	Queens'.
12	Whitfeld	Trin.	29	Tyrer	Cath.
13	Vaughan	Christ's.	30	Senior	Cath.
	Goggs	Christ's.		Adams	Joh.
	Haigh	Christ's.		Noaks	Emm
	Daldy	Pemb.	33	Wrigley	Joh.
	Whitby	Christ's.			

SENIOR OPTIMES.

Ds	Morton	Joh.		Scott	King's.
35	Whitaker	Trin.		Stone, J. M.	Joh.
36	Searle	Cath.		Torr	Trin.
37	Adamson	Emm.		Young	Corp.
	Bagott	Queen's.		Chevallier	King's.
	Bennett	Sidney.		Marshall	Trin.
	Blaine	Trin.		Schacht	Trin.
	De Hart	Christ's.		Thomas	Caius.
	Fuller	Pet.	59	Raven	Sidney.
	Hollis	Jesus.		Richmond	Magd.
	Temperly	Queens'.		Shervill	Pet.
45	Carr	Caius.		Baker	Clare.
	Hughes	Sidney.		Jones	Emm.
	Lowndes	Christ's.		Buckton	Clare.
48	Stone, T.	Joh.		Campbell	Clare.
	Mosley	Christ's		Cobbold	Caius.
	Smedley	Queens'.			

JUNIOR OPTIMES

Di	Dale	Joh.		Gooden	Trin.
	King	King's.		Sewart	Joh.
	Sugden	Trin. H.	85	Croft	King's.
	Haviland	Joh.	86	Clarke	Trin.
	Newall	Trin.	87	Clarke	Joh.
72	Planck	Pet.	88	Jeffcock	Jesus.
73	Swiny	Joh.		Browning	King's.
74	King	Trin.		Hitchcock	
75	Hardinge, Hon. C.	Trin.	91	Newton	Trin.
76	Relton	Queens'.	92	George	Joh.
	Dawtarn	Queens.'	93	Ward	Trin.
	Jones	Joh.	94	McEwen	Trin.
	Montford	Pemb.		Currie	Caius.
	Rogers	Clare.		Wood	Trin.
	Winter	Corp.	97	Green	Christ's.
82	Pulling	Trin	98	Raban	Caius.
			99	Coates	Trin.

ÆGROTANT.

Bennion	Corp.
Gunnery	Joh.
Murphy	Christ's.

Joseph Larmor, son of the late Hugh Larmor of Belfast. Educated at Royalhead Institute, Belfast, under Mr. R. C. Nixon, of Peterhouse. Entered Queens' College, Belfast, 1871. Porter Scholarship for general proficiency 1873. Dunville Studentship 1874. B.A. 1874. M.A. 1875, at Queens' University. "Neil Arnott" Exhibitioner and Medallist Experim Physics at London University. Scholar of St. John's. Wright's and Hughes' Prizeman. Private Tutor; Mr. Routh.

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Joseph John Thomson. Scholar and Associate of Owen's College, Manchester. Asbury and Dalton Scholar, 1873—74. Scholar of Trinity College and Sheepshank's Astron. Exhibitioner 1873. Private Tutor; Mr. Routh.

Walter Burt Allcock, son of the late Thomas Allcock, of Staffordshire. Educated at Edward VI's Grammar School, Birmingham. He entered with a Minor Scholarship, and since then has gained a Foundation Scholarship, 1877, and the Thorpe Scholarship, 1878.

Homersham Cox. Educated at Tonbridge School. Foundation Scholar of Trinity College. Private Tutor; Mr. Routh.

Hector William Gavin Mackenzie, Scholar and M.A. of Edinburgh University. Since coming into residence he has obtained more than one prize and scholarship.

Alexander McIntosh is a graduate of Dublin University. He was educated at the Royal College of Science, Dublin. Scholar of Queens' College, Cambridge.

Joseph W. Welsford, educated at Victoria College, Jersey. He was a member of Trinity College for two terms, but subsequently removed with a Foundation Scholarship to Caius College. He is the coxwain of the first boat of that College.

G. Johnson, son of Mr. W. H. F. Johnson, of Llandaff House, Cambridge. Educated at Llandaff House, and Perse Grammar School. Foundation Sizar and Scholar of Trinity. Bracketed first in Sen. Loc. Exam. 1874. Private Tutor; Mr. Frost.

Arthur John Maclean, son of the late Rev. A. J. Macleane, editor of Juvenal, Horace, &c. Educated at Eton; Scholar of King's College.

Joseph Harrison; educated at St. John's School, Hurstpierpoint. Scholar of King's College. Private tutor; Mr. Dale.

John C. Watt. Glasgow High School and University. Foundation Scholar of Jesus College 1878.

William Henry Whitfeld, is a member of the University Rugby Union team. Private tutor; Mr. Ball.

E. J. Vaughan. Educated at Queen Mary's High School, Walsall. Math. Master, Rev. R. Vintner—present Head of Kimbolton School. Hatherton Scholar, 1875; Tancred Student, 1876; Scholar of Christ's 1877. Private Tutor; Mr. Besant.

Robert George Goggs. Educated at King Edward VI's Commercial School, Norwich. Foundation Scholar and Prizeman of Christ's. Private tutor; Mr. Hobson.

Edward Haigh. Physical Science College, Newcastle-on-Tyne Scholar of Christ's 1877—78.

Fred. Francis Daldy. Cranbrook Grammar School and Charterhouse. Scholar of Charterhouse and Pembroke College, 1876.

William Samuel Frederick Long, educated at the Grammar School, Exeter. Exhibitioner, Scholar and Prizeman of St. John's College.

Francis Johnson Tuck, aged 23, son of the Rev. J. J. Tuck, Wymadley House, Stevenage; obtained a King's Scholarship on the foundation at Eton in 1866; gained the Tomline Mathematical Scholarship in 1874, and was elected an Eton Scholar of King's College in 1876.

Lionel Crosskey, Edgbaston School, Scholar of Worcester College, Oxon. Scholar and Exhibitioner of Trinity Hall.

Henry R. Olley, educated at Great Yarmouth College, and Owen's College, Manchester. Scholar and Exhibitioner of Owen's College and London University. Scholar of Peterhouse. Goldsmith's Exhibitioner, 1877.

A. A. Somerville. Queen's College, Cork. Foundation Scholar of Trinity. Has also distinguished himself in both Boating and Cricket at that College. Private tutor; Mr. Dale.

Thomas Woodcock; Clitheroe School; Scholar of Christ's College; Goldsmith's Exhibitioner, 1877.

Reuben H. Bailye Hawthorn. Alleynes' Grammar School Uttoxeter, and Owen's College, Manchester. Scholar of Pembroke

Thomas W. Willis; Burnley Grammar School; Newcome and Hare Exhibitioner, St. John's Coll., 1876. Foundation Schol., Downing, 1878.

Julian Llewelyn Dove. Educated at Marlborough College. Janard Student. Scholar of Christ's. Ridoubt Greek Testament Prize. A member of the C.U.R.V. Shooting Eights.

William T. Aguila Barber; New Kingswood School, Bath, and London University. Scholar of Caius College, 1876, 1878.

Claude H. Walter Johns; Faversham Grammar School. Scholar of Queens': Goldsmith's Exhibition, 1878. Degraded a year through an accident.

Edward Senior, Dewsbury, B.A. of London. Scholar of St. Catharine's College.

Harold John Adams. Thanet College School and University College School. Foundation Scholar of St. John's College 1879.

Edward Noaks; Christ's Hospital. Scholar and Exhibitioner of Emmanuel College.

Percy Theobald Wrigley. Clapham Grammar School. B.A. of London. First in entrance examination Cooper's Hill Engin. College 1874. Foundation Scholar of St. John's College 1878. Member of the C.U.R.U.F.

Edward John Chalmers Morton; Harrow; Scholar of St. John's College. President of the Union, Lent Term, 1879.

H. S. Clarke, a racing member of C.U.B.C. He won a 50 miles road race last term.

A. J. Whitaker, a well-known cricketer and Association football player.

H. P. Hollis, plays for Jesus College, in the Association football team.

J. B. T. Chevallier, a member of the University football team; in his College eight, and cricket eleven.

H. B. Raven, a good Association football player and cricketer.

E. E. Baker, plays for his College in the Association football, and cricket elevens.

Hon. C. Hardinge, a good Association football player and cricketer; a member of the Long Vacation eleven.

C. E. Jeffcock, has a cricket and Rugby Union football reputation.

W. H. K. Ward, a football player, and long distance runner.

A. S. H. Wood, a member of the University Association team: Captain of the Trinity team.

C. H. Coates, a well-known oarsman: First Captain of 1st Trinity boat club last year: a member of the University Rugby Union team.

Bennion, of Corpus, obliged through severe illness to take an Ægrotant Degree. Educated at Owen's College, Manchester. Obtained more than one medal at the Examination of the Science and Art Department. Scholar and Whitworth Exhibitioner of School of Mines. Rumney Scholar and Exhibitioner of Owen's College; Prizeman in several branches of Physical Science. Scholar and Prizeman of Corpus.

NATURAL SCIENCES TRIPOS, 1879.

Examiners.

G. M. HUMPHRY, M.B., Downing College.
G. D. LIVEING, St. John's College.
T. G. BONNEY, St. John's College.
JOHN FRANCIS WALKER, Sidney Sussex College.
J. W. HICKS, Sidney Sussex College.
W. GARNETT, St. John's College.
F. M. BALFOUR, Trinity College.
C. J. F. YULE, St. John's College.

Class I.

3 Ds. Cutfield	Christ's	1 Stuart, C.M.	Joh
†3 Forbes	Joh	††1 Thompson	Trin
1 Garbutt	Clare	2 Ward	Christ's
3 Nall	Trin	1 Whittam	Caius
4 Reid	Joh		

Class II.

Anderson	Trin	Hurry	
Boot	Trin	La Louche	Joh
Gibson	Sid	Lister	Joh
Groom, W.	Magd	Trotter	Joh
Habershon	Trin		Trin

Class III.

Bolton, R. H. B.	Trin	Dowson	
Browne		Procter	Christ's
DsCapper	Trin	Swift	Trin
Clark	Trin		Caius

1. Physics, Chemistry, and Mineralogy.
2. Botany.
3. Zoology, Comparative Anatomy, Human Anatomy and Physiology.
4. Geology.

† Distinguished in Zoology and Comparative Anatomy.
†† Distinguished in Physics and Chemistry.

Arthur Cutfield, was educated at the Royal Medical College, Epsom, and the London University. He entered with an Exhibition at Christ's College, 1875, where he has since been both Scholar and Prizeman in Natural Science, besides having passed his ordinary examinations with distinction.

William Alexander Forbes was at Winchester College 1866-73, in which latter year he gained the Roy. Geog. Soc. Bronze Medal for Physical Geography. He has since been at the Edinburgh and London Universities, and is a Scholar and Wright's Prizeman of St. John's College.

Llewellyn Larder Garbutt, is a Scholar of Clare College. He was educated at Derby School. He was formerly Hon. Secretary of Intercollegiate Scientific Society.

Charles M. Stuart; Harrow School. Entered St. John's College with a minor Scholarship 1876. Foundation Scholarship, May 1878. First class in three May examinations.

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Claude M. Thompson, B.Sc. and Exhibitioner of London University. Nat. Sci. Exhibitioner and Scholar of Trinity College; Secretary and Vice-Pres. of Nat. Sci. Club.

Harry Marshall Ward, formerly Demonstrator of Botany at Owen's College, Manchester; Nat. Sc. Scholar of Christ's College; Pres. of Nat. Sci. Club, 1879. Now gone to Ceylon, appointed by Government to investigate the coffee disease.

W. Goldsborough Whittam, has obtained open and foundation Scholarships at Caius College. He is a member of the College Cricket Eleven.

Alexander Pelham Trotter was a prominent racing member of the C.U.B.C., and Captain in 1879.

THEOLOGICAL TRIPOS, 1880.

Examiners

F. J. A. HORT, D.D., Hulsean Professor of Divinity.
J. RAWSON LUMBY, D.D., Norrisian Professor of Divinity.
C. TAYLOR, M.A., St. John's College.
ARTHUR WRIGHT, M.A., Queens' College.
F. WATSON, M.A., St. John's College.
R. APPLETON, M.A., Trinity College.

Class I.		*Class III.*	
Ds[1,2] Battersby	Trin	Ds Barnard	Trin
[1,2] Harris, R. H.		Bywater	Christ's
Class II.		Dandy	Joh
Ds Atkinson	Trin	Davies	Queens'
Birks, H. A.	Trin	Dixon	Pem
Greaves	Joh	Gibson	Trin
Neale	Joh	Griffinhoofe	Joh
Pole	Corp	Jones, W. T. B.	Down
Scholfield	Trin	Metcalfe	Christ's
Sparrow	Joh	Sealy	Pet
Twells	Jesus	Staffurth	Joh
White, F. G.	Pem		

[1] Equal for Scholefield Prize.
[2] Equal for Evans Prize.

The following have acquitted themselves so as to deserve an ordinary degree:

Ds Butterworth	Pemb	Peacock	Trin
Parrish	Queens'	Reeks	Trin

Excused the General Examination for the Ordinary B.A. Degree
Hodgson.

The following, arranged in order of merit, have passed satisfactorily in Hebrew:

Davies	Queens'	Battersby	Trin
White, F. G.	Pem		

John Harford Battersby, Son of Rev. Canon Harford Battersby, educated at Repton. Jeremie Prizeman, 1878. First Classes in May 1877-78-79. Greek Test. Prize 1878-79.

Richard Henry Harris, Non-Collegiate student; educated at Courtenhouse Grammar School and Abington House, Northampton. First class Junior and Senior Local Examinations.

LAW TRIPOS EXAMINATION, 1879.

Examiners.

E. C. CLARK, Trinity College.
BRYAN WALKER, Corpus Christi College.
A. C. HUMPHREYS-OWEN, Trinity College.
F. POLLOCK, Trinity College.

Class I.

Macmillan, Russell	Trin H.	Woods	Joh
	Trin H.	Russell	Trin
Dixon	Trin H.		

Class II.

Chandler, East	Joh	Baker, Wasbrough	Trin
	Joh		Trin
Lefroy, F. P.	Trin	Hay	Trin H.
Beevor, Clarke	Trin H.	Jones, J. G.	Trin
	Joh	Peabody	Trin
Gurney	Joh	Ds Frames	Chr
Mote, Williams	Trin	Reed	Trin H.
	Trin	Mitchell	Trin H.

Class III.

Hume-Williams	Trin H.	Gover, Loxdale	Trin
Leycester	Corp		Trin H.
Mercer	Trin H.	Davson	Trin H.
Michael	Joh	Chapman, Toller, Wilson	Joh
Ds Powell	Trin		Trin H.
Standring	Jesus		Joh
Hunter, Wright	Trin H.	Thompson	Trin
	Pemb		
Ellison, Lefroy, A. H.	Trin		
	Trin		

Ægrotat (Hon.)

Hart Down

Allowed the Ordinary Degree.

Cook	Trin H.	Lynch	Trin H.
Cooper	Caius	Reeve	Trin
Denman	Trin	Yates	Trin
Jaques	Joh		

Excused the General Examination for Ordinary B.A. Degree.

Bairstow	Trin	Isaacson	Trin H.
Barton	Trin H.	Jervis	Caius
Blaine	Trin	Jones, R.	Jesus
Button	Trin H.	Layard	Trin
Erichsen	Trin	Shedden	Trin
Evans	Trin H.	Sidebottom	Trin

LL.M. Degree.

Examined and Approved.

Ds Brook-Smith	Joh	Ds Kettlewell	Christ's
Ds Burton	Trin H.	Ds Stephen	Caius
Ds Dawbarn	Queen's	Ds Teniswood	Clare
Mr. Henstock	Down		

Robert Furse Macmillan was educated at Westminster. Since coming into residence at Trinity Hall he has gained a Law Scholarship and Prize at that College.

William Barker Russell, a native of Leeds, is also a member of Trinity Hall, where he has obtained the same distinctions.

William Andrew G. Woods, educated at the Roy. Nav. Sch., New Cross, and St. John's College, Cambridge. Has obtained three first classes in College May examinations.

Arthur Havelock East, is well known for his performances with the weight at the Inter-University Athletic Sports.

Francis Paul Lefroy was educated at Marlborough. He has gained two first classes in Law in the Trinity College May Examinations, 1878-9. He was President of the Union during the Easter Term, 1879. He is the son of the Very Rev. J. Lefroy, Dean of Dromore, Ireland.

Thomas Dale Hart, educated at King's College, London, of which College he is an Associate. He obtained a Foundation Scholarship at Downing in 1876 and since then has been a Prizeman in Law, 1877, and second Whewell Scholar. In the Lent Term 1878 he was President of the Union.

HISTORICAL TRIPOS, 1879.

Examiners.

OSCAR BROWNING, M.A., King's College.
J. W. WILLIS BUND, M.A., Gonville and Caius College.
E. SEYMER THOMPSON, M.A., Christ's College.
WILLIAM CUNNINGHAM, M.A., Trinity College.

Class I.

None.

Class II.

Mansfield, Hon. J. W.	Trin	Pease	Trin
Ds Attwater	Pemb	Prior	Joh

Class III.

Neville-Rolfe	Trin	Clarke, P. E.	Trin

Allowed the Ordinary Degree.

Butler	Trin	Paulton	Trin
Cullum	Trin		

The Hon. John William Mansfield, is the son of the late Lord Sandhurst. He was educated at Wellington College, and is now a member of Trinity College. English Declamation Prizeman. An active member of the 1st Trin. B.C. Has been Secretary and President of the Union.

EXAMINATION OF WOMEN IN CONNEXION WITH THE TRIPOSES.

The following women have obtained distinguished honours in the late Triposes:—

Moral Sciences: Miss Martin (Newnham Hall) fourth in the first class.

History: Miss Gardiner (Newnham Hall) and Miss Marshall (Newnham Hall) in the first class.

Mathematics: Miss Scott (Girton College), bracketed with the eighth Wrangler.

Many lower honours have also been obtained.

The *Globe* published last Friday a list of the Mathematical Tripos, in which the names of the first thirteen wranglers had been "doctored," not at all to the advantage of Trinity College.

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FIRST EXAMINATION FOR M.B. DEGREE.

EXAMINED AND APPROVED.

Class I.

Parker, G., B.A. } *Æq.* St. John's
Ritchie, E. D. } Trinity

Class II.

Bayley, C. S.	Caius	Lipscomb, E. H.	Caius
Beddoes, T. P.	Pem	Lund, H.	Trin
Bratton, J. A.	Caius	Lyon, T. G., B.A.	Emm
Carnegie, W. H.		Manley, J. H. H., B.A.	Emm
Curnock, W. S.		Pigott, F. C. H.	Emm
Finch, R. T., B.A.	Pem	Pring, A.	Caius
Haviland, H. A., B.A.	Pem	Puckridge, O.	Clare
Hounsell, F. C. W.	Clare	Welsford, G. F.	Caius
Jones-Bateman, Ll.	Caius	Withers, E. D.	Caius
Lewis, E. J.	Christ's		

BUSHELL ANNINGSON, M.D., M.A., Gonville and Caius College,
JAMES DEWAR, M.A., St. Peter's College, } *Examiners.*

SECOND EXAMINATION FOR M.B. DEGREE.

EXAMINED AND APPROVED.

Class I.

Bull, W. C.	Caius	Mackern, J.	Caius
Harrison, Edwd., B.A.	Clare		

Class II.

Bernays, A. V.		Roe, A. D.	Down
Groom, W., B.A.	Magd	Viney, J. E.	Down
Ground, E.	Down	Walters, St. D., B.A.	Joh
Mahomed, F. A.	Caius	Webber, E. S., B.A.	Down
Pigeon, H. W.	Christ's	Wells, A. P., B.A.	Caius

G. E. PAGET, R.P.P.
THOMAS BRYANT.
HERBERT WATNEY.
C. CREIGHTON.

THIRD EXAMINATION FOR M.B. DEGREE.

PART I.

EXAMINED AND APPROVED.

Class I.

Biss, M.A.	Down	L. Humphry, B.A.	Trin

Class II.

W. Foster, B.A.	Joh	Niven, M.A.	Queens'
Gover, B.A.	Trin. H.	Phillips, B.A.	Joh
Gripper, B.A.	Joh	Street, B.A.	Trin
Myers, M.A.	Trin	Wolfenden, B.A.	Christ's

G. E. PAGET, R.P.P.
THOMAS BRYANT.
ALFRED L. GALABIN, M.D.

PART II.

Class I.

Hutton, H. R., B.A. Joh

Class II.

Dale, F., B.A.	Caius	Myers, A. T., M.A.	Trin
Davidson, A. D., M.A.	Clare	Nall, S., B.A.	Joh
Gover, H. J., B.A.		Waldo, F. J., B.A.	Joh
Howard, H., B.A.		Wolfenden, R. N., B.A.	Christ's

G. E. PAGET, R.P.P.
W. B. CHEADLE, M.D.

COLLEGE CORRESPONDENCE.

ST. PETER'S.

The officers of the Sexcentenary Club are,—President H. A. Watson; Secy. J. Eccles; Treas. J. M. Dodds; of the Lawn Tennis Club—President J. Eccles; Secy. H. A. Watson; Treas. A. F. Shand.

The Sexcentenary Club met on Saturday, but did not proceed to a debate. On Saturday, first W. E. Barnes is to move that Parties are essential to a good Government. The Boat Meeting is to be on Tuesday.

PEMBROKE.

Monday, Jan. 26th, was our day for coming up, and on the following day lectures began.

During the Vacation the alterations to our Chapel have progressed; the East end has been taken down and a temporary wooden structure erected in its place.

On the 22nd of this month we are to have a sermon from Dr. Sillitoe, the newly appointed Bishop of New Westminster, formerly a member of this college.

On Saturday, E. A. Haggard moved before the Debating Society that "The English stage is at present entitled to the support of the clergy." This produced a lively discussion, several members making their maiden speeches. The motion was carried by 27 to 12.

GONVILLE AND CAIUS.

This week we have only to record the places our men have obtained in the Triposes. W. E. Whittam gained a first class in the National Science Tripos, and our old first captain H. Swift, was in the third. In the Mathematical Tripos list we have two wranglers, J. W. Welsford seventh, who for the last two years has coxed the Caius first boat. W. T. A. Barber, twenty-seventh. In the senior optimes are the names of G. S. Carr, D. A. Thomas and R. F. Cobbold; the last named men are well-known boating men. Thomas rowed bow in the first boat last May, and Cobbold seven in the second boat and also made a most efficient secretary last year. In the third class S. C. Currie has played polo for the University. F. W. Raban's name also occurs. The latter we are glad to say has obtained the post of head master at a school which has been started at Wellington, Somerset. Two other men leave our College to accept masterships, Barber at Launceston, Cornwall and Cobbold at Trent College, Nottingham.

Our societies commence their work next week so that no news can be sent for this number. Frost having broken up, our energetic captains will lose no time in getting their respective boats in order for the Lent races. We are pleased to see a Caius man, Roden, rowing in the Varsity boat, and hope he will keep his position.

TRINITY HALL.

Most of our men came into residence on Saturday last. Rowing has already commenced, and thanks to the energy of our captains, several eights have made their appearance on the river, coached respectively by C. E. Freeling (2nd Boat Captain), H. Heape (3rd Boat Captain), and C. S. Brandon (4th Boat Captain). The number of bye-termists entered this term is unusually large, there being an addition of thirteen to the roll

CORPUS CHRISTI.

The English literature prize has been awarded to R. E. Johnston and S. Satthianadhan, declared as of equal merit.

Though several rowing men have been now for some days in residence, practice for the Lent Races has not yet commenced in earnest, and the ice on the river during the past week has been a great hindrance to the "tubbing." Five of our 1st boat crew of last May will again be available this year.

On Saturday evening the committee of the Debating Society tried the experiment of an extempore debate on subjects proposed at the meeting. It proved fairly successful, and might we think be repeated with advantage on a similar occasion. The matters discussed were: "The abolition of the Additional subjects in the 'Little Go,'" and "the question of Ægrotat degrees." In both cases the opinion of the house showed itself thoroughly Conservative.

KING'S.

In the recent tripos our College has again done well, fully maintaining its claim to mathematical as well as classical eminence.

We have three wranglers, 9th, 10th, and 18th, and several in the other classes.

The first prize for the English Essay has been awarded to J. K. Stephen, the second being divided between J. P. Whitney, and A. R. Ropes. The prize for reading in chapel during the last term has been gained by A. J. Maclean.

JESUS.

The second boat came up early last week to begin practising for the Lent Races, but the ice in the river prevented their doing very much. At present our boat is constituted: (bow), A. Hutchinson; (2), W. S. Wilson; (3), R. V. Wilson; (4), Cater; (5), Jackson; (6), M. Hutchinson; (7), Stokes; (stroke), Gollan. There will be very probably some changes, but under Armytage's tuition a good boat ought to be turned out, which should keep their place easily enough. The coaching, however, is likely to be the point in which we shall be weakest, as it laid on a captain to have to coach his own boat whilst rowing in the 'Varsity. P. W. Atkin the third captain has been coaching the boat up to this time, but he will have to attend to his own boat in a day or two.

CHRIST'S.

The Rev. C. R. Gilbert has entered upon his duties as Head Master of Weymouth Collegiate School.

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We are happy to notice the marriage of Mr. H. N. Martyn, Professor of Natural Science at the J. Hopkin's University, Baltimore, U.S., and late Fellow of Christ's, with the widow of the late General Pegrim.

EMMANUEL.

At the College meeting held on Dec. 13th, C. H. Allcock was elected to a fellowship. Mr. Allcock was ninth Wrangler in 1878, and has been for three years Senior Scholar of the College.

Emmanuel men have every reason to be gratified with the success of the College in the Tripos. We have three Wranglers; and two of them W. B. Allcock and Mackenzie are respectively third and fifth.

The officers for the Debating Society this term are: President, Mr. W. N. Shaw; Vice-President, E. Hopkinson, and Secretary, E. Trump. The first meeting for debate will be next Saturday, when J. E. Potts will move that "this house disapproves of the scheme proposed by the University Commission."

There has been good skating on the pond during the week but we might suggest that the admission, considering the extent of the ice, might be not quite so unrestricted.

SIDNEY.

The officers of the Boat Club for this term are: President, Rev J. B. Hardy, B.D.; 1st Captain, C. W. Williams; 2nd, C. C. Naters; Sec., W. F. Stokes.

In the lately published list of Senior Optimes were the names of the President of our Cricket Club, H. G. Bennett, who played for the Long Vacation Club last year; and of the President of the Football and Athletic Clubs, H. B. Raven.

DOWNING.

W. P. Schreiner, we are glad to hear, has been bracketed first in First Class Honours at the first L.L.B. Examination at the London University.

Rowing and Lawn Tennis already have their votaries. The new winter Courts give much satisfaction, and are a great gain to the Club. There was a preliminary Meeting of the Debating Society on Saturday Jan 31st; next Saturday the establishment of a Republic in England will be advocated.

UNIVERSITY INTELLIGENCE.

The election of Lord Rayleigh to the chair of Experimental Physics, vacated by the death of Professor Clerk Maxwell, which took place at the end of last term, is, we believe, the first instance of any nobleman occupying the position of a Professor in the University. He is the eldest son of the late John James Strutt, second Baron Rayleigh, and was born on the 12th of November, 1842. He entered Trinity College in 1861, and in 1864 was elected to the Sheepshanks Astronomical Exhibition, open to all undergraduates of the University. In the following year he graduated as Senior Wrangler, and also succeeded in obtaining the first Smith's Prize. In 1866 he was elected to a Trinity Fellowship, and two years later proceeded to the degree of M.A. In 1873 he succeeded his father in the peerage as third Baron Rayleigh. In 1876 he was appointed an additional examiner for the Mathematical Tripos, and although hitherto non-resident, has taken a keen interest in the recent changes in the regulations for this examination. Soon after he was elected Fellow of the Royal Society, and since then has frequently contributed to its "proceedings;" but his principal scientific work is his "Theory of Sound," published in 1878, of which the *Athenæum* truly says that it "is the most important contribution to the literature of novelties since the publication of Sir John Herschell's article on Sound, in the 'Encyclopædia Metropolitana,' in 1845." On the passing of the Oxford and Cambridge Universities Act, in 1877, Lord Rayleigh was appointed one of the Cambridge Commissioners.

The subject for the Burney Prize Essay for the year is, "The testimony of Conscience to the truth and Divine orgin of the Christian Revelation." Any graduate of not more than three year's standing may compete.

The Yorke prize for 1879 has been adjudged to Cuurtney Stanhope Kenny, LL.M., Fellow of Downing.

Prof. Colvin will lecture on "Painting, Sculpture, and Poetry, their relations to each other and to life," in the Fitzwilliam Museum, on Tuesdays and Fridays, (beginning Feb. 17th), at 2-15.

Lord Rayleigh (Prof. of Experimental Physics), will lecture in the Cavendish laboratory, on the "Use of Physical apparatus," on Saturdays, at 1 o'clock. The laboratory will be open daily from 10 a.m. to 6 p.m.

Omitted this week for want of space: List of Bye-term Freshmen, with addresses. List of books received for Review.

UNION SOCIETY.

First Debate, Tuesday, 3rd February, 1880.

Mr. S. G. Ponsonby, Trin. Coll., President, in the chair.

Mr. Harold Cox, Jesus Coll., moved: "That, in the opinion of this House, the recent policy of England towards Afghanistan has been both unjust and impolitic."

Ayes.	*Speakers.*	*Noes.*
Mr. Harold Cox, Jesus.		Mr. A. H. Leaky, Pemb.
Mr. E. A. Parkyn, Christ's.		Mr. J. K. Stephen, King's.
Mr. T. Rushbrooke, Christ's.		Mr. H. L. Stephen, Trin.
Mr. H. C. Brown, Trin. Hall.		Mr. A. Strachey, Trin. Hall.
Mr. W. R. Sorley, Trin.		Mr. C. Hitchcock, Trin.
		Mr. E. M. Sympson, Trin.

The Honourable Opener having replied, the House divided. Ayes 72; Noes 103; majority against the motion 31.

CALENDAR FOR THE WEEK.

WEDNESDAY, Feb. 4th. End of the first third of Lent Term. Semitic Languages Tripos Examination begins.

SATURDAY, Feb. 7th. Match between University and Clapham Rovers F.C., at Cambridge, both Association and Rugby Union rules.

TUESDAY, Feb. 10th. Shrove Tuesday.

COLLEGE CHAPELS.

THURSDAY, Feb. 5th. King's: Kent in C.; Anthem, "Praise the Lord," Croft. Trinity: Psa. 27, 28; Foster 202; Psa. 29; Monk 35; Deus Misereatur Travers 103; Hymn 182.

FRIDAY, Feb. 6th. King's: Kelway in A minor; Anthem, "O taste and see," Goss.

SATURDAY, Feb. 7th. King's: Novello in E; Anthem, "O how plentiful," Pattison. Trinity: Ps. 37; Brownsmith 199; Nunc Dimittis in F. Wesley; Anthem, No. 60, "O God thou art my God," Purcell.

SUNDAY, Feb. 8th. (Quinquagesima). King's: Morning, Walmisley in F; Hymn 210. Evening, Walmisley in F; Anthem, "Blessed be the God," Wesley. Trinity: Morning, Venite, Lamb 101; Ps. 33, Goodenough 279; Ps. 39; Dupuis 98; Ps. 40, Fitzherbert 246; Te Deum and Jubilate in F, Garrett; Hymn 188. Evening, Ps. 41; Wallace 112; Ps. 42, 43, Stainer 313; Magnificat and Nunc Dimittis in C Attwood; Anthem, 449, "Blessed be the God," Wesley.

TUESDAY, Feb. 10th. Trinity: Ps. 53, 54; Hymn 91; Ps. 55; E. J. Hopkins 221 and 220, (change v. 17); Nunc Dimittis, Smith 113; Hymn 338.

UNIVERSITY ADVERTISEMENTS.

The Editors beg to call attention to the facilities given in this column to members of the University, especially to Secretaries of Societies and Clubs.

Notices are inserted at a nominal charge of 6d. for the first two lines, and 2d. for each additional line.

Advertisements are received for the Exchange and Mart column as before.

CHANGE OF ADDRESS.

The list of Freshmen, with their addresses, published at the beginning of last term, having been found useful, the Editors would be glad to publish *changes of addresses* at the beginning of each term.

They will be much obliged if gentlemen who have changed their rooms will leave names, colleges; and new address with the publisher. No charge will be made for the insertion.

NOTICES TO CORRESPONDENTS.

Communications intended for insertion in the *Review* should be sent to the Editors, *Review* Office, Trinity College. They may also be sent through the publisher, and by the College and Union Messengers.

The Editors much regret that by the enclosure of a printed circular, "not of the nature of a supplement," in No. 9 of the *Review*, many of their subscribers were subjected to the annoyance of a surcharge.

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THE UNIVERSITY COMMISSION

In the number of the *Cambridge Review* published on November 26, 1879, was given a summary of the draft statutes proposed by the Cambridge University Commissioners. Since that date, on December 17, 1879, the proposed statues have been officially communicated to the Council of the Senate and published in the *Reporter*. These are substantially the same as those published before, differing however in one or two important points. The time for the payment of the full sums required to be paid annually by the Colleges has been deferred; the proposal now is that this sum till the end of 1882 shall be between £8,000 and £10,000; from 1883 to 1886 between £12,000 and £15,000; from 1887 to 1890 between £16,000 and £20,000; from 1891 to 1894 between £20,000 and £25,000; after 1894 not less than £25,000, thus making the term of paying the full sum six years later than at first proposed.

It was formerly proposed that both the professorships which Caius College will have attached to it should be medical, but now it is arranged that the Professor of Anatomy shall go to King's College, in return for which the Plumian Professor will go to Caius.

For History one reader will be appointed, thus making the number of readers to be thirty.

The Professor of Experimental Physics will be called "Cavendish Professor of Physics."

There were some other points in the original scheme which were not mentioned in our first summary.

One important point is that the Chancellor of the University will have complete power to alter at any time the quota according to which the Colleges will contribute to University purposes. The principles upon which the quota have been determined are however not declared.

With reference to this draft of the statutes a memorial to the Commissioners has been extensively signed by many very influential members of the Governing Bodies of the Colleges, of which the following is a summary:

I. For Contributions to University Purposes.—It is objected that the principles upon which the quota have been determined should be stated, since they are to be subject to revision by the Chancellor; that a maximum should be stated for the sum to be levied by the University Financial Board from the Colleges, and not only a minimum; that the ultimate minimum fixed is too large; that if any part of this sum is to be paid by students of Colleges, it is unfair not to tax also the Non-collegiate students; that as the income of Colleges is fluctuating, if the sum paid to the University is fixed, in bad years not enough will be left for the wants of the Colleges themselves, contrary to a clause in the act stating that regard is first to be had to these wants; that the time of this payment should be still further deferred.

II. Professorial Fellowships.—It is objected that most men would strongly object to leave their old college and their old friends to go to a college to which Professorships to which they may be elected are attached, and some would refuse the Professorship in consequence; also that no counterbalancing advantage would be gained.

VI. Readers.—Though the appointment of readers in subjects not adequately provided for already is certainly advisable, it is not so with those subjects which are already as well taught as they could be by these means. The memorialists also object that it is not well that the salaries of readers should be fixed at £400 for all subjects; that the time in which the thirty are to be appointed is too soon, and that greater freedom on the whole question should be left to the Senate.

VII. University Lecturers.—That the proposal that these should be chosen only from those receiving £200 from their college is a bad one; that it should be possible to open single courses of lectures to the University, and that the stipend and title of 'University Lecturer' should last only during that course.

In conclusion it is urged that not enough regard has been had to the great and growing efficiency of the Inter-Collegiate and Collegiate system of lecturing; also that the greater part (four-fifths) of the money contributed to the University will be tied up by these statutes to one only of the four objects mentioned by the Commissioners in February, 1878, viz., additional buildings, provision for teaching power, and grants for special research. Lastly the memorialists "respectfully suggest that the University itself (in the various Reports issued by its Boards of Studies and Syndicates) has given ample proof of a zealous and intelligent desire to extend its educational work, and that it may fairly be considered a competent judge of what from time to time constitute its own most pressing needs. They think it therefore not unreasonable to ask that full liberty should be left to it to devote the Common Fund thus provided by the Statute to such purposes as it may find on each occasion best adapted to increase its efficiency, and contribute most directly to the advancement of knowledge and education."

This memorial was circulated for signatures about the end of last term by the Master of Peterhouse and Mr. Ferrers of Caius College.

Within the last week a second memorial has been sent round for signatures of members of the Governing Bodies of Colleges or resident members of the University engaged in teaching or research. Most of the signatures in the first published list to this second memorial are those of Fellows of Trinity, and it is being sent round now by Mr. Jackson and Mr. F. M. Balfour, of Trinity. The general tenour of the memorial is much the same as of the original memorial of which a summary is given above, but it differs in one or two important points, chief of which are the expression of the opinion that the ultimate minimum contribution (£25,000 per annum) is not excessive, and the pointing out that several of the proposals of the Commission not mentioned in the other memorial are likely to be beneficial to the University.

The memorialists are of opinion that Professors should all hold Fellowships, that the schemes for a Financial Board and a General Board of Studies are good, that readers will be a valuable addition to the University, that the recognition of research as a part of the duty of University teachers marks an important step in University reform.

While they approve of these points, they think the principles of the construction of the quota should be stated, that taxes on students should be levied by the University not by the Colleges, that a fellow of a College elected to a professorship should have the power of retaining his fellowship, and especially that more liberty should be left to the University with regard to numbers and salary of readers, and appointment of University lecturers and their duties, and that if so much of the University funds is spent in paying teachers not enough will be left for the equally important work of providing for the building and maintenance of University buildings.

In addition to these petitions, one of which bears the signatures of the heads of King's, Christ's, Queens', Clare, Pembroke, St. Catharine's, and Magdalene Colleges, Trinity Hall, and Peterhouse, of eight professors, and 120 other members of the Governing bodies of Colleges, and the other the names of the Masters of Trinity and Emmanuel, three professors, and a considerable number of others, a third emanates from the Board of Natural Science Studies, drawing attention to the utter neglect in the scheme of the Museums and Laboratories, and the staff of over taxed demonstrators and curators engaged in maintaining their efficiency. This petition objects also to the almost complete absorption of the new income by professorships and readerships, to appointment of the readerships, and the compulsory clauses whereby the University is deprived of liberty in choosing the best time for filling up the new appointments.

The Philological Society has petitioned the Commissioners for the appointment of a reader in Philology.

THE RIVER.

Practice for the Lent Races has now fairly commenced. Last week it seemed as if the same cause which had put an untimely end to aquatics last term, and prevented the Trial Eights from testing their speed, as usual, over the Ely course, would interfere with the rowing of the present term also. For some time the Cam was covered with fragments of ice, and during two days frozen over altogether. But just when matters had come to this pass, the thaw which set in throughout England came to relieve the anxious mind of the President of the C.U.B.C., who had been obliged to give his crew leave of absence, while this unpropitious state of the elements lasted. Thinking, we suppose, that it was their duty to be on the water in some way or other, they had betaken themselves to Grantchester Meadows, and joined the skaters there. But on Saturday the river was sufficiently cleared of ice to permit the rowing to be renewed, and it is unlikely that any further interruptions of the kind will occur.

The crew has now been practising about three weeks, and so far has only undergone two changes. In the boat, as at first constituted, Jones-Bateman rowed four as a substitute for Davis, who was unable to come up so early as the President wished to see his men afloat; and within the last few days Sandford has displaced Warlow, who had before occupied the second thwart. It is said, too, that there will be a further alteration. According to report, Hockin has consented to row again. He would be placed, we presume, at seven, and the change would certainly be very much for the better. But however agreeable it may be to obtain the services of so redoubtable an oarsman, we cannot say we think it altogether advisable that

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anyone should row so often in the University Boat. There is a general feeling that some limitation like that which exists in respect to the Cricket Eleven should be established for rowing also, and it is very unfortunate that things still remain in so vague and unsatisfactory a condition. A traditional rule has grown up into something like a law, that no one should be a member of either University Eight more than four times. But when Davies was chosen last year to hold the rudder-lines for the fifth time, the law, such as it was, was broken, and it was then found, upon searching for precedents, that such cases had actually occurred before, and that, at all events, no formal regulation had ever been made on the subject. Under the circumstances, we do not suppose that the question can be considered at present, but we hope that the Committees of the Boat Clubs of both Universities will give their attention to the matter, after this year's race is over.

The transfer of Davis from stroke to four has caused some astonishment. We believe we are right in saying that the reasons for removing him from the post of honour are his somewhat shady performances in the May Races, at Henley, and in the Trial Eights last term. But, in spite of this, we are by no means convinced of the expediency of the change. If he had never rowed at all in a University crew, there would, we admit, be good cause for not trying him at stroke. But the case is here quite different. He was considered last year by all who saw him rowing on the Thames to be admirably fitted for his place. He has won his spurs at Putney, and we do not see that his want of success on Cambridge waters is a sufficient reason for discarding him from stroke in a University Boat. We should hold to the same opinion, even if his failure last May had been altogether his own fault. But the fact is not so. The Trinity Eight had a great many weak points, and it was acknowledged on all hands, that Davis was very indifferently backed up by the men behind him. The same remark may be made with regard to the Trial Eight which he stroked last term. We will not pursue the discussion any further, but, in our judgment, the President is incurring a grave responsibility in substituting an untried man for one who has given his proofs so satisfactorily as Davis It is not as though another Goldie had appeared upon the scene. It would only be proper that Davis should give way to a stroke of exceptional and undeniable excellence, for he is himself only equal to the average of University strokes. But we must be pardoned for thinking that Baillie is not so brilliant a performer that the wisdom of preferring him to his predecessor will be generally admitted. He seems to us to lack both the stamina and the length of swing necessary for a University stroke. The stroke which he sets is to our eye by no means as long as it ought to be; and, even as it is, he is compelled to over-reach himself in a way which makes his stroke very deficient in power, decision, and sweep. The simple truth is that he is too small a man for the place. He could never set a stroke long enough to utilise fully the powers of a giant like Nimmo. Indeed the whole crew is exceptionally heavy and strong, and ought to have a stroke to match, if it is to appear to the best advantage at Putney. If we might hint at another fault of Baillie's, we should say that he seems to us to be somewhat irregular in his swing. If we are correct in this supposition, it need hardly be pointed out that this would be perhaps the most serious of all disqualifications for a University stroke. At the end of the long course an even swing is absolutely necessary to keep the crew together, and those who have rowed behind an irregular stroke know how difficult it is to keep time, even when they are fresh, and how much the pace and steadiness of the boat are affected.

We have been dwelling so long upon the question of the change of stroke that we have not a great deal of space to devote to a detailed criticism of the crew. The first thought which strikes an observer is that the boat is in a much more backward condition than might be fairly expected after the two week's practice, which, allowing the interruption caused by the frost, they have had since practice began. "They are strong, but very rough"—such is the opinion we have everywhere heard expressed. If they take to their "light ship" at the usual time, there is only a fortnight left to put the crew into shape, and unless a very considerable improvement takes place, they will be far from fit for the change. Of course this is the more unfortunate, as the race will be rowed so early this year.

Among the new men Nimmo and Armytage are decidedly the best. The former has learnt to use his weight far more effectively than last year, and is swinging out better than he used to do. He is still rather short at the finish, and does not pull, as he ought, through his outside arm. On the whole, he will, we think make a very fair six. Armytage is also rowing hard, and in tolerable form, but he does not carry his shoulders back at the finish, and consequently feathers hard under water. In this latter respect, certainly he is kept in countenance by the rest of the boat. Everyone, except stroke and two, is guilty of the same fault to a deplorable extent. One must however view this state of things with becoming resignation, for it is fated that Cambridge crews will feather under water until the "crack of doom." Prior has a very great deal of progress to make before he will be fit for a University Boat. He is slow at the finish, and sluggish at the beginning, and pulls with his arms bent. He is however an honest worker, and that of course covers a multitude of sins. We presume he is merely keeping the place warm for Mr. Hockin. Roden is rather rudimentary in his style of rowing at present, but he is improving, and it will probably be worth while to keep him on the chance of his turning out a trump card at last. About his staying powers there is very little doubt, and if he can be made a more polished oar he will be one of the most valuable men in the boat. Davis is not rowing so well as last year. He gives one the impression of trying to reach as far forward as possible with the least possible amount of body-swing. In coming forward, his back becomes more and more curved, and his shoulders more and more slouched, the result being that the first part of his stroke is decidedly weak. These faults have been contracted since the race at Putney last year, and there seems no reason why he should not easily get rid of them. He has fallen into another bad habit lately, which was very noticeable last term, viz., hitting the water on the feather. It arises from his raising his hands too suddenly after straightening his arms. Of course the consequence of striking the water in this way is to make a man "cock his oar," and so to lose his beginning. Sandford is at present far the best oar in the boat. His swing forward and the sweep of his oar through the water are a real treat to see. His bad point is his finish, which is too much in the style which spoilt the form of the Lady Margaret four last term, viz., dropping over the oar, and commencing to swing before the arms are straight. Jones is, we think, hardly fit for his place. His stroke is weak and very short, and we doubt whether he would have been tried at all, if he had not rowed in 1878. But, considering the circumstances under which he was selected to row, he can scarcely be said to have any special claim to a place in the crew. Besides this he is almost too heavy for bow, though training might make a difference for the better in that respect. On the whole, it may be said that the President has a hard task before him. He has some good raw material ready to his hand, but it will require unremitting attention to put a satisfactory polish upon it.

The following is a list of the crew, as constituted to-day (Tuesday) :—

		st.	lbs.
1.	Ll. R. Jones (Jesus)	11	7
2.	H. Sandford (L.M.B.C.) ...	11	8
3.	C. N. Armytage (Jesus) ...	12	10
4.	R. D. Davis (First Trin) ...	12	13
5.	P. A. Roden (Caius)	13	6
6.	A. Nimmo (First Trin.) ...	13	13
7.	R. D. Prior (Queens')	12	13
8.	W. W. Baillie (Jesus)	11	6
	B. S. Clarke (L.M.B.C.)		

Anco.

OXFORD LETTER.'

Jan. 26th, 1880.

ATHLETICS.—Three gentlemen seen running a day or two ago on the cinder path of the Iffley ground in boots. After which it will not be astonishing to learn that no other event of importance has come off. St. John's College Sports this year will have only a 300 yds. Stranger's Race instead of 3 miles: this seems a pity, as their 3 miles last year was a great success, and there are so few long distance races of this kind. The fact is that the frost is at present putting a stop to almost every form of outdoor amusement except skating: the Rugby Football is absolutely still: the River, metaphorically speaking, is almost stagnant, rowing is impossible below the gut, (for here a continuous barrier of ice begins all across the stream,) and not much better above it. The "Varsity" struggles out, but Torpids are hardly in existence.

The Association Football, however, managed to play two matches before things became desperate. The first, against the Old Foresters, was played here on Saturday, the 17th, the first day of term—the enemy won the toss, and we had to play with the sun in our eyes. The game was fastish, and fairly even throughout. Childs, of Magdalen, got our goal by a good shot from the side. The Old Foresters' was kicked by Shaw later on—one all. Heygate, (Capt. Keble) played best on our side; Shaw and Casenove for the O. F. On Monday, 19th, almost the same team played against Birmingham in the Aston Park ground in that city. Birmingham won the toss, and we, having to play against a strong wind, were rather pressed at first. Still Guy (Magd.) got us a goal just before half time; after the change we had it all our own way—

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Heygate kicking one goal, Guy four more—6 love. The ground was hard, so dribbling was nearly impossible, and passing became the order of the day. A large crowd witnessed the game, probably about 1500, they cheered Childs most vigorously of all the players, and he certainly was the best. Our backs, King, of Hertford, and French, of Merton, kicked very well.

The New Cricket Ground at the Parks cannot be proceeded with during the frost: large piles of turf are to be seen exposing their tender roots to the inclemencies of the climate, and a large roller bows itself to the ground hard by, as if in deference to the decrees of Providence which neither the humanising influence of the Hebdomadal Council, nor the scientific cogency of a Meteorological Department has as yet been able to reduce to perfect accord with the requirements of modern civilized life. But let us not despond. The weather—it is difficult to conceal to ourselves—is not yet converted, but we have one triumph to record. Primitive barbarism has received a check in a quarter which from time to time immemorial has been regarded as hopeless. That stronghold of irreclaimable savagery, the Vic. Undergraduate, is having a chance. The Victoria Theatre has received a new coat of paint, has prohibited smoking, and is performing "Our Boys,"—for fear of *too* much novelty at once proving fatal to the weakened brains of its ordinary frequenters. The Company exhibits some diversity of histrionic power: *Old Middlewick* is decidedly good. We are much obliged to the Vice Chancellor for this rescue from Vance, Jolly Nash, and Co.: if only the discriminating public is liberal enough with its patronage, who knows what a glorious future may lie before the Oxford drama?

The Tramway Scheme is said to be languishing. Without any wish to be retrograde, it is still impossible not to feel a certain unfriendliness to a project which invited shareholders to subscribe to a fund of extra thousands towards the "probable expenses of *Widening Magdalen Bridge:*" so we grieve not that it languishes.

Professor Richmond (Mr. Ruskin's successor), proposes to open a class to members of the University, in practical drawing. They will draw from casts, probably in the galleries of the Taylorian, for this term, on Wednesday and Saturday afternoons; next term he will perhaps go on to the living model.

Von Bülow gave us a pianoforte recital in the Corn Exchange, on Thursday last. The building was fairly full; the good seats quite full. He was, of course, as marvellous as usual; he played from Bach, Beethoven, Mendelssohn, Chopin, Rubinstein, Liszt. It must be confessed that these pianoforte recitals—even, as this, by the best performers—are rather monotonous when quite unrelieved by any other instruments.

Next Saturday evening we are to have the first of a projected series of entertainments in the Town Hall, to be given by the Colleges, in aid of practical temperance, *i.e.*, to tide the workmen over that dangerous Saturday evening, when their pockets are full and, thanks to the intolerable dulness of the now universal "Saturday half-holiday," they have nothing to do to keep out the blues but to go and get drunk. Keble is leading the way; they give the first. It may include any kind of performance but dancing and acting, according to the authorities. It is to be hoped the deserted publicans will not take the front row and hiss.

There has been some skating on the river from the Gut to Iffley yesterday, and more to-day. Worcester pond is so jealously guarded that it is almost unavailable even for Dons. Then comes Woolvercote with its "pits," three miles off, rather full, but with a 1s. entrance fee, which keeps it fairly select. Blenheim is of course best, almost perfect in the open—nearly two miles of beautiful ice, accessible by train and omnibus in about an hour. But skating is a melancholy subject here just now. It is not, like last year, over flooded meadows half a foot deep, but only on running rivers and deep ponds; and two lives have been lost in one week—lost, it is painful to think, in consequence of great imprudence in both cases—Rawlinson, of Keble, son of the Camden Professor of Ancient History, drowned in the Cherwell; Davis, of Magdalen, at Blenheim, on Saturday; the former dropped from a tree on to ice known to be unsafe, but which he hoped would bear so far out of the stream, the latter skating on thin ice over running water in one of the cracks of the lake; the one carried under at once, alone, and when no help could be given him; the other drowning after a prolonged struggle, close to friends, and a brother, who were making every imaginable effort to save him.

On Sunday Professor Westcott preached in the afternoon at St Mary's. His subject was "Progress, as essential to, and finding its truest fulfilment in the Christian life." Dean Stanley also preached twice in the day; at Carfax Church in the morning, and at Balliol in the afternoon; at the latter his subject was "the Lord's Prayer."

Feb. 1.

The only event of importance this week was a decided thaw on Saturday afternoon. Else every day has been spent in occupations appropriate to frost; thermometer nearly down to zero, skating nearly down to Sandford. On Thursday it was possible to skate from the end of the barges almost to Sandford Lock, with only two short breaks, at Iffley and Kennington Island.

On Saturday Keble gave the first of the intended series of College entertainments to the Oxford prolitariat. Unluckily due notice had hardly been given, and the audience (not large in itself), had a decided preponderance of Undergraduate in it. Hertford College takes it next Saturday, then Balliol, after which, supposing the crush continues, Christ Church is responsible for an evening.

Canon Liddon preached in St. Mary's in the morning.

CORRESPONDENCE.

THE ADDRESS TO THE BISHOP OF DURHAM.

To the Editors of the Cambridge Review.

SIRS,—It is known to many of your readers that, when the present Bishop of Durham was raised to his See, a memorial expressive of gratitude to him was signed by a large number of undergraduates and resident B.A.'s, who were unwilling that he should leave Cambridge without some personal recognition on their part of his long and splendid services to the University.

The Bishop had no opportunity of publicly acknowledging the address; but he wrote me a letter which I showed to many friends, and should probably have sent to you for publication, if your paper had then come to the birth.

Last December he wrote to me again, and after saying that he had sent no formal acknowledgment of the address added: "I trust that my Cambridge friends will understand how very deeply I feel their kindness, and how highly I value the address as a memento of my residence in the University."

In the circumstances, sir, I think I shall best fulfil his Lordship's wishes, and perhaps also satisfy the expectations of those who put their names to the address if I ask you to publish this short letter in the next issue of your paper.

I remain, sir, truly yours,

King's College. J. E. C. WELLDON.

MASTERSHIPS AT THE PUBLIC SCHOOLS.

To the Editors of the Cambridge Review.

SIRS,—I write to you in the hope of advancing the interests of a large class of University men. There are numbers of graduates, especially of young graduates, who wish to obtain work as Assistant Masters and who in order to do so, apply to Scholastic Agencies. The men with the VERY BEST DEGREES and the *highest qualifications* can, I believe, nearly always obtain Masterships at the great Public Schools, the Head Masters of which are in constant friendly communication with the Heads and Tutors of Colleges. The more numerous body of men who find work at grammar schools, smaller endowed schools, private schools and middle class schools, the Head Masters of these schools not being as a rule in much correspondence with Dons, for the most part apply to Scholastic Agencies. These Agents charge them, as a rule, 5 per cent on their first year's salary. What services do they render in return for these payments? Head Masters send word to the Agents that they want a man for such and such work at such and such salary. The Agent sends these few particulars to the candidates. The candidates send to the Head Masters copies of their testimonials and other particulars which they state in a letter. The Head Master enters into correspondence with one or more of those who send him testimonials. Some candidate is engaged, say, at a salary of £200 per annum: he sends the Agent £10. This is, to my best belief, a fair description of the procedure. It is very unsatisfactory.

I wish, Sirs, to suggest, through your columns, that all interested in the question should consider the possibility of causing a list of places and of candidates for places to be put in circulation.

Would it be possible for graduates on the payment of a certain reasonable fee to have printed on a circular, their names, their addresses, their degrees, one, two, or three testimonials and the names of other persons from whom they have testimonials, and to have such circular sent to all or nearly all the Head Masters in the Kingdom either gratis or at a low price? Would it also be possible for another circular to be published, (or the two might be combined in one) giving the addresses of Head Masters requiring Assistants and such particulars as they might see fit to publish.

I will not enter into details; I am not well qualified to do so. I will only express an opinion that if the co-operation of Head Masters and of Dons were to be heartily given, as I trust it might be, some scheme might be devised which would save many men from a heavy tax and which might produce ulterior benefits.

I am Sirs, etc.,

F. B. LOTT.

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DEGREE DAY.

To the Editors of the Cambridge Review.

SIRS,—You may perhaps have no objection to an unofficial report on this subject from one who is himself looking forward to a similar day.

Having procured my ticket, I found myself with several hundred others, on the morning of the 31st ult., at the eastern door of the Senate House, anxiously awaiting a quarter to ten. Some men could not wait, and scaled the railings. This was objected to by several officers of the X. division, but the undergraduate having poised himself did not listen to advice, but merely threw himself into Robert's arms, and thanked him for his assistance. This mode of entry was very popular, and I for one was afraid of some impalement. It is to be hoped, in view of such a contingency, that the next congregation will pass a "grace," ordering those formidable spikes to be removed, or at any rate blunted. At last the gate is opened, and as all wish to get through together, that flowing portion of the academical dress suffered severely; indeed some men only saved the arm-holes of their gowns from total annihilation. It is generally understood the southern door is for ladies, but we had a number with us. I hoped they got no more squeezing than they liked, tho' it must have been considerable. The cry *place aux dames*, had the desired effect. Then we streamed into the gallery. It is quite full too,—to have seven hundred men packed into a space hardly large enough to accommodate 250 is rather oppressive. Below us, are the happy men in their rabbit skins, and lots of ladies, who, as a rule, are fond of these exhibitions; nor can we wonder at it, they are at all times a subject of discussion among men. What lady could object to have three cheers given for her because she was "engaged,"—because she was "not engaged,"—and even because she wore a "pink bow?" But a quieter meeting than this has not been since Cambridge was a University. Three cheers for Lord Beaconsfield was proposed and responded to most heartily, shewing unmistakably that the majority of those present were supporters of "Church and State." In the meanwhile proceedings had commenced by the Esquires Bedall, the V.C., and another, marching up to the throne in Indian file to the stentorion tones of left! right! left! right! repeated to *n* terms; then the sudden halt! which alas is unnoticed. Anon "Mr. Proctor" comes forward and reads over very pensively a number of bills, not unlike income tax papers. He is laughingly bidden from the gallery to "Speak up Georgy." Things are rather slow and a company of whistlers strikes up "Nancy Lee," who, by this time is married and settled in life. An admirer of the "Clock" owned by some one's grandfather, tried to introduce "tic, tic, tic," but it proved very doloreux. No one had the courage to call on Perkins for a song or he, I am sure, would have done justice to "I likes my drop of good beer, I does." Thus are opportunities lost. And now the Tripos men are presented to the Vice in fours and finally singly. Three cheers for Larmor the Senior Wrangler fell very flatly;—that there were favourites could be seen—but these were athletic men. Well collared! well shot! well rowed! well kicked! showed what each was famous for, though wrangler No. 27 being saluted with cries of glory! was, I presume, a revivalist. To show that the ages of chivalry has not gone, the request of some man for "cheers for Scott of Girton" was snubbed in the words "No, no, that's vulgar—three cheers for Miss Scott":—and they three'd accordingly. The young lady in question is Eighth Wrangler, but I was prevented, by "Big" Smith who stood in the way, from seeing whether she had classical features or not. And lastly comes the wooden spoon who certainly seems in high good humour with his place. The trophy he carries off—a wooden spoon as large as a frying pan—has on it the word Cheshire and underneath a cat beautifully gilt. But what the Cheshire cat, which is proverbially quarrelsome had to do with Coates, I have not yet discovered. This gentleman, by a graceful bow to the gallery, brought upon himself the time-honoured song "For he's a hearty good fellow." This being all there is to see a general stampede takes place, and the Senate House is left to its wonted silence, save where some "bull dog" is scrambling after the stray pence a bountiful Providence has showered from above.

E. V. S. FITZRICHARD.

NATIONAL SKATING ASSOCIATION.

A year ago last Saturday three or four persons met at the Guildhall, Cambridge, to consider the propriety of establishing a fund out of which to provide a Championship Belt to present to George Smart, a young fenman, who had during the skating season then terminated won a series of races in the most brilliant manner, having only once been defeated, and then only when he was ill. The following is the official minute of the meeting:—

"The Hon. Sec. *pro tem.* explained that he had taken the liberty of convening that meeting with the concurrence of several gentlemen who, with himself, were anxious to see a Skating Championship Prize established. During the past five or six weeks, as they were aware, there had taken place throughout the various parts of the great level of the Fens a large number of skating matches, in which the Fen skaters had beaten skaters from London, from Lancashire, and elsewhere, George Smart, otherwise known as "Fish" Smart,—a nephew of the redoubtable William Smart, otherwise known as "Turkey" Smart,—having won no fewer than twelve out of fourteen of the so-called champion matches for which he started. It was felt that such a man ought to be in the rightful possession of the title of skating champion of England, and should have some badge of recognition, and derive some pecuniary reward for his great speed as a skater, and was also felt that there ought to be some recognised authority in skating matters, a recognised championship distance, and an accurate record kept of all such races carefully timed, by which a comparison can be instituted between the skaters of one year and another. It was felt that, as the Fens of the eastern counties had for many years furnished the fastest skaters over ice in England, it was according to the natural fitness that the movement intended to be national should be initiated in this district. The present meeting was therefore called for the purpose of considering the propriety of appointing a committee to make the necessary arrangements to inaugurate the movement. In response to the circulars which he had issued, and letters he had written, he had received communications from a number of gentlemen of social position and practical skaters, expressing sympathy with the object in view, and promising cooperation. He read several of these letters, amongst them one from the Lord Lieutenant of Cambridgeshire, C. W. Townley, Esq., expressing his readiness to join in the movement to establish a champion belt, or whatever was thought most desirable, but regretting his inability to attend the meeting, owing to prior engagement to attend a county meeting at the same hour. It was resolved on the motion of Mr. G. Long, of Swavesey, seconded by Mr. H. H. Moxon, LL.D., Trinity: "That in the opinion of this meeting it is desirable that a Skating Championship Belt should be provided, the competition for which shall be open to all British subjects, and that a committee be formed for the purpose of raising funds for that purpose, and carrying out that object." A month later it was found that there were other objects to be attained besides the founding of a championship, and it was resolved to establish a National Association. A committee was appointed to draft rules, and eventually a very elaborate code was drawn up.

The Association has no reason to complain of its first year's doings, for though it does not expire till March 31st, it is very improbable that there will be any more skating matches. An unusually wet summer was succeeded by a dry autumn, and the result was that when the frost came very severe at the commencement of December there were no flooded meadows, and fens to be froze as they usually are. Still the Association has been enabled, between December 6th and the end of January, to hold three championship meetings, and several other meetings. The first Championship of England match took place at Thorney, in the Isle of Ely, on December 8th, when George Smart won the sash and badge, and the added money, at the mile and a half distance. Subsequently, he several times won at the same distance, notably, at Chippenham Park, and at Hendon; and it being suggested that if the distance determined upon was a mile it was just within the range of possibility that Dewsbery, of Oxlode, would stand a good chance of turning the tables on him, it was resolved to have a mile championship race, and this took place on Thursday last, at Granchester, when the renowned Smart again became the winner. On Monday, January 26th, the first Amateur Championship of England race was brought off by the National Association, at Hendon, the prizes offered being a Challenge Cup, presented by the Field Club, (to become the absolute property of the winner three seasons in succession,) and a presentation medal, given by the Association, a fenman, Fred. Norman, of Willingham, being the winner, A. Tebbett, of Bluntisham, another fenman, being second.

Other meetings besides championship meetings have been held at Welney, Littleport, Hendon, Chippenham Park and Ely, under the auspices of the N.S.A., and it has been rendered possible to accurately form an opinion on the speed with which skaters travel The old theory that a mile could be skated under three minutes is exploded, and the feat accomplished by "Fish" Smart, at Swavesey, a year ago, when he covered the mile in 3 mins. 12 secs., remains the best performance on reliable record.

The National Association originating at Cambridge has peculiar claims on Cambridge men for support, and as life membership may be obtained at a cost of two guineas, and ordinary membership at a cost of five shillings per annum, we apprehend there will be no lack of persons connected with the University who will give it their support.

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MODERN MELANCHOLY.

In all ages that have witnessed the development of any civilized society, there have been times when, without the natural and evident cause of great national misfortunes or private distress, a shadow seemed to hang over the minds of men; and in the highest and most cultured minds this trouble was most felt, producing either a despairing pessimism or at least a settled melancholy. In the case of past periods of history this tendency can be accounted for by a variety of reasons; the reigns of some of the first Roman emperors, which were very remarkable for a general weariness of life and emptiness of soul among thinking men, owed this character to some causes which are known and others that can be guessed. For the universal dominion of the Empire, full of peace and without patriotism, had destroyed all that satisfied the higher nature of the Roman. What it left him was the opportunity of creating an age of commerce, literature and art; but in taking away freedom and the desire of freedom, it removed the possibility of originality, without which no real art can exist. Thus the men of culture turned to Greece for consolation, aspiring to enjoy a philosophic and artistic eclecticism, and forget the herds of men and their low and worthless desires. The common men again resorted to vicious pleasure and the delight of a coarse cruelty. In such a state of society it seems hardly wonderful that men not seldom ended their own lives from sheer weariness and *ennui*, when philosophy proved unsatisfying, or highly-seasoned pleasures palled on the senses.

No actually certain cases of this seem to have occurred lately in England, but it is evident that from whatever cause, our society—and indeed more or less all modern civilized society—is passing through a phase of very general and real melancholy, whose most evident symptom is more languor and weariness than grief, and which consequently results in a feverish desiring of new and intense pleasures by most men, and in a painful seeking after unknown refined beauties and strange subtleties of thought among men of culture. The literature of to-day is an index of the various degree in which our authors are affected by the prevailing spirit.

And yet, though this feeling has much resemblance to that which prevailed in Rome, it is essentially different in many most important respects. For without any undue exaltation of our nation, we may say that the Englishman has a far more expansive and appreciative nature than the Roman had, with a greater power of seeing and creating beauty. But this only makes the prevailing melancholy more inexplicable. Our people has abundant occupation, a system of government as good as any that has ever existed for long, a great past and apparently a not unhappy future. Yet those who are the real representatives of the nation—the greatest men of literature and art—are almost universally sorrowful; and though the men of science are not sad, their discoveries and theories seem only to make the artists and authors more melancholy. The gloom lying over the middle and lower classes may be referred in great measure, partly to misfortune and "the depression of trade," partly to monotony of occupation and lack of reasonable amusements. But other causes than these must be sought for the pessimism of the cultured classes.

Melancholy in these men seems to take two forms, which are sometimes both seen in one individual; the first and highest is a sorrowful pity for the misery, vice, and stupidity of others, and the sadness of a frustrated philanthropy; the second is the weariness of a man who has tried all pleasures and excitements in vain and despairs of finding anything new or true in any life. A very complete example of the first is Ruskin; of the second, Baudelaire.

Of prophets of evil, indeed, our nation has no great lack. Physical, mental, moral, spiritual and national ruin has been predicted and threatened until the world has grown callous to the oft-repeated warning. We are proved by many critics to be a "mixed multitude" of Pharisees and Philistines; to be incapable of even appreciating, much less acquiring the philosophic depth of Germany or the clearness and urbanity of France; to be without all idea of art, and given up to vulgarity and the worship of Mammon and Jingo. And the unheeding stolidity of the multitude, even more than their stupidity, makes the heart of the reforming critic sad.

This form of sadness, however, is confined to a small, though an eminent class, that of men of great abilities who have formed a high ideal for themselves and are disheartened by the blindness and backwardness of those whom they wish to teach. It is the more common melancholy which is the characteristic especially of this age—that which is more due to weariness and disgust than to frustration of any work for others.

The causes of this latter phase are somewhat obscure; but they seem in the main to be want of faith, want of occupation and aim, selfishness, and last but probably not least, dyspepsia. Of the first cause, want of faith, this is hardly the place to speak at length; but among men of culture it is a serious and wide-spread evil. For apart from the actual religious aspect of the matter, the lack of faith inevitably brings with it a loss of all enthusiasm, leaving only the temper of a contemplative *dilettante*; and without enthusiasm of some sort, very little work of supreme worth can be done. Faith in Humanity and its future, as set forth by the preachers and poets of Positivism, is at best an unsatisfying creed; and "Cosmic Emotion" seems hardly an adequate subject for worship. Some fine essays it has inspired, and some finer poems; but there is an undertone of melancholy in all the songs. The same singer who exclaims

"Glory to man in the highest! for man is the master of things."

will also repeat the weary words of the Preacher who was king in Jerusalem—"Vanity of vanities, all is vanity;" "There is no new thing under the sun:" and will look back in artistic melancholy or hopeless regret to the idealized fairness of the past;

"Now the days are all gone over
Of our singing, love by lover;"

or again, borrowing the language of a paganism destitute of faith, will say

"A little soul for a little bears up this corpse which is man."

And this keynote is responded to more or less clearly in most of the poetry of the age. Tennyson and Browning draw their poetic impulse from a period before this; but the melancholy of the *Earthly Paradise* is a salient instance of the contemplative sadness which being deprived of faith turns to beauty and legend to soothe the pain that they cannot remove. In this work the artistic side of melancholy is seen, not entangled, as in the poems of Swinburne, with the *Byronic* sadness resulting from the exhaustion of pleasure.

The lesser modern minstrels follow in the same strain. Their ruling principle seems to be this: "Man's life is brief and unprofitable, and we do not know if anything will come after it; let us create and seek out and enjoy beauty, or at least let us dream about it." Modern poets seem to play with death and long for it as an outlet into some state which shall be either new or shall be at least a final ending of the old;

"O Mort, vieux capitaine, il est temps! leves l'ancre.
. . . . . Nous voyageons
Au fond de l'infini pour trouver du nouveau."

It is want of faith and of aim that makes our poets sad;

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the want of occupation has its influence more on their readers. There is indeed in politics, in literature, in art, in education, much to do; but it seems no longer capable of attracting the spirits of men as well as their minds. Hence there is a desire felt for new pleasures, amusements and excitements, which has produced many sudden movements of society, and made men from time to time enthusiastic about blue china, or Walt Whitman, or some new beauty, or the Prince Imperial, or Sarah Bernhardt—in short, anything new and startling. These abrupt rushes into any pursuit or pleasure and still more speedy desertions of it, are the outward signs of a weary restlessness and dissatisfaction, of a mind craving for it knows not what. The condition of society at the present is like that of a man whose healthy powers of enjoyment are gone, and who supplies the lack of strength by stimulants, and the lack of sleep by opiates.

Combined with the foregoing causes we see a widespread selfishness and individual isolation. Except when philanthropy is fashionable for a season and some grand celebration or fancy fair is got up, with the double result of providing funds for the charity and scandal for the charitable, an apathetic indifference to the condition of others prevails. Society asks "am I my brother's keeper?" and the political economist and the lover of esoteric art alike reply "Certainly not!" Of *charity* there may be plenty, but there is very little *love*. As in the allegory of Tennyson's *Palace of Art* the soul shuts itself up in a world of its own; and being lonely, it must needs be miserable.

Finally, one may note the physical causes of melancholy. Though athletics are largely cultivated in England, yet exercise and the preservation of individual health are very little understood by most men. Unnatural hours, exhausted air and a sedentary life have their effect first on the body and through this on the mind. Indigestion in its active form might be called the remorse of the body; but in its passive state of depression and uneasiness it is more fitted than any other condition to induce a contemplative and languid melancholy which to some men is not without its pleasure. A modern dweller in a town, especially if a student, rarely if ever experiences the exhilaration of delight resulting from perfect health; he is hardly ever more than negatively well, that is to say, not ill. It may be that the rainy and cold weather of the last two or three years has aided materially the progress of pessimism among us; for the highest natures are the most sensitive to all influences, and artists and musicians in particular are worshippers of the Sun-God in their bodies as they once were in spirit.

The question remains—is the present melancholy a passing fashion, or is it one of the outward signs of a corruption of society and decay of race, as it was in the Roman Empire? Several attempts have been made lately to draw parallels more or less complete between the modern and ancient states; but able and detailed as these comparisons often are, they are, in main and essential features, utterly at fault. Yet it would be idle to go to the other extreme and regard the present melancholy as only a passing fashion like other whims; it is the real confession of a real deficiency of modern society. And this deficiency seems to be a lack of anything to satisfy the cravings of the higher nature. If we probe and analyze our social system to its innermost heart, we find hardly anything there but usage and respectability, which are in their essence temporary, if not already mere mummies of what has long been dead. What the soul of a man really desires is some eternal principle of truth, something not of convention but immutably firm as a rock beneath his feet; and he will hardly long delight in a culture which keeps him poised in the air, in the car of a balloon, and when he is driven on "at the wind's will" through and over clouds and mists, bids him console himself by studying the sunset glories on the vapours or the numberless lights of the clearer stars.

The cure for melancholy lies in faith in some real truth, in work worth doing and well done, and in a brotherhood and kindred sympathy with men which does not waste itself in eloquent dissertations on the Future of Humanity, but does its own part in bringing that future. The Stoic dogma that the wise and good man will never be unhappy is indeed an entire fiction; but at least we may say that the healthy mind will not please itself with sadness nor cherish melancholy for no other reason than its own existence.

ARTHUR R. ROPER.

THE MERCHANT OF VENICE AT THE LYCEUM.

I had been renewing my acquaintance with the Théâtre Français on three evenings of a short stay in Paris, and on my return to London revisited for the sake of comparision two of the foremost theatres in London. Accordingly I found myself after perils from fog, and perils from mud, perils from foreigners and perils from mine own countrymen, seated at the Lyceum in as much comfort as can be expected when seats have to be procured two days beforehand.

And here let me reassure any trembling readers; I am *not* going to discuss the question whether Shakespeare wrote the "Merchant of Venice" as a plea for toleration to the Jews, or to give any of the dates, historical allusions, &c., which appear to be considered by the dramatic critic of the *Times*, the most important part of any criticism of a play. I merely wish to set down my individual opinion of the present performance, formed at a first visit in December, and confirmed on a second occasion during last week.

Place for Mr. Irving. And first let me use the stock quotation: "This is the Jew that Shakespeare drew"—to say that I disagree with it. Mr. Irving's Jew, especially in the trial scene, is too dignified, too brave under misfortune, too lofty in his fall. One feels that such a man would not have turned Christian to save his life and wealth. When "sufferance the badge of all his tribe" failed, he would have gone patiently to death rather than give up the God of his fathers. Yet the man who has abjured his religion to save his wealth quits the court with the sympathy of the spectators: as one of the critics has said, if the Doge were to reprimand Gratiano for contempt of court, the whole audience would cheer. Nothing in this Jew's life becomes him like the ending of it, but I do not think Shakespeare intended him to fall amid the regret of the spectators. As a piece of acting, I think Mr. Irving is at his best in the trial scene, and very good throughout the play. There is very little Irvingese, if I may be permitted the word, very little of the Irving walk, or the strange mouthings and unnatural stops which disfigure several of the soliloquies in Hamlet. In the scene with Tubal in the third act, where the old Irving appears, there is full warrant for any violence, for Salanio "never heard a passion so confused, so strange, outrageous, and so variable, as the dog Jew did utter in the streets." And with the exception of this scene, Shylock is dignified, exceeding bitter in his hate and revenge: "I am glad of it, let him look to his bond," and admirable in the concentrated sarcasm of his speech to Antonio; beginning:

"Signor Antonio, many a time and oft,
"In the Rialto you have rated me."

Altogether, while Mr. Irving's conception of the character appears to me a little in error, his working out of his conception deserves all praise.

And what words can be too strong in praising the perfect sweetness and womanliness, the admirable delicacy and humour of Miss Terry's Portia, the lady "fair, and, fairer than that word, of wondrous virtues." Her description of her wooers, her sigh of relief when the Prince of Morocco determines to "not give or hazard aught for lead"; her fluttering anxious suspense while Bassanio draws nearer to the leaden casket; her surrender of her maidenly state in wifely trust—in the beautiful speech—

"You see me, Lord Bassanio, where I stand,
* * *
An unlessoned girl, unschooled, unpractised:
* * *
Happiest of all in that her gentle spirit
Commits itself to yours to be directed,
As from her lord, her governor, her King."

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her admirable raillery at her husband in the fifth act are beyond the reach of words. I omit mention of the trial scene, for, though her acting was admirable, it was really too absurd to believe that Bassanio could not recognise the wife he had just left in a yellow gown, when she had "disguised herself" in a black one, and a new head-dress. Portia's acting in the situation was perfect; the little start and involuntary movement of the hand to hide the face when Bassanio first addresses her, the malicious little cough behind her handkerchief when she asks him for the ring, were touches of nature in the highest regions of art. But the absurdity of non-recognition running through the whole act, and the feeling that this wondrous maiden with the sunny curls was throwing herself away on an awkward and unappreciative Bassanio, spoilt a good deal of the pleasure naturally arising from the magnificent acting of Miss Terry.

But after Shylock and Portia, the deluge. Antonio struck his keynote in the first line of the piece: "In sooth I know not why I am so sad; It wearies me,"—and it certainly wearies his audience, during the length of time in which he is monotonously sad, and sadly monotonous. The remainder of the characters are a dull, level of mediocrity, with the exception of Gobbo and Gratiano, who give satisfactory renderings of their parts. Mr. Irving may reply to the charge that he relies on "stars," that it is impossible to cast a play of 20 characters with first class actors in every part, but, granting this, they need not fall so far from the level of excellence as Bassanio and Tubal.

In conclusion, the mounting of the play is beyond all praise. The scene on which the curtain draws up, of the busy life on the quay between the Grand Canal and the Doge's Palace; the scene of Jessica's flight, with the fine touch of the curtain's falling on the noisy masquers, and drawing up when their shouts have died away to show Shylock coming slowly across the bridge to his desolate home; the casket scenes; the trial scene with the crowd of Jews and christians mingled in the public part of the court, following eagerly the fortunes of the case, and the savage yells of the crowd outside, when Shylock steps out a baffled and broken hearted man, are triumphs of scenic effect.

And then with a lovely moonlight scene in the gardens of Belmont, when the sea shines silvery in the distance, the curtain falls on a representation of one of Shakespeare's greatest plays, not perfect, but hitherto unsurpassed, or even without equal.

SETTES.

POETRY.

THREE SONGS FROM HEINE.

I.

"FROM SEA TO SEA."

Come lovely fisher maiden,
Speed thy light skiff to land,
Hither and sit beside me:
We'll gossip hand in hand.

Thy head rest on my bosom:
Why so afraid of me?
Daily thou bravely trustest
Thyself to the stormy sea.

My heart's another ocean,
With storm and ebb and flow;
And many a bright pearl resteth.
Hid in its deep, below.

II.

"WITH THE TIDE."

We sat in the fisher's cabin,
And gazed far out to sea,
The cloud and mist of evening
Rose heavenwards on the lee.

In the lighthouse tower the lanterns
Were set in order due,
While on the far horizon,
One ship still lay in view.

We talked of storm and shipwreck,
Of seamen and how they fare,
Tossed between sky and ocean,
Tossed between joy and care.

We talked of coasts far distant,
By southern and northern bays,
And of these wonderful nations,
And of their wonderful ways.

There's perfume and lustre by Ganges,
And giant palms that tower,
And lovely languid people
That lie by the lotus-flower.

In Lapland the people are dirty,
Flat-headed and wide-mouthed and small;
They bake their fish on the embers,
And crouch and shriek and squall.

The maidens listened enchanted,
Till at last all silence keep.
The ship we could see no longer;
The darkness had grown—too deep.

III.

"ASK ME NO MORE."

Pearls and diamonds hast thou,
All by which men set store,
Eyes the fairest and brightest;—
Darling, what would'st thou more?

Lyrics of love immortal,
Lays by the thousand score,
I have sung to the eyes that are brightest;—
Darling, what would'st thou more?

Eyes so peerless in beauty,
Deep are my wounds and sore.
Low at thy feet I am lying,—
Darling, what would'st thou more?

ALFRED DALE.

THE PAPER-KNIFE.

"An Involuntary Voyage," by Lucien Biart. Translated by Mrs. Hoey and John Lillie. London, Sampson, Low & Co., 1880. *Illustrated.*

This book describes how a Frenchman, though naturally averse to the sea, was against his will carried halfway round the world. The hero, M. Pinson, seems to have implicit faith in the maxim, "How much better they manage these things in France," as he has the temerity to aver that "the French yield the palm to none in the construction of ships." French railways too, in his opinion, surpass all others. He is moreover a walking Encyclopædia: he mentions among other facts in the course of conversation that a certain fish is "the large Cathalot, called by the scientific, *Physeter macro-cephalus.*" M. Biart claims Brunel as a Frenchman, and we fancy Londoners would stare if asked to *pay* for entrance to the British Museum! Still the book is charmingly written, and well translated: the illustrations are good, and the publishers have evidently striven to render the work as attractive as possible, and they have certainly succeeded.

ATHLETICS IN PUBLIC SCHOOLS.

The Hon. Edward Lyttelton, one of the most successful and popular captains of the University Eleven, contributed a most interesting article on this important subject to the January number of the *Nineteenth Century*. After discussing the causes of the undue prominence given to Athletics in our Schools and Universities, and how it has gradually come to pass that amusement has supplanted work, the writer proceeds to point out the serious evils engendered by such a state of things, and the injury to which both the intellectual and the moral life of our Schools is exposed. But not satisfied with reaching the point where all previous writers on this subject have, Mr. Lyttelton goes on to show the direct and the indirect remedies by which the diseased public opinion may regain a more healthy tone, and insists that the steady influence of the older and wiser portion of the community will find its most efficient support in an education developed over a wider range, and which by appealing to the interests of the boys will awaken and encourage voluntary intellectual effort. For a more detailed discussion of the forms which this increased activity may take, we must refer our readers to the article itself. It should also be mentioned that Mr. Lionel Tennyson, also of Trinity College, contributes an article on the Phaedra of Euripides and the Phèdre of Racine to the same number of Mr. Knowles' *Review*.

The guarantee fund of the *Review* having been altered so as to consist of uniform amounts of £1, several new guarantees are required to make up the amount of £75, which secures the possible expenses of this and the Easter term.

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THE UNIVERSITY PULPIT:

SUPPLEMENT TO

The Cambridge Review.

No. 10. WEDNESDAY, FEBRUARY 4, 1880.

Sermon by the Very Rev. J. J. S. Perowne, D.D., Dean of Peterborough.

Sunday, Feb. 1, 1880.

"Now when John had heard in prison the works of Christ he sent two of his disciples and said unto Him, Art Thou He that should come or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them. And blessed is he whosoever shall not be offended in me." Matthew xi. 2—6.

This is a very remarkable episode in the life of John the Baptist. He was languishing in the prison into which he had been cast by Herod because he had dared to rebuke the tyrant for his sin, and to cross the path of a licentious and vindictive woman. And from that prison he sends his disciples to Jesus to ask the question "Art Thou He that should come or do we look for another?" The question appears at first thought not a little surprising; for John had been sent as the forerunner of Christ, he had pointed to Him as the Lamb of God, he had seen the Spirit descend upon Him at His baptism, he had heard the words from Heaven, "This is My beloved Son." Yet pent in his fortress prison his faith wavers, the palsy of doubt creeps upon him, and he asks in sorrow and dismay, "Is this indeed the Christ?" "Art Thou He that should come or do we look for another?" Ah! the dungeon with its narrow walls, and its scant light and its long hours of solitude had done its work. The brave heart had begun to give way. The man who had uttered his testimony so boldly, rebuking vice, whether it assumed the painted mask of the Pharisee, or carried itself proudly under the purple of a king, is suffering painfully from his close captivity. Therefore it is that the iron enters into his soul, therefore it is that doubt gathers upon him, therefore it is that he sends his disciples to Jesus with the question, "Art Thou He that should come, or do we look for another?" It was the cry of a deep bitter painful disappointment; it was the cry of a heart wounded in its dearest hopes. If He was indeed the Christ, why did He suffer His servant to lie languishing in that dungeon? If He was indeed the Christ, why had He not asserted His claims? Why had He not set up His kingdom? The slow months were dragging on, and there came no rumour of deliverance; no shouts of welcome rent the air, no tramp of armies gathering to the Messiah's standard broke upon the captive's ear. There he was still left to pine in his dungeon. No message came to him. He had heard of those wonderful works, he had heard of that divine power exercised on behalf of others: why was it not exercised for him? Do you wonder that there, in his loneliness and sorrow, the Baptist felt the cloud of doubt stealing upon his soul? Is it not the doubt which gathers upon us all at times? Do not we too, brethren, sometimes repeat that question, "Art Thou He that should come?" and do we not find prophets of darkness all about us who are telling us that our faith is a delusion, that there is no Redeemer of our race, that there is no Messiah but human progress, that humanity, through long ages of sorrow and suffering and conflict, is struggling as best it may to accomplish its own deliverance, but that the Saviour in whom we believe is not the Saviour of the world? And may we not well be dismayed when we look at the terrible facts of life? Eighteen centuries have rolled away since He came, and what have been the results of His life and death? Look at the dark places of the earth. Think of the millions of India, of China, of Africa, unvisited by any ray of heavenly light. Think of the broken baffled efforts of Christ's true soldiers to plant His cross in the wastes of heathendom. Splendid efforts, no doubt; heroes are those men in their grand self-sacrifice. Even a dull, hard, unsympathising world admires such martyrs. But is it not a forlorn hope flung against the walls of an impregnable fortress? Is it not like the famous charge of the Light Brigade at Balaclava, a magnificent failure? Look at our own nation, favoured beyond all others with the Light of Truth. Is there not enough of sin, and shame, and degradation and crime to make angels weep? Does the thought never shape itself in our own hearts, "Is it true? Is the Gospel the power of God unto salvation? Has God given His Christ the nations for His inheritance and the uttermost parts of the earth for His possession? Art Thou He that should come, or do we look for another?"

But if John's question has been stirring in our hearts, have we sought for the answer where he did? If his doubt is instructive, still more instructive is his manner of satisfying his doubt. To whom did he go for the answer? To the Christ whom he could not understand; to the Christ whose silence and reserve so sorely perplexed him; to the Christ who seemed to have forgotten His servant, and to have left him pining in his solitude. And from His lips he received the answer which established his shaken faith, and the testimony which crowned him with honour. "Verily I say unto you, among them that are born of women there hath not arisen a prophet greater than John the Baptist." Is there not a lesson for us here? We, too, may take our doubt and our question to Christ. And He will answer us as He did His servant of old, "Go and tell those things which ye do hear and see: the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them."

Our Lord appeals, you observe, in proof of His mission, to His words, and to His works; to His works as evidence of a divine power, and to His words as evidence of a divine love. Is that answer sufficient? Can we rest satisfied with it now? Can we still appeal to His miracles, and to His teaching as witness and evidence that He is the Christ of God? Or must we surrender one part of this witness altogether? This is what we are bidden to do, not only by the sceptical philosophy of the day, but by professedly Christian apologists. Science, they say, has demonstrated the inflexibility of natural law, and, therefore, the impossibility of miracles. Why should we insist upon them? They are mere encumbrances to Christianity, mere excrescences upon the gospel narrative. They are remnants of an age in which everything that was strange, everything that was unaccountable, was set down as supernatural. We are wiser now; we can throw aside this disturbing element, we can remove this mythical superfluity of the gospel, and the picture will appear in all its native majesty and beauty. The life of Christ has its own perfect loveliness. It needs no embellishment of supernatural power. We want neither miraculous birth, nor miraculous resurrection, nor intervening miracles of power. Christ is the master of human hearts and lives, not because he multiplied the loaves and fishes by the Lake of Galilee, but because He gives us the true food of our souls, the bread of heaven which is the life of the world. He claims our adoration and worship, our love and our trust, not because He called forth Lazarus or because He Himself rose from the grave, but because He imparts to souls dead in trespasses and sins the life of holiness and peace. He bids the sinner trust in Him the Son of Man, and He can at once remove the sins of the most sinful. He rules us, because He makes us feel as He did Nathanael of old, that He hold the secrets of our hearts. He "touches the fine nerve of conscience" as none but He has ever touched it All that is purest and noblest in us responds to His call; all that is mean and base and groveling drops at His touch. He claims the whole affection, the absolute trust of our hearts, and we may render to Him the worship which is due to God alone.

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This is the Christ of our new Christianity. Well, is not this a superhuman phenomenon? Is not this a Divine Man? What miracle can be greater than this? Why must we labour with such infinite pains and such small success to cut out of the Gospel History the record of the miracles which He wrought, when there meets us still in all its force the supreme miracle of His Divine Human Person. When you have admitted this, how will you account for it by denying the miraculous birth, or what boots it to strip the life of deeds of superhuman power? Would not the great inexplicable anomaly rather be here that God manifest in human flesh should walk the earth with no such signs of His presence? Do not all the miracles become truly natural? Is it not a real help and encouragement to us to know that the order which we see is not the only conceivable or possible order? If it is true that Christ has come to set up a kingdom upon earth, in which human wills shall be subdued, and human passions made gentle, and human nature raised to its true ideal of serene goodness, and inviolable truth, must we not expect to find in the kingdom when perfected, a complete harmony between man's moral and man's physical nature, and between man himself and his environment? And is it not this of which Christ's miracles assure us? Is not this the meaning of His mighty works? Are they not a declaration in act of that of which His words assure us, that the present order is marred, confused, broken, and that the true order is yet to come. They are glimpses of a better and higher order, foreshadowings of a state in which it shall be as unnatural for man to sin, to suffer, and to die, as now it is natural; prophecies of that perfect consummation of the kingdom of God, when there shall be no more strife, or confusion, or sin, but when all shall be perfectly happy because all shall be perfectly holy. The witness abides. Go and tell John again of the manifest tokens of the kingdom of God upon earth, "the blind receive their sight and the lame walk, the lepers are cleansed and the dead are raised up."

And yet, my brethren, Christ's answer is not merely an appeal to His miracles, it is an appeal to His teaching: "the poor have the Gospel preached unto them." There is its distinguishing mark. How unlike all human systems of religion! How unlike that arrogant Pharisaism, which confronted Him and which kept all religious truth and knowledge in its own hands, that supercilious selfish religionism, that haughty priestcraft which said, "This people that knoweth not the law is cursed." No religious system but the gospel has been for the poor. Either it has been a mere ritual, a mere offering of sacrifices and victims, and then it gave an advantage to the rich because they could bring the largest offerings, and the larger the offering the more likely it was to bribe the god to whom it was brought; or if it had any doctrine, the doctrine has been esoteric,—for the few, not for the many; it has been kept in the hands of the priests who have held the key of knowledge, not to open but to close the door against the vulgar herd.

But it is the poor whom the Saviour regards, not indeed to the exclusion of the rich,—for a rich Nicodemus and a rich Joseph of Arimathea were among His disciples,—but the poor most needed His care, the poor could do least for themselves. And so He opened His mouth and taught His disciples in that first sermon on the mount, "Blessed are ye poor, for yours is the kingdom of heaven." And so He claimed to fulfil in Himself the prophetic words, "The spirit of the Lord God is upon me, because He hath anointed me to preach the Gospel to the poor." The miserable, the weak, the toiling suffering mass, thrust aside by the busy energetic thriving men who were flourishing and at ease, the shattered wrecks, the waifs and strays of humanity whom no man cared for, these were the objects of Christ's care and love. He saw the Divine spark in every human soul, He looked beneath the surface, He saw in all men the image of God, however marred, defaced, brutalised; and He opened the stores of Divine love and poured the balm of Divine sympathy into those weary bleeding hearts, and His Gospel was a Gospel for the poor, because it was glad tidings to human hearts.

Now we shall see perhaps more clearly how it is that Christ's Gospel is a Gospel for the poor, if we contrast it for a moment with some of those merely human schemes for the improvement of the poor of which we hear so much and which are sometimes vaunted as a substitute, and we are assured a very sufficient substitute for the Gospel of Christ.

And foremost among these is the Gospel of Philanthropy.

The Gospel of Philanthropy says, you must educate the poor, you must give them instruction, you must open to them the avenues of knowledge, you must inspire them with new tastes, you must elevate, refine, soften them, you must throw open your gardens and museums, you must have your Mechanics' Institutes and Lecture Halls and Clubs, you must have your Lectures in Science and your Lectures in Art. When the eye has been trained to admire the master-pieces of art, and the ear cultivated to enjoy the music of great composers, the poor man will cease to spend his hours in the gin-shop, he will have better and more rational enjoyment. Well, I grant it; I do not deny for a moment the softening, humanizing effect of these influences. So long as these things are not made the substitute for religion, no one will deny that they have an elevating power. But look at them as a *Gospel*, and what are they then? Is there not a refined selfishness, as well as a brutal selfishness, and may not a man with all these instruments of culture about him and whilst his intellect and his tastes are expanded, be neither more gentle in the home, nor more industrious in his calling, nor more mindful of his neighbour? Is it not quite possible "to develop the intellect while you starve the heart"? Is it not quite possible to leave the spiritual nature of a man barren, when you have made him a model of culture and refinement? You may draw him away from certain kinds of vice as likely to be degrading or injurious, you have not armed him with the motives that shall be his shield in the hour of temptation: you have given him the knowledge that puffeth up, you have not given him the love that edifieth. Self is the motive power you have enlisted in your service. This is the Gospel of Selfishness; and by selfishness shall no man be saved.

2. Again, there is the Gospel of Science. This gospel says to the poor man, your condition is the result of inevitable laws. It is a rule, a principle in nature, that in the struggle for existence the weakest goes to the wall, the strongest survives. If, therefore, through circumstances, or through constitution, or in will, you are weak, you must submit to your lot; there is no help for it; it is a part of the great scheme of things which cannot be altered; it may seem harsh, cruel, pitiless, but it is useless to complain, you beat yourself to no purpose against the walls of your prison-house from which there is no escape. This is surely a ghastly consolation with just enough of truth in it to make it more horrible. But how is it a Gospel? How is it good news to the poor? Is that a Gospel for the poor which tells him there is no God, only a blind fate in the throne of the universe? Is that a Gospel which tells him all things are marching on to their destined goal, whether it be the final perfection of collective humanity, or whether it be the hideous empire of universal death? All things are marching on, and there must be some sacrifices on the way. The scheme of things demand it; like some car of Juggernaut, it must pass over the mangled bodies of its victims, before the idol can be set up in his temple. I say, Is this hideous fatalism a Gospel for the poor? Will it comfort him when his children are crying for bread, and his wife dying on the bundle of straw in the corner of his bare room? It is the Gospel of Despair.

And then there is the Gospel of Socialism: the Gospel which says to the poor: All men have equal rights; the rich are your oppressors, your poverty is the result of cruel, cunning laws, made by the rich for their own advantage. You, the masses, have only to believe this, and you can soon correct the mischief. You have the power in your own hands. Use it, and in the general scramble every man will come to his rights. There will no longer be a favoured few, all will be equal. This sounds well, this is surely good news for the poor. This is a Gospel which has many missionaries just now. In one place its preachers preach tenant right and the abolition of the landlord, or death to those who assert their rights. In another place, it means the assassination of Emperors and Kings; in all it means the destruction of society; and when this is done will the millenium come? Will there be then the happy equality, the fraternity in which no man shall covet his neighbours goods, and neither by fraud nor force obtain them? Yes, brethren, when you have reconstituted human nature, as well as reconstituted society, then and not till then will your millenium come. When men have quite forgot to covet and to strive, and to envy and to hate; when none are lazy and all are industrious; when all have exactly the same faculties, and the same powers, and the same equal desires, and a fresh division of property takes place every month, or every week, on some new and equitable arrangement, then your Socialism may be a Gospel, but till then it only arms men to an internecine war. It is the Gospel of Hate. These are the world's Gospels, the Gospel of selfishness, the Gospel of despair, the Gospel of hate.

But the Gospel of Jesus Christ is the Gospel of the poor, because it is the Gospel, the good tidings, of the Son of God made poor. It is the story of one, who, though He was rich, yet for our sakes became poor, that we, through His poverty, might be made rich. It is the story of One, who, though He was in the form of God, thought Equality with God no prize to be grasped, but emptied Himself and took upon Him the form of a servant, who was cast to His first rest in a manger, who grew up in deepest obscurity, and laboured for His bread in the carpenter's shop, and had not where to lay his head; it is the story of One who was despised and rejected by men, a man of sorrows and acquainted with grief who ended a life of toil and pain and suffering and ceaseless misery, by a cruel and shameful death, and who did this that He might destroy the works of the devil, and set men for ever free from his terrible thraldom.

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And, my brethren, what makes this Gospel so sweet and so winning and so strong is that it is the Gospel of sympathy. Christ is no rich man, who, out of His abundance, flings to the beggar an alms. He does not say with lofty condescension. Be filled, be warmed, be clothed. He shares the poor man's crust, he lightens his burden by bearing it with him. He sits down in the poor man's cottage, he wipes away the bitter tear from the eyes of the poor mother as she bends over her darling's coffin. He gently whispers consolation; He says not, Your sorrow and your suffering are part of an inexorable law, but He says, Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.

(2) And so too, Christ's Gospel is the Gospel of hope, because it is the Gospel of the Resurrection. "Because I live ye shall live also." The suffering shall end in joy, the tribulation is but for a time. Weeping may endure for a night, but joy cometh in the morning. He points beyond the clouds. He tells of a heaven where they shall hunger no more, neither thirst any more, when there shall be no more pain nor want, no more sorrow nor crying, where the former things have passed away, and One sitting on the throne saith, "Behold I make all things new." Of that heaven he says, I came down from thence and I have returned thither. Of that heaven he says, "In my Father's house are many mansions, I am gone to prepare a place there for all who follow me. I will come again and take you unto myself. Where I am there shall my servant be." Is not this a gospel for the poor? Is it not to light the torch of hope? Is it not to bring the smile to the wan face, and to comfort the mourner, and to take away the sting from death, and to make life glad with the blessed vision of glory to come and of everlasting reunion with those we love? Is not this a gospel for all who suffer and mourn, and is it not therefore emphatically a Gospel for the poor who have none of those appliances for drowning and disguising their woe, by which they can sometimes contrive to lull their agony to rest, and half to persuade themselves that they forget it.

Once more it is the Gospel of brotherhood. What is the salvation which Christ gives us. Deliverance from sin. How does he bestow it? Through faith. What is the effect of faith in Christ? A living union with Him. But how did Christ come to save us? Not as isolated units, but as members of His mystical body. If by faith we are joined to Him, members as he says of His body, of his flesh and of his bone, we are also members one of another. And in this union there is no difference between Jew and Greek, between rich and poor, between bond and free, all are one in Christ Jesus. This is a brotherhood which does not destroy and obliterate all distinctions of men. It is not a brotherhood which reduces all to one common level. It is not the gospel of equality which is the mad dream of the socialist, it is the gospel that does indeed make the poor rich, which raises him from the dunghill to set him with princes, which makes him a fellow of the angels, and a brother of the Son of God, but which teaches him withal in lowliness of mind to esteem others better than himself, which makes him not contentious, self-asserting, grasping, eager to maintain his own right, but humble with a manly dignity and noble with a gracious self-respect. It is the gospel of brotherhood which reminds the rich man that he is not to trust in his riches nor to despise the poor, but that the best and noblest use he can make of his riches is to be ready to give, glad to distribute, to them that need his help. Is not this indeed a gospel for the poor, one that takes away the sting of his poverty, one that binds him to his rich neighbour in the sweet bonds of mutual affection and esteem; one which does not seek to obliterate the distinctions which God's own hand has made, but which gilds all that is harsh and unlovely in his lot, with the blessed hope of the eternal riches and the crown that fadeth not away?

Christ's Gospel then is a Gospel of sympathy, a Gospel of hope, a Gospel of brotherhood, and therefore a Gospel for the poor.

My brethren, that which was true of Christ's mission must also be true of the mission of His Church. She also must be able to give this answer to those who ask of her what her work in this world is, "The poor have the gospel preached to them." And it does seem that in the providence of God our Church of England, as the recognized Church of the nation, has had this very work in a special way entrusted to her. I do not forget or overlook the work of others. I confess, even though I do it with shame and sorrow, that but for the efforts of our Nonconformist brethren, whose separation from us we deeply deplore, the masses of our population would have been sunk in far deeper darkness. The whole nation has benefitted by their labours. All honour to them for the zeal and faithfulness with which they have preached this gospel to the poor. We gladly hail them as fellow workers in this gospel. But God has given the poor to the Church of England as His gift, and will require them at her hand.

As the Church of the nation, she has all classes put into her hands, and she is told to carry the Gospel to all. She is not the Church of the rich only, she is the Church of the poor. It is her work and her mission to seek for those that have no shepherd. It is her work and her mission to go among the dense masses that swarm in our hives of industry, and to proclaim in the ears of the indifferent and the vicious and the criminal, the everlasting love of God made known to them in Christ Jesus our Lord. It is hers to send to the miner plying his perilous work, where the deadly choke damp may hurry him in a moment into eternity, the true light which shall guide his footsteps through the darkness of this world, and cheer him, as we know it has cheered many a brave imprisoned man, shut in by the wall of earth which has barred all egress after some terrible explosion, in the hour when all earthly hope seemed past and death stared him in the face. It is hers to go to the cotton-mill and the factory, where the thousand wheels of labour are flashing, and there to tell employers and employed that they are brethren in one common Lord and that His message to them all alike is, "labour not for the meat that perisheth, but for that which endureth unto everlasting life." It is hers to carry the word of life to the boatmen on our rivers and canals, to the workmen in our dockyards, to the navvies on our railroads, to the sailors in our ports. It is hers to gather the labourers in our agricultural parishes beneath the hallowed roof of the dear old Church, and to consecrate all their lives with her ministrations of grace and mercy. It is hers to visit cellar and garret with the cheering hope, which gilds the darkest, the dreariest, the most desolate life, and makes it bright with a radiance that nothing can destroy. This, my brethren, is her great and glorious privilege, this is her privilege, as the Church to whom the nation has confided the well-being of her children. She may go, she has the right to go to all, from the castle to the hovel, from the palace to the cellar, and to declare to all alive the unsearchable riches of Christ. But her crowning glory is that which was the crowning glory of her master's mission, that she preaches the Gospel to the poor.

And yet it is unquestionably a temptation which besets us as ministers of an Established Church to think more of the rich than of the poor. We want the aid of the rich to build our churches and our parsonage houses and our schools. And our efforts are directed far more to objects like these and to the external machinery of our parishes than to preaching the Gospel to the poor. It is all very well and right to build churches, though I sometimes think our money is lavished too largely on the material temple while we forget the spiritual—but it is of no use to build or restore the Church if you cannot fill it. And you cannot fill it by merely ringing the bells which tell people there is a service. You may find the rich there, you may find the well-dressed shopkeeper and tradesman there, but is it not the common remark with regard to our churches and chapels, Where are the poor? They will not come. To them the Church is no familiar place. There are multitudes that would as soon think of entering the Queen's palace as entering a church. Our buildings are too stately, and our services are beyond their comprehension. The grand old language so dear to us by years of familiarity and association conveys to them no intelligible idea. There is a vast gulf between us and them, and that gulf must be bridged over if the Gospel is to be brought home to the poor. We must be less stilted, less formal, less grand. We must condescend to understand their thoughts and to speak their language. Our worship as well as our sermons must be adapted to their need. We must find some means by which to bring the Gospel to their ears and to their hearts. It is a missionary work which lies before us. But we need not be discouraged. The Gospel is still what it ever was, the power of God unto salvation.

Let us send into the midst of them, send into their homes or to those wretched haunts which are no homes, the messenger of peace. Let us send to them that Gospel to which none can shut their eyes or close their ears, the living Gospel, embodied in the true, faithful, self-denying pastor, and then the Church may gather these poor lost ones beneath the wings of a Savour's mercy. Men may point to blots and imperfections in our system, men may say there is no remedy for these but Disestablishment. I say the remedy lies with ourselves: I say we may ourselves cut away the strongest of all arguments in favour of Disestablishment, the argument of subservience to the State, if we can show that in the principle of a National Church lies our real strength, that because by that principle all are put into our hands we can go to all, we must go to all; for we cannot, we dare not, rest from our work, so long as one human soul needs our ministrations, and this above all is our glory and our boast, here we claim emphatically to walk in our Master's footsteps, if we can say to a doubting, unbelieving world: Go and tell them what things ye do hear and see: The spiritually blind see and the spiritually deaf hear; the lepers who are groaning under the leprosy of sin are cleansed, and the dead who are dead in trespasses and sins are raised to newness of life, and the poor have the Gospel preached to them.

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They will be held at the usual hour, 6.30 p.m.

Pemb. Coll. ARTHUR M. REID,
Hon. Sec.

C. U. Chess Club.

UNDER the auspices of the Club, Dr. J. H. Zukertort, (winner of the International Tournament, Paris, 1878), will give an Exhibition of Chess Play, at the Guildhall as follows:
On Friday, February 13, Blindfold Play against 12 Picked Players. Saturday, February 14, Simultaneous Play against any number of Players over the Board.
Admission, One Shilling. Members and those joining this Term, Free.

Free Christian Church,
Reform Club Rooms, Green Street.

CONFERENCES for the Reverent Discussion of Religious Subjects are held in the News-room of the above building at 11 a.m. on Sundays.—Subject for February 8th, "The distinction between Religion and Christianity."
On the same evening, at 7 o'clock, a Lecture will be given in the large room, by the Rev. A. Chalmers, Subject—"Why did Jesus undertake his public ministry?" All are invited.

UNIVERSITY COLLEGE, BRISTOL.
CHEMICAL PROFESSORSHIP.

THE Council invite applications for the Chair of Chemistry. Salary £300 with a share of the Students' Fees. Applications with Testimonials to be sent not later than 9th February, 1880. Further information may be obtained from the Principal on application to EDWARD STOCK, M.R.C.S., Secretary.

GOOD Bedroom and Sitting Room to let, furnished, suitable for Lady or Gentleman. Address A.B., Clifton House, Mill Road, Cambridge.

WANTED, a clean copy of the "University Reporter," for Dec. 15th, 1877. One Shilling will be given for it.
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The Cambridge Review:

A JOURNAL OF UNIVERSITY LIFE AND THOUGHT.

No. 11.] WEDNESDAY, FEBRUARY 11, 1880. [PRICE SIXPENCE.

SUMMARY OF NEWS.

In the list of recent appointments, gained by Cambridge men, given in our last number, that taken by J. E. A. Steggall, B.A., of Trinity College, 2nd Wrangler in 1878, and Mathematical Master at Clifton College, should have been given as the Fielden Lectureship in Mathematics. This has been vacated by the appointment of Mr. A. T. Bentley, M.A., to the principalship of the Firth College, Sheffield.

Dr. Smith's prizes were awarded yesterday evening, to the senior and second wranglers (Messrs. Larmor and Thomson) respectively. This has not happened since 1876.

The University Accounts for the past year have been published. The ordinary University income for the year is £21,629 8s. 1d. The chief items are: Rents and Dividends £2796 7s. 1d.; Capitation Tax, £9205 13s. 6d.; Registrary Fees, £1425 8s.; Fees and Fines from Proctors, &c. £9201 19s. 6d. This sum is large, and it would be interesting know to how much is derived from each of the sources mentioned. The greater part, we imagine, is collected from those who are changing the make of their gowns, not from those who refuse to wear them at all. These yield a total of £28,629 8s. 1d., but from this a sum of £7000 has to be deducted for the University Building Fund, University Library Fund, and for Museums and Lecture Rooms, leaving the income as stated above.

The total ordinary expenditure for the year is £19,591 5s. The chief item is that of stipends and salaries £14,080 8s. 8d. There is thus an excess of £5046 5s. 3d. of Ordinary Receipts over Ordinary Expenditure. The Extraordinary Expenditure, however, exceeds the Extraordinary Receipts by £1475 10s. 11d., so deducting this sum from the £5046 5s. 3d., there is left a balance due to the University chest of £3570 14s. 4d. In times such as these the University is certainly to be congratulated on not only having escaped debt for the preceding year, but having so large a balance in its favour.

It will be remembered that Professor Colvin was obliged to repeat his lectures throughout last term, in consequence of the numbers attending them. This term some reasonable precautions are to be taken to restrict the number to those who are entitled to attend the lectures, and sufficiently interested in them to take some slight trouble to secure admission. Tickets will be issued, free of charge, to members of the University and their fellow-students at Girton and Newnham, and at a small charge to others. It is a matter of congratulation that these measures should be necessary, and no one can fairly complain of them. The subjects of the lectures is a very general one, and the lectures are not likely to be less popular for this reason.

The Lent Races begin this term on March 10th.

The Committee of the University Musical Society is making a vigorous attempt to set the University Orchestra on foot again. They have so far succeeded in their efforts that a large number of names of intending members are on paper. Every College has been vigorously searched, and the result is, we believe, an imposing orchestra of some twenty-five violins, four violas, eight violincellos, two double basses, the 'wood' and 'brass' boasting no less than five flutes, three clarionets, an oboe, a bassoon, three cornets, and a French horn, besides a possible trombone. The first practice takes place on Tuesday, February 10th, and we should strongly advise any members of the University musical, who are in want of entertainment, to avail themselves of their privileges as members and attend the first rehearsal. The band will no doubt be imposing, if a little loud for the small room at the Guildhall, but we cannot help feeling some slight anxiety for the conductor's feelings, self-sacrificing as he usually proves himself. We believe that the librarian, Mr. F. Galpin, of Trinity College, would still be glad to receive the names of any more gentlemen, who would like to join, particularly if they play the oboe, bassoon, or French horn.

We are glad to see announced the visit to Cambridge of Dr. J. H. Zukertort, on Friday and Saturday next, under the auspices of the University Chess Club. Dr. J. H. Zukertort—we believe, as a member of the Berlin University, he is fully qualified to use the title—is the Editor of *The Chess Monthly*, a periodical which supplied a want felt by the cessation of "the Westminster Papers," and a constant contributor to the scientific papers of his country. He won the International Chess Tourney against all comers, at the Paris Exhibition, 1878, and this would give him some claim to a supreme position in the chess world. As, however, Herr Steinitz did not enter the lists on the occasion, until a match has been arranged between these two rivals opinions and honours must remain divided. On Friday, Dr. Zukertort will play, simultaneously, against 12 of our best players, without seeing the boards, a feat which, we think, has been rivalled by Blackburne and others, but never surpassed. On Saturday the play will consist of simultaneous games, against any number of players; it is hoped to get together some fifty or more.

It may interest Old Etonians to know that it has been resolved to erect a memorial in Eton College Chapel to those old members of the School who fell in the South African and Afghan campaigns. The monument is to take the form of a handsome screen, involving a new, and probably a more sightly arrangement of the organ. A Committee has been appointed, with the Rev. the Provost of Eton as Chairman. Subscriptions may be made payable to the 'Eton Officer's Memorial Fund,' at Messrs. Hoare, 37, Fleet Street, and elsewhere. E. V. V. Wheeler, of Trinity College, is one of the agents.

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THE MATHEMATICAL TRIPOS.

I described in an article in the last number of the *Review* the method of obtaining a degree in "the schools" during the early part of the eighteenth century; and I there explained how the Senate House examination was introduced about 1730 with the view of making that method more certain and definite, as a means of classifying the men in a strict order of merit. I propose now to trace the further development of the Tripos; but before doing so it may be convenient to remark that its subsequent history divides itself into the following periods:—(1) from 1730 to 1763, during which it was gradually establishing itself, and in the last year of which it was officially decided (in Frere's case) that when a man's position in the class list was doubtful, it (and not his disputation) was to be taken as the final test; (2) from 1763 to 1779, during which definite rules were framed for the conduct of the examination; (3) from 1779 to 1827, during which it practically superseded the disputations; (4) from 1827 to 1841, when the disputations were abolished; (5) from 1841 to 1848; (6) from 1848 to 1873; and (7) from 1873 to the present time. I fear the list of changes gradually introduced will seem very technical (not to say dreary) reading by most of the subscribers to the *Review*, but fairly warned of what is coming it is their own fault if they read any further.

In the first of these periods the examination was entirely oral, and wholly subsidiary to the discussions in the schools. It was conducted by the Proctors and Moderators who took all the men from each College together as one class, and passed questions down till they were answered. As each class thus contained men of very different abilities, a custom grew up by which every candidate was liable to be taken aside to be *viva-voced* by *any* M.A. who wished to do so, and this was regarded as the more important part of the examination. The subjects were mathematical and philosophical, and probably ranged over much the same extent as those described later on. At first the examination lasted only one day, but at the end of this period it continued for two days and a half. At the conclusion of the second day the Moderators received the reports of those M.A. who had voluntarily taken part in the examination, and provisionally settled the final list, while the last half day was used in revising and rearranging the order of merit.

During the second of these periods, that is from 1763 to 1779, the traditionary rules which had previously guided the examiners in each year took definite shape, and the Senate House examination became of more importance than the schools in determining a man's final place in the list. This was chiefly due to the fact that thenceforth the examiners used the discussions in the schools only as a means of classifying the men roughly. On the result of their "acts" (and probably partly also of their general reputation) the candidates were divided into eight classes, each being arranged in alphabetical order; their subsequent position in the class was then determined by the Senate House examination. The first two classes comprised all who were expected to be Wranglers, and any one placed in either of these classes was practically allowed, if he wished, to take an ægrotat Senior Optime; the next four classes included the other candidates for honours; and the last two classes consisted of "poll" men only. Each class was examined separately and (apparently) *viva voce*, but as now they respectively contained only men of about equal attainments, it was possible to make the examination more efficient. About 1770 it began to be the custom to dictate the questions and to require all answers to be written. But one question, however, was dictated at a time, and a fresh one was only given out when some one had worked out the previous one: a custom which by causing perpetual interruptions to take down new questions must have proved very harassing. The problem papers were however henceforth written, so that candidates could see the whole paper at once, but they were confined to the expectant Wranglers. [By 1800 the first four classes, and by 1818 all candidates for honours were allowed to try the problems.] I possess myself copies of all the papers set in this century, and I fear that no specimens of those of an earlier date are now extant: indeed as up to 1827 it remained the custom to dictate the book work questions in the manner described above, it is probably useless to hope to obtain any copies of them, but it is possible that a diligent search might be rewarded by finding some of the problem papers of previous years. A collection of all the Tripos papers up to a recent date which are now known to be in existence would be a most interesting and valuable work, and it is to be wished that the syndics of the University Press, who have always shown great public spirit in such matters, would publish something of the kind.

The labour of making up separate papers for each class proved very great, and by 1772 it had become usual for the Junior Moderator of the year and the Senior Moderator of the preceding year to take the first two or three classes together by themselves at one table. In a similar way the next four or three classes sat at another table presided over by the Senior Moderator of that year and the Junior Moderator of the preceding year; while the last two classes containing the poll men were examined by themselves. Thus in all three distinct sets of papers were set. It is probable that a candidate, if manifestly placed in too low a class, was allowed some kind of right to challenge the place assigned to him in the provisional order of merit published on the Tuesday night or Wednesday morning. Perhaps this began as a matter of favour, and was only granted in exceptional cases, but ultimately it became a right which every candidate could exercise; and it is to its development that the ultimate predominance of the Tripos over all other University exercises for degrees is due.

The examination still lasted two days and a half, and it was chiefly on Mathematics, though a few stray philosophical questions from Locke and other authors were sometimes added at the close of a paper. The range of subjects for the first or highest class was supposed to comprise Arithmetic, Euclid, Trigonometry, Algebra, Conic Sections, Mechanics, Hydrostatics, Optics, Geometrical, Astronomy, and Newton. The problems comprised extraction of roots, solution of algebraical equations, and book work on fluxions, with applications to maxima and minima, to finding the areas and lengths of curves, centres of gravity, and determination of orbits under central forces. Probably this represented the highest reading to which the very best men aspired, and was far above the comprehension of the average Wrangler of that period. Nearly twenty years later we find complaints that a problem set in 1788 which required the extraction of a square root to three places of decimals was considered very severe; and even in 1800 a knowledge of the first two books of Euclid, Simple and Quadratic Equations, and the early chapters of Paley was considered amply sufficient to secure a good degree.

In 1779 the examination was extended to four days, and the third day was given up entirely to moral philosophy; at the same time the number of examiners was increased, the system of brackets introduced, and the

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problem papers printed for the use of candidates. The right of any M.A. to take part in the examination though continuing to exist was much more sparingly exercised, and I believe was not insisted on after 1785. It was about this time that a method (described later) was devised or systematized by which a man who, in consequence of a weak or bad disputation, had been placed in a low class could rise out of it, if he did well in the Senate House. This new power was at first used only occasionally, but as soon as it was found that a candidate could determine his final place in the Tripos List by the Senate House examination alone the acts ceased to have much influence on a man's class—at least if he had confidence in himself—and the examiners soon acquired the habit of settling the preliminary classes without much reference to the previous disputations.

Although the examination lasted but a few days, it must have proved a severe physical trial to any one who was delicate. It was, as it still is, held in winter in the Senate House. I have never heard any complaints that that building is now fitted up in too luxurious a style, and I recollect myself catching a very bad cold when in for my degree, but in those days it was noted for its draughts, and was not warmed in any way; indeed we are told that upon one occasion the candidates on entering in the morning found the ink frozen at their desks! The duration of the examination must have been even more trying than the circumstances under which it was conducted. The hours on Monday and Tuesday were from 8 to 9, 9.30 to 11, 1 to 3, 3.30 to 5, and 7 to 9; but in 1818 the time for the evening paper was extended to four hours, viz. from 6 to 10, giving no less than ten hours work for the day. The hours on Wednesday were the same except that there was no evening paper. On Thursday morning at eight a first list was published with all candidates of about equal merits bracketed, and that day was devoted to arranging the men whose names appeared in the same bracket in their proper order. A man rarely rose above or sunk below his bracket, but during the first hour he had the right, if dissatisfied with his position, to challenge any one above him to a fresh examination in order to see which was the better. At nine a second list came out and a candidate's power of challenging was then confined to the bracket immediately above his own. Fresh lists revised and corrected came out at 11 a.m., and 3, and 5 p.m. The final list was then prepared. The name of the Senior Wrangler was announced at midnight, and the rest of the list the next morning.

Such was the form ultimately taken by the Senate House examination, a form which it substantially retained without alteration for nearly half a century, and which may fairly be considered as the archetype of the numerous competitive examinations now existing in England. It soon became the sole test by which candidates were judged. Eleven years after its final establishment (which I date at 1779) a questionist of exceptional abilities was informed that, in spite of his good disputations, he would not be allowed a degree unless he satisfied the examiners in it. He accordingly solved one very hard problem, though in consequence of a dispute with the authorities he refused to attempt any more. In 1799 a further step in the same direction was taken, and it was determined to require from every candidate a knowledge of the first book of Euclid, Arithmetic (to fractions), elementary Algebra, Locke, and Paley.

In 1808 a fifth day was added to the examination, but except for this, no alterations were made until the wave of reforming zeal which spread all through the country between 1820 and 1830 reached the University, and caused a general overhauling of all the then existing regulations. In 1824 the Previous Examination, or Little Go, was established for students in their second year; a reform which was urgently needed as the University then required nothing (except a "disputation") from its undergraduate members previous to their tripos. At the same time the Classical Tripos was established for those who had already taken honours in mathematics, and the plan of the Senate House examination was rearranged. By the new regulations, which came into operation in 1827, the power of granting Honorary Senior Optime degrees, which had already fallen into abeyance, was abolished; the duration of the examination was extended to seven days; all the papers were ordered to be printed; a complete schedule of the subjects and hours of examination was drawn up and published; the number of preliminary classes into which (by their disputations in the schools) the honour men were divided, was reduced from six to four; and the examiners were permitted to set the same questions to all candidates alike (irrespective of their preliminary classes) if they thought fit—a permission of which however they only partially availed themselves. A totally distinct set of papers and on different subjects was ordered to be set to the poll men, who now formed the fifth and sixth classes, although their examination was still nominally considered as forming part of the Senate House examination, and was held at the same time. It is perhaps worthy of remark that this fiction was maintained up to the year 1858 and those who obtained a poll degree were arranged into four classes, viz., a fourth, fifth, sixth, and seventh, according to merit, as if in continuation of the Junior Optimes or third class of the Tripos.

Up to this time all members of the University alike, except those who went out in law, had to take their degrees by passing what we now call the Mathematical Tripos, but which was then the only examination held, and included a little philosophy and religion as well as mathematics. This year therefore shows us the University examination dividing for the first time into two. I shall not pursue the course of the gradual establishment of the examination for an ordinary degree further, except to say that the Senate House examination ultimately was put a year earlier in the University course and became the "General," and that in 1852 a third examination, at first called "the Professor's examinations," and now known as "the specials," was instituted for all poll men to take at the end of their third year. As to all the details of the changes, and the times at which they were respectively made, are they not written in the calendars of the University?

W.W.R.B.

ATHLETICS IN OUR PUBLIC SCHOOLS.

When the Captain of perhaps the finest eleven we ever produced has something to tell us about athletics he is sure of an attentive hearing at least, in his old University: and he deserves our thanks for taking so early an opportunity of turning our thoughts to this side of the Public School problem. He dwells first on the bright side of the question, the value of games not merely in the interests of health but as aids in the formation of character, pointing in fact the moral which lies behind the old saying of the Duke of Wellington that "there is no school for Officers in the world equal to the playing fields at Eton." He then points to the three great events which mark year by year the abnormal importance which the fashionable world seems willing to ascribe to athletics, and one at least of them must have been in his mind as he wrote, and must

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recur to our minds again and again as we read his article, as the most salient example of that form of external influence which he so earnestly deprecates; and the article will not have failed in its object altogether if it can lead those who are responsible for it to reconsider the conditions under which the Eton and Harrow match is played.

He turns our attention next to the dangers which an excessive devotion to Athletics brings with it, and finds them due not so much to the excess of time devoted to the pursuit, as to the all engrossing fascination of athletic success. The thoughts of the young athlete are absorbed in his one ambition, and intellectual work becomes more than ever distasteful. But the evil does not stop with the athlete himself. The large crowd of those "who admire muscle without possessing it" take their tone from him, and the public opinion of the place is more than ever set against work. It would be well indeed if this were all. The pursuit of amusement and amusement only, leaves their minds unemployed, and we are forced in consequence to notice the fatal signs of the spread of vice and immorality among them. We must however be careful to mark that this sad result is not due directly to athletics, but only to the misuse of them, and that when under proper control they are found to have a decided tendency to maintain a healthy tone of moral feeling throughout a School.

Finally, we are brought face solution of which the power of a Public School for good to face with the difficult problem on the satisfactory must always depend, the problem of internal government.

The direct consequence of a predominant athletic spirit in a school is the formation of a body of leading athletes to whom the rest look up as their natural leaders. Now in general under the Monitorial system, the external governing powers, the masters, have selected quite a different class to form the constitutional governing body within the school. Hence you have at least the chance of an antagonism between the natural and the constitutional leaders, an evil which, so we gather from his article, the writer thinks must be avoided at the cost of any sacrifice. He would accept the body on which the choice of the school falls naturally, and strive to raise the members to fitness for government.

But granting that the ideal of internal government can only be satisfied when boys and masters alike select the same persons for the same qualities, it is by no means clear that the best means for attaining this object are to be found in accepting for the time the lower level with which the boys are satisfied; and thus making it clear to them that athletic distinction affords in itself a title to rule, just at the time that we are striving to impress them with the notion that Athletics are of but slight importance when compared with work.

Granting, too, the danger into which we are so apt to fall of neglecting the duller boys in favour of the more intellectual; and the great value which institutions like popular Debating Societies and School Journals have in awakening an interest in the development of mind as well as muscle in the athletic, we must not forget that the more intellectual have also their claim upon our consideration. Nothing is so apt to shut boys up in themselves, and make them forget the interest of the body to which they belong, as purely intellectual labour. The athlete requires no external force to induce him to exert his influence; he has abundant opportunities for learning the discipline of command in superintending the interests committed to his care. But the intellectual boy requires to be placed in a position of responsibility to draw out all the latent powers of his character, and fit him for his future work as a leader of men. And what is the ground on which we are required to pass him over? We shall run the risk of a conflict of authorities. But it is difficult to see how the Monitorial system introduces any fresh difficulty on this score. The leading members of a school must always range themselves on the side of good or on the side of evil; and it is hard to see why those athletes who would range themselves on the side of good, if the power were put officially into their hands, should become either indifferent or antagonistic to a body of Monitors appointed in the interests of good by the Masters; while it is certainly better to have a fixed body on the side of good to counteract the influence of those who would under any circumstances use the power athletic prowess has won for them on the side of evil. Great harm is no doubt done when Masters fail to impress the leading athletes with the responsibility which attaches to their position; but this is surely much better left to individual care on the part of the Masters, than to the formal recognition in the school of any title to command as the prize of athletic distinction.

There is yet one other point in the article in which it is difficult to accept the conclusions of the author. He points to the widening circle of the subjects of study, and lays great stress on the influence that this extension in the field of knowledge may have in winning the slow to a love of learning. Some with special aptitudes will no doubt be attracted into each new branch; but reluctance to learning seems to be based on deeper grounds than that of the subject to which the mind of the learner is directed. So, taking into account the large number of boys which a master at one of our Public Schools is expected to teach, and the difficulty of meeting individual tastes among them all, we cannot expect to find that for some time at least, any plan will be found for adapting the routine studies of the place to fit at all closely to individual inclinations, and we must rely more on improvements in the manner of the instruction than on any great diversification of its matter, remembering that there are few subjects of study which bright teaching cannot make attractive.

In taking leave of the writer of this article we have been discussing, I cannot help expressing the gratitude I feel towards him for having brought the subject of Public Schools prominently before us. For it seems to me that here in our University we have opportunities for discussing Public School questions such as can be found nowhere else, and we seem wonderfully slow in making use of them. While we are still up here the events of our school life have not yet been effaced by later recollections. We can still feel the difficulties of school questions as keenly as when they were first forced upon our notice; and growing experience throws ever fresh light on the method by which they should be met. On every side we find men who have been trained under systems different to our own; and we can learn many a valuable lesson from the story of the working of fresh systems which may suggest improvements in the one which all the ties of our boyhood have endeared to us, and yet we seem to struggle to forget the existence of such questions and to consider that they have no immediate claims on our attention just at the time when we should be able to discuss them to the greatest advantage.

J. O. F. MURRAY.

OPEN SCHOLARSHIPS AND EXHIBITIONS.

March, 1880.

ST. PETER'S.

On Tuesday, March 16th, and Wednesday, March 17, an examination in Classics and Mathematics will be held for the award of four Scholarships, one of £80, two of £60, one of £40, tenable until the holder has attained the standing of B.A. For further particulars apply to J. D. H. Dickson, Esq., Tutor, St. Peter's College.

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CLARE.

On Tuesday, March 16th, and the following days, an examination will be held for the award of four Scholarships, three Classical and Mathematical, and one for Natural Science, each worth £60 per annum, and tenable for two years, liable to extension. No limitation set on age. The Classical Examination will consist of translations from the best Latin and Greek authors, together with composition papers; and the Natural Science Examination will include Chemistry, Chemical Physics, Zoology, Comparative Anatomy and Physiology. Candidates for the Natural Science Scholarships must satisfy the examiners that they know sufficient of elementary Latin, Greek, and Mathematics, to be able to pass the University Previous Examination. Application to be made to the Rev. W. Raynes, Tutor, Clare College.

PEMBROKE.

On Tuesday, March 16th, and following days, an examination will be held to award five Scholarships, three of £60, and two of £40, the examinations to be in Classics and Mathematics. Candidates must be under twenty years of age. Application to be made to the Rev. C. E. Searle, before March 9th.

GONVILLE AND CAIUS.

On Saturday, March 13th, Monday, March 15th. and the following days, an examination will be held for the award of six Scholarships, three of £60, and three of £40, liable to increase, for proficiency in Classics (Latin and Greek Translation and Composition), Mathematics (Euclid, Algebra, Plane Trigonometry, Geometrical and Analytical Conic Sections, without the aid of the Differential Calculus), or Natural Science (Chemistry, Chemical Physics, Zoology, Comparative Anatomy, Physiology.) Candidates are required to furnish a list of the subjects in which they may desire to be examined at least three weeks beforehand, and they must satisfy the tutor of their knowledge of Elementary Latin, Greek, and Mathematics being sufficient to enable them to pass the Previous Examination. Candidates to send their names to the Rev. N. M. Ferrers, Senior Tutor, Gonville and Caius.

At the same time, there will be an examination for the Shuttleworth Scholarship, of £60 per annum, for three years, in Botany, Comparative Anatomy and Chemistry, open to all resident members of the University of Cambridge, who have kept eight terms and passed the Previous Examination, together with the Additional Subjects for Candidates for Honours.

TRINITY HALL.

On Tuesday, March 16th, and following days, an examination will be held to award two Exhibitions of £70 each, and perhaps another of less value, tenable during the first year of residence, for Candidates under nineteen years of age, in Classics, Mathematics (Euclid I.—IV., VI. Arithmetic and Algebra, Plane Trigonometry, Statics and Dynamics, and Conic Sections), English Composition, and English Literature (any two books specified for the I.C.S. Examination, 1880). Persons wishing to become candidates are requested to communicate with the Rev. H. Latham, Tutor, before March 12th. Exhibitioners at the end of the first year will be allowed to compete for the Foundation Scholarships of the College.

KING'S.

An examination will be held on March 31st, and the following days, for three Scholarships of £80 per ann. with Tuition, together with four Exhibitions of £50 per ann., to be held for three years. The College authorities have also the power to add others in the event of great proficiency on the part of candidates.] The examination will consist of Classics and Mathematics, together with an English Essay. At the same time two Eton Scholarships will be vacant for competition among the Scholars of Eton College. The Vintner Scholarship of £90 for Natural Science will also be awarded. Candidates for this should specify the branch in which they desire to be examined before March 1st. Further information may be had from the Rev. A. Austen Leigh, Senior Tutor.

JESUS.

Examinations will be held on March 16th and 17th, to award two Scholarships of £50 liable to increase, for proficiency in Classics and Mathematics. At the same time three or more Scholarships on the Eustat Foundation will be open for the orphans or sons of clergyman of the Church of England (preference *caeteris paribus* being given to orphans), of the value of £40 or £50 per ann. Candidates must be under twenty years of age. Exhibitions may be added in cases of special merit. Applications to be made to the Rev. H. A. Morgan, Tutor.

CHRIST'S.

On Friday, March 19th, Saturday, 20th, and Tuesday, 23rd, an examination will be held for Scholarships and Exhibitions in Classics, Mathematics, or Natural Science, or any two of these branches, the candidates being required to show sufficient knowledge of elementary Latin and Greek and Mathematics to be able to pass the Previous Examination. No limitation is set as to age. Candidates must send in their names to the tutor, John Peile, Esq., before March 12th. The Examination in Natural Science will consist of Chemistry, Physics, and Biology. This examination will take place at the same time as those for Emmanuel and Sidney Sussex. Candidates will be eligible to Scholarships at either of these Colleges in default of properly qualified candidates not there presenting themselves; preference, however, always being reserved for those who compete directly at those Colleges.

ST. JOHN'S.

Four Minor Scholarships, two of £70 per annum, and two of £50 per annum, two Exhibitions of £50, tenable for two years or until the holder obtains a Foundation Scholarship, and three Exhibitions tenable for three years of £50, £40, and £30 per annum, will be open for competition on March 16th and the following days, (Classical and Mathematical). Of these one of the £50 Exhibitions may be awarded for proficiency in Hebrew, Sanscrit, Syriac, or Arabic; candidates for this must give notice before February 12th. One of £50 for three years will be awarded, on condition of the candidate's passing the Previous Examination before his fourth term of residence, for Natural Science, (Chemistry, Physics, Physiology; on notice being given four weeks beforehand, Geology, Comparative Anatomy, and Botany.) The Scholarships are open to all under twenty years of age. There is no limitation in the case of the Exhibitions, which are not vacated until the holder's election to a Foundation Scholarship. Names to be sent in fourteen days before the examination to the Rev. S. Parkinson, D.D., J. E. Sandys, Esq., or the Rev. E. Hill, Tutors.

MAGDALENE.

On Tuesday, March 16th, an examination will be held to award five Scholarships, two of £70, and £60 respectively, and three of £40, liable to augmentation. The examinations will be held both in Classics and Mathematics, but preference will be given to proficiency in one line. Candidates to be under twenty. Applications to be addressed to the Tutor, Mr. Pattrick.

TRINITY.

On March 30th and the following days, examinations will be held for about Fifteen *Foundation Scholarships* of the value of £100 a year or thereabouts to Undergraduates during residence, and tenable till the holders are of standing to take the degree of M.A. Of these the greater portion will be given for proficiency in Classics or Mathematics or both, to be tested by examination. Candidates for these Scholarships may be either Undergraduates of Trinity College or persons who are not yet resident members of the University, provided that these last are under twenty years of age. Also for the election of candidates under twenty years of age to six Minor Scholarships, three of £75, three of £50, for three years, or until the holder has obtained a Foundation Scholarship. One Sizarship will be also open for competition, value £75 per annum, tenable to the tenth term of residence. Subsizarships may also be vacant for candidates showing themselves to be in need of assistance. The examination will consist of Classics (Composition, Translation, Ancient History, Classical Philology, and an English Essay) and Mathematics (Arithmetic, Algebra, Euclid, Plane Trigonometry, Elementary Mechanics, and the Elements of the Differential Calculus.) One Exhibition for three years will also be awarded for Natural Science, open to candidates under twenty years of age. Application should be made to the Tutors, stating in which branch the candidate may wish to be examined, before March 16th.

EMMANUEL.

On March 19th, and the following days, examinations will be held for the award of one Foundation Scholarship of £70, tenable until the holder is of B.A. standing, two Minor Scholarships of £70, and two Exhibitions of £50, together with a Johnson Exhibition of £35, in which preference will be given to candidates from Oakham or Uppingham Schools. The examinations will be in Classics, Mathematics, or Natural Science. All enquiries to be addressed to W. Chawner, Esq., Tutor.

SIDNEY SUSSEX.

There will be an examination on March 19th, for six Scholarships, two of £60, for Classics (Latin and Greek, Translations and Compositions), one for Mathematics of £80, and two of £40 (Euclid, Algebra, Plane Trigonometry, and Conic Sections), one of £60 for Natural Science (Chemistry, Physics, Geology, Zoology and Comparative Anatomy, Physiology and Botany). The Natural Science Scholarship will be awarded for proficiency in one or more of the above Sciences. Candidates not limited as to age. Application should be made Mr. C. Smith, Tutor, on or before Wednesday, March 19th. This examination is in connection with those at Emmanuel and Christ's Colleges (*q.v.*)

(Continued on page 24.)

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LIST OF FRESHMEN.

ST. PETER'S—6.

Dickinson	College, Staircase C
Hindley	College, Staircase D
Kingston	College, Staircase G
Jolley	College, Staircase E
Robinson	1, Evenden Villas, Hills road
Wilson Lee	2, Bay Terrace, Norwich street

CLARE—6.

Gay	Thurston's, Market street
Hedges	College
Pike	16, Green street
Rolleston	3, Peas hill
Senior	2, Trinity lane
Wilcox	2, St. Clement's passage

PEMBROKE—4.

Dundas, N.	4, Panton street
Jepson, A.	4, Fitzwilliam street
Oakeley J.	4, Panton street
Maine, H.	Trinity Hall Lodge.

CAIUS—3.

Crisp, E. H.	3, Tennis Court Terrace
Templer	22, Fitzwilliam street
Blakeney, W. P.	College, 3 Court

TRINITY HALL—13.

Bowman, W.	4, Little St. Mary's Terrace
Cole, J.	14, Market street
Feltham, H. L. L.	14, Jesus lane
Hannen, H. A.	18, Sussex street
Harper, H. L.	45, Sidney street
Ivatt, A. E.	28, Market place
Jones, C. A. C.	In College
Jordan, E. W.	29, St. Andrew's street
Ouwry, J. D.	1, Malcolm street
Ramsay, M. F.	28, Green street
Roberts, V. L.	6, Clarendon street
Smith, G. A.	58a, Sidney street
Whitley, J. H. A.	Not up

CORPUS CHRISTI—2.

Fison, C. A.	17, Regent street
Morris, A. G.	E, New Court

KING'S—3.

Capel-Cure, E.	28, Little St. Mary's lane
Story-Maskelyne, A.	6, Earl street
Ryan, J.	13, Eastbourne terrace

QUEEN'S—1.

Phillips, J.	5, Tennis Court terrace

JESUS—2.

Herbert	Letter L
Watt, D.	4, Manor street

CHRIST'S—4.

Chatterjee, G. N.	5, Parker street
Ghosh, N. L.	7, Melbourne place
Smith, J. K.	18, Clarendon street
Williams M. G.	13, Clarendon street

ST. JOHN'S—6.

Eicke, K. M.	E, Second court
Fisher, W.	15, Panton street
Newman, C. A.	29, Bridge street
Swaby, H. C.	A, Fourth court
Shepherd, W. R.	D, Fourth court
Williams, C. F. W. T.	O, Second Court

MAGDALENE—2.

Fitzwilliam, Hon. R.	
Johnson, F.	

TRINITY—1.

Sorley, W. R.	Bishop's Hostel, staircase C

EMMANUEL—2.

Temperley, H.	5, Jordan's yard
Rose, H. F.	14, Downing street

SIDNEY—3.

Harcourt	College
Hopkins	70, Regent street
Strong	College

NON-COLLEGIATE—17.

Ashton, J.	Cavendish College
Brereton, H. L.	Cavendish College
Carr, F. O.	13, Panton street
Clemson, W. J.	39, Panton street
Cooke, H. A.	Cavendish College
Davey, C. E.	Cavendish College
Day, E. J.	3, Fair street
Day, H. R.	3, Fair street
Farthing, C. S.	9, Brunswick walk
Hodgson, C. A.	Cavendish College
Jones, R. M.	47, Hills road
Jones, T. F.	47, Hills road
May, C. E.	5, Regent terrace
Pasley, J. E. S.	Cavendish College
Shann, W. A.	Addenbrooke's Hospital
Stephens, T.	85, Norwich street
Trasseater, E. A.	Cavendish College

CHANGES OF ADDRESS.

CLARE.

Arnold, C. N.	College
Banks, S. J. S.	14, Green street
Biddell, W. C.	4, Mill lane
Blakeston, L. H.	5, Green street
Campbell, A. N.	Holt's, Market street
Colville, R. F. S.	8, Bene't street
Elder, H. R.	6, Green street
Ford, H. J.	College
Froom, E. C.	5, Green street
Graham, J. L.	Poole's, Green street
Noble, W. H.	College
Riley, J. H.	53, King's parade
Riley, J. F.	Bullman's, Rose crescent
Suthery, W. T.	College

PEMBROKE.

Poysser, E. T.	10, Mill lane
White, W. E.	4, Little St. Mary's terrace

KING'S.

Bevan, J. H.	10, Mill lane
Binney, M. F. B.	18, King's parade
Blythe, T. T.	13, Clarendon street
Crewdson, W.	10, Mill lane
Constable, W. J.	3, King's lane
Clarkson	Troughton's, Bene't street
Diack, A. H.	17, King's parade
Gwatkin, W. G.	53, Trumpington street
Hall, C. J.	4, Sidney street
Harvey, W.	College A
Palmer	3, King's lane
Powell, J. C.	College F
Scott, R. P.	4, Sidney street
Sherries, L. P.	Collin's, Peas hill
Welsh, E. A.	3, King's lane

QUEENS'.

Higham, A.	A First court
Hodgson, A. J.	Walnut Tree court
Strickland	C, First court
Wright, D. E.	Fellow's Buildings

ST. CATHARINE'S.

Aston	24, Silver street
Bishop	20, Norwich street
Cann, D. M.	24, Silver street
Hagger	12, Market street
Kirwin	E, College
Mounsey	3, Silver street
Nichols	2, Tennis Court terrace
Purchas	15, Botolph lane
Round	4, Little St. Mary's lane
Skinner	10, Petersfield terrace
Thornton, J.	D, College

JESUS.

Arkwright	28, Malcolm street
Boden	26, Malcolm street
Buckland	55, Rhadegund buildings
Chalmers	2, Malcolm street
Cuppa, D. J.	Letter N
Cole, G. F.	1, Fair street
Cole, W.	Letter D
Duff	43, Jesus lane
Fenwick	23, Malcolm street
Foster	2, Round Church street
Farmby	51, King street
Green	22, Jesus lane
Gill	9, Jesus terrace
Golland, S. H.	Archway
Henneage	27, Malcolm street
Hutchinson, A.	28, Malcolm street
Hutchinson, M.	23, Jesus lane
Lennard	1, Malcolm street
Holland	33, Jesus lane
Morgan, L. J. R.	5, Malcolm street
Nichols	55, Rhadegund buildings
Polhill-Turner	10, Malcolm street
Pulling	33, Jesus lane
Shields, A. J.	Letter G
Richardson	22, Malcolm street
Randolph	4, Manor street
Wailes	51, King street
Ware, H. C.	Letter M
Waller	19, Malcolm street
Warburton	2, Malcolm street
Welsh	Letter O
Wilkin A.	Letter A

ST. JOHN'S.

Hammond, F.	A New court

TRINITY.

Arnold, E. V.	D, Nevile's court
Cust, R. H. H.	12, King's Parade
Hillhouse, W.	K, Old court
Napier, F.	23, Sussex street
Napier, H. P.	23, Sussex street

SIDNEY.

Benson	College
Evans	College

DOWNING.

Brough, J.	56, Hills road

C. U. GUILD OF CHANGE-RINGERS.

A meeting was held on Thursday, Feb. 5th, when the officers for the present year were elected as follows:—President, Rev. A. H. F. Boughey, Trinity; Conductor, W. Pearson, Clare; Secretary, L. L. Staley, Clare.

Arrangements were made for practice on hand-bells twice a week during the term, and tower-practice on church bells once a week.

Election of new members and other business was transacted.

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COLLEGE CORRESPONDENCE.

ST. PETER'S.

We are glad to see that Mr. M. J. M. Hill, B.A., who was bracketed Fourth Wrangler and Smith's Prizeman in last year's Mathematical Tripos, has been elected to the Professorship of Mathematics at Sir Josiah Mason's College, Birmingham.

At a meeting of the Boat Club on Tuesday, Feb. 3rd, W. O. Paristi was elected Captain for the current term; W. New, Secretary, and H. Bolt, Treasurer. There is good attendance at the river, and we have two eights practising.

The Sexcentenary Club, on Saturday evening, discussed "Party Government," and after a not over lively debate, decided in its favour by a majority of three.

CLARE.

We are glad to hear that P. H. Emerson, who came into residence last term, has been appointed assistant house physician at King's Hospital, London. As it is a temporary appointment, we hope to have him among us again in October.

On Friday our Association team played a scratch team got up by H. S. Morris, of Christ's. The match, which was played on Parker's-piece, resulted in a draw, each side obtaining four goals.

At a meeting of the Boat Club, held on Feb. 2, A. E. Campbell was elected third captain, in the place of W. Morley, resigned. Since the breaking up of the frost, we have had two eights down daily, and they seem to be making fair progress.

The first meeting of the Debating Society this term was held on Friday, when the following officers were elected:—President, Rev. J. P. Taylor; vice-president, Rev. H. W. Fulford; secretary, R. C. Craig; committee, G. P. H. Frost, F. Marshall, H. J. Ford, C. F. Weston. After the election of officers, F. Marshall brought forward his motion, "That total abstinence is not the best method to remedy the evils of intemperance." The opposition was led by H. de Vere Hunt, and the debate was carried on with much spirit. The motion was eventually carried by 18 to 8.

PEMBROKE.

The final heat of the Searle sculls which had to be postponed last term owing to the frost were rowed on Saturday. The three competitors left in were Jones, Searle and Lambert. The last won easily in the capital time of 8.30. Searle was second. Jones gave up about 50 yards from the post.

On Thursday our Rugby Union team had a very pleasant and lively match with King's. We were defeated by two goals and two tries to one goal and two tries. The King's victory was in a great measure due to their superior dribbling.

On Saturday A. Westcott urged upon the Debating Society the advisability of the Conscription being introduced into this country. The motion was lost by a large majortiy.

GONVILLE AND CAIUS.

There is not much news for the *Review* this week except boating news, as the societies have not commenced operations with the exception of the Once-a-Week and Shakespeare. At the former Lacey read Goldsmith's "Deserted Village," Robertson "The death of Cigarette," a selection from Onida, and Sprigge Swinburne's Dolores. The members of the Shakespeare Society read the first half of the "Tempest." The composition of the third boat is at present as follows:—Stroke, Hoffmeister; 7, Tapp; 6, Mackern; 5, Francis, E.; 4, Welsford, G. F.; 3, Lenox Conyngham; 2, Coates; Bow, Cossens; but of course it is too soon to look on the boat as definitely settled. The fourth boat has been out every day and we may possibly try to get a fifth boat on the river.

CORPUS CHRISTI.

Various College Clubs have held their usual business meetings at the beginning of term, but as far as we can learn, nothing of any great importance occurred in the proceedings.

There was a general meeting of the Athletic Club, on Friday, the 6th inst., which seems to have been well attended, and the sports have been definitely fixed for Saturday next. The Stranger's Race will be a Quarter of a Mile as usual. Entries to be made to Watts, at the Pavilion.

The Cricket Club held a meeting for business, on Friday last, and judging from the statement of accounts, furnished by F. T. Colson, the Secretary, we are led to hope that the financial position of the Club has considerably improved.

W. P. Alford is now President of the Lawn Tennis Club, and E. L. Richardson, Hon. Sec.

The Debating Society met for the first regular debate of the present term, on Saturday evening. There was a large attendance of members, and a well sustained debate on a motion proposed by Mr. Wallis to the effect that "The tendency of modern European Governments to become Republic, is a mark of advancing Civilization." Mr. Layard opposed the motion which was eventually lost, the votes being: for, 16; against, 22.

Our two boats made their first appearance on Saturday last. The 1st boat cannot yet be regarded as definitely settled, as Nicholson is still performing the duties of Mentor, but in the course of the week we shall probably be able to secure the services of some "foreign coach," and should soon see the crew assuming a definite shape. Everingham is settled at 'stroke,' but in all the other places except '5' there will probably be numerous changes. J. G. Allen is 'stroking' the 2nd boat, and Bartlett rowing 7, but in this boat also the crew can at present only be regarded as in an unsettled condition.

KING'S.

The first meeting of our Debating Society was held on Friday last, when J. K. Stephen was re-elected President and J. P. Whitney, Secretary. The Committee was enlarged from three to five members, in consequence of an equal number of votes being given to three of those proposed. As at present constituted this body consists of Messrs. Stokes, Impey, Parker, Crewdson and Willink. After the election of officers, J. P. Whitney moved that Mr. Gladstone's Scotch speeches deserved the condemnation of the house. The motion was lost by a single vote. On the 13th, H. A. Stuart will move "That too much importance is assigned to classical education in England at the present time."

The authorities have granted the use of the New Lecture Room as a reading room for members of the College, and it was accordingly opened on Monday last.

Our first boat is now in daily practice, and a second eight has been organized to compete for a place on the river. Unfortunately our stroke of last year is at present disabled by an accident.

On Thursday last the experiment of a Rugby Union match was tried against Pembroke, and after a good game King's was victorious by two goals and two tries to a goal and two tries.

QUEENS'.

The officers of the various College clubs for this term are as follows:—

Boat Club: 1st captain, W. M. Warlow; 2nd captain, J. B. Wildman; hon. sec., C. E. Thomson; committee, R. D. Prior, E. A. Anderson, J. Hind.

Athletic Club: President, S. M. Statham; hon. sec., J. Rooker; committee, F. Ashmall, J. B. Wildman, J. Jervis.

S. Bernard Society: President, A. Giles; vice-president, J. B. Wildman; hon. sec., J. Jervis; hon. treas., J. Rawlings.

Fives and Lawn Tennis Club: President, W. H. Bolton; hon. sec., J. Hind; hon. treas., G. Haynes.

C. F. Boden has been elected to a Foundation Scholarship of £60.

The Athletic Sports are fixed for Monday, Feb. 16. The strangers' race is a half-mile handicap.

ST. CATHARINE.

The first boating meeting was held on Monday 3rd, but no business of any importance was transacted. The following were the officers elected at the close of last term: 1st boat, Capt. J. Woolcott; 2nd boat Capt. C. G. Coulton; Secretary, A. D. Davies; Committee, J. C. Stewart, E. W. Elliott.

The Debating Society held a meeting on the 5th. The officers elected for the present term are President, M. W. Searle; Vice-President, E. Senior; Secretary, W. H. Pidgeon; Committee, J. P. Hubbersty, C. R. Haines.

Both our eights have been practising during the past week: it is almost too soon to speak of our prospects for the Lent, but we hope to have two very fair boats to represent us.

CHRIST'S.

The terminal meeting of the C.C.B.C. was held on Feb. 3rd. The report, showing a great improvement in the position of the Club financially and otherwise, was enthusiastically adopted. The following officers were then elected:—1st Captain, J. E. Stephenson; 2nd Captain, F. Hill; 3rd Captain, H. Thompson; Hon. Sec., H. W. Pigeon.

The meeting of the C.C.D.S. was held on Feb. 7th. The officers for this term are:—President, A. T. Fawcett; Vice-President, E. A. Parkyn; Secretary, J. H. Dove.

Mr. Ridout's Prize for 1879 has been awarded to J. Armitage Robinson.

Bugler W. H. Waters has been appointed Sergeant to the P. Company *vice* A. Cutfield.

MAGDALENE.

On Friday last a meeting of the Boat Club was held in the Captain's rooms. It was decided that the rules of the club should be reprinted, with a few alterations, none of which were very

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important. The eight has been practising during the latter part of the week. We have lost some very useful members of our last crew, and consequently have had to infuse some new blood, so that it would be rather premature to hazard any opinion on our prospects for the Lent Races.

There was a meeting of the Football Club last week, at which R. Hunt resigned his office as secretary, and the club were unanimous in electing A. K. Field to fill his place.

TRINITY.

Residence began on Feb. 2nd; the first third of the term ended on the 4th. Possibly our tutors think that exeats interfere unduly with work.

Our number is increased this term by one, W. R. Sorley.

The T. B. C. have got well to work. Their 4th, 5th and 6th boats have been in practice since Tuesday, the 3rd. The men are rough as a rule, but strong, especially the 4th boat. Besides the Lent boats, four freshmen's eights are out, though not all of them have as yet advanced beyond tub pair exercise.

Third Trinity have held a meeting, at which they elected E. V. V. Wheeler president, E. M. S. Pilkington secretary. Their 2nd and 3rd boats are out every day. W. R. Sorley, a member of last year's Eton eight, is stroke of the 2nd boat; the men behind him promise well. Their 3rd boat's crew is decidedly a credit to so small a club.

We see from the screens that the prize for Latin Alcaics has been awarded to A. Macnamara.

The College Prize for an English Essay has been awarded to A. N. Disney, and E. D. Rendall, who are adjudged equal.

The T.A.F.C. began their term's football on Friday, the 6th inst., by winning a well-contested match from the Old Uppinghamians by one goal to none. The game was exciting throughout. J. S. C. Wood secured the victory for them. They were represented by C. P. Harvey (capt.), J. S. C. Wood, R. A. Pelley, F. B. Westcott. C. F. Poole, E. Barker, S. Liddell, A. J. Green-Pryce, A. C. Child, M. Easton and S. P. Potter. Their practice days this term are Mondays, Wednesdays and Saturdays. The scratch sixes, which were not played out last term owing to the frost, are fixed for Saturday and Monday, Feb. 21st and 23rd. Entries may be sent to the secretary up to Tuesday, the 17th.

The "Irregulars" met on Thursday, the 5th, in Mr. Battersby's rooms. The subject of debate was "The Restoration of the Transvaal to Independence." The motion in favour of this step was lost by a large majority. Next week they will discuss "England and her Colonies."

EMMANUEL.

During the week, the second captain has been coaching the boat we hope to get on the river this term. We are glad to see that Freeth is stroking the boat; which has plenty of strength and weight but is at present rather rough.

On Saturday, J. E. Potts and such members of the Debating Society as were present expressed their disapproval of the Commissioners' scheme.

SIDNEY.

Our Athletic Sports, which were postponed from last term at the request of the C.U.A.C., have been somewhat suddenly fixed for Friday, and the secretary, R. S. Goodchild, is busily engaged in soliciting entries. The strangers' race is one mile.

On Saturday last the Debating Society discussed the well-worn question of Church Disestablishment. C. W. Williams brought forward a motion advocating the measure, and was opposed by C. C. Naters. Several members gave vent to their opinions on the subject, mainly however on the same side of the question. In the end the motion was rejected by a considerable majority. The officers of the society for this term are—president, C. W. Williams; vice-president, H. C. Robson; secretary, C. C. Naters.

DOWNING.

Meetings of College Societies have been plentiful this week. The Boat Club on Tuesday re-elected N. C. Hardcastle, Secretary and Treasurer. The Captains for the term are W. H. and W. E. Beaumont. C. Alison and T. Robson were appointed auditors: and W. P. Schreiner and J. E. Viney, extra Committee men. The Barnard Cup for Trial Eights was presented to the Club; and it was determined not to row the Brogden Light Pairs this term,

On Friday, T. Robson was re-elected Secretary of the Lawn Tennis Club, and C. Alison and J. E. Viney, Committee men for the term. The Attwood and Buckmaster Challenge Cup was presented to the Club.

A very good debate was held on Saturday, in Mr. T. Brown's room. S. J. Hickson moved that "the establishment of a Republic in England would be desirable"; but only secured 3 votes in favour of the motion, while there were 16 against it. Present 25 members.

The Yorke prize has again been awarded to Mr. Kenny. This is the third time it has been competed for, and each time it has been gained by Mr. Kenny.

NON-COLLEGIATE.

On Tuesday evening, the 4th inst, the terminal meeting in connection with the Debating Society was held. The principal business was the election of officers for the current term. They are as follows: President: Rev. R. B. Somerset, M.A.; Vice-President: Mr. Eusebius Richardson; Secretary and Treasurer: Mr. W. P. Buncombe. Committee: Messrs. Curnock, Fisher, Hyde, C. T. Jones, Maggs, Morgan, Norton, and Prowse. The number of members last term was thirty-five. The meetings are held every Thursday evening at seven in the Censor's Rooms.

We are glad to see that R. H. Harris shares the First Class in the Theological Tripos with Battersby of Trinity. This is the first time that such a distinguished position has been won by a non-attached Student. Our only regret is that his success will not gain him a Fellowship.

Our Cricketing team promises to be very strong for next term. We hope to see A. W. Ciray, who showed such splendid form last May, re-elected as Captain

CAVENDISH COLLEGE. The terminal meeting of the Boat Club, was held on Thursday, 29th ult., when the out-going officers were re-elected: viz., Captain, F. L. Brereton; Secretary, F. S. Thew.

Our Association Team has played two matches this term, and proved victorious in both: on Wednesday, 28th ult., a very scratch lot of 10 met Saffron Walden on our ground: the visitors turned up 3 men short, and we scored 3 goals against 1. On Friday, 6th inst., we played at Newmarket against the town club, and beat them easily by 5 goals to 1.

OPEN SCHOLARSHIPS.—(Continued.)

DOWNING.

On Tuesday, June 1st, and following days, there will be an examination for three or more Minor Scholarships in Classics, Elementary Mathematics, Law (Jurisprudence and Elementary Roman, and International, with their relations to Moral Science), Natural Science (1) Chemistry, Physics and Physiology and (2) Comparative Anatomy and Botany. and subjects specially intended for Candidates for the I.C.S. Candidates in Natural Science must not take up more than three subjects, of which two at least must be in the first group. Candidates in Law and Natural Science are expected to show such knowledge of Classics and Mathematics as to enable them to pass the previous examination. Papers in the I.C.S. subjects will be on English Literature, Political Economy, French and German. Weight attached to proficiency in one subject. Persons not entered at any College, or who have not resided one entire term, are eligible to these Minor Scholarships of £40 to £70 per annum, tenable for two years, or until election to a Foundation Scholarship. At the College Examination, June 1st, two Foundation Scholarships, in Law and Natural Science respectively, will be thrown open to members of the University who have not kept more than six terms. Testimonials, &c., to be sent before May 27th, to J. Perkins, Esq., or the Rev. J. C. Saunders, Tutors, from whom further information may be obtained.

UNIVERSITY INTELLIGENCE.

Dr. Smith's prizes have been awarded as follows: (1) Ds. Larmor, St. John's; (2) Ds. Thomson, Trinity.

The examination for the Bell and Abbott Scholarships will begin on Feb. 23. Candidates must send in their names not later than Monday next.

To-morrow (Thursday 12th.) a grace will be offered to the Senate conferring the degree of D.D. on the Right Reverend Acton Windeyer Sillitoe, M.A., of Pembroke, Bishop of New Westminster in British Columbia.

The Indian Languages Tripos begins to-morrow, February 12.

The new Report of the Board of Natural Science Studies is published. Its most important features are (1) The addition of a practical examination to the first three days of the Tripos, extending this portion therefore to five days. (2) The arrangement of the list of those who have passed the first five days in three classes, the names in each class being arranged alphabetically. (3) The subjects are regrouped thus:—(1) Chemistry. (2) Physics. (3) Mineralogy. (4) Geology. (5) Botany. (6) Zoology and Comparative Anatomy. (7) Physiology. (8) Human Anatomy and Physiology. (4) In the Easter Term 1881 (the term in which the new rules are proposed to come into force) the list of those who have passed the first five days will be brought out if possible, simultaneously in the old and the new arrangements.

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CAMBRIDGE PHILOSOPHICAL SOCIETY.

At the meeting on Monday, Feb. 9, Mr. W. J. Lewis, M.A., of Trinity College, Deputy for the Professor of Mineralogy, was elected a Fellow.

The following communications were made to the Society:

1. By Mr J. W. L. Glaisher:

On a Theorem in Elementary Trigonometry.

The Theorem was the following:

If $\alpha\ \beta\ \gamma\ \delta$ are any four angles, and

$$\sigma = \frac{\alpha+\beta+\gamma+\delta}{2}$$

$$\cos\alpha\cos\beta\cos\gamma\cos\delta + \sin\alpha\sin\beta\sin\gamma\sin\delta = \cos(\sigma-\alpha)\cos(\sigma-\beta)\cos(\sigma-\gamma)\cos(\sigma-\delta) + \sin(\sigma-\alpha)\sin(\sigma-\beta)\sin(\sigma-\gamma)\sin(\sigma-\delta).$$

By Mr. R. T. Glazebrook:

A note on the reflexion and refraction of Light.

In a paper of Kirchhoff the problem is discussed for two crystalline media, on certain assumptions as to the action at the bounding surface. The paper applied these principles to two isotropic media: expressions are deduced for the intensities of the refected and refracted rays, which agree with those given by MacCullagh. The change of phase produced by total reflexion is investigated. It follows from the equations that the density of the ether is the same in all transparent bodies.

CAMBRIDGE ANTIQUARIAN SOCIETY.

FOR the Meeting of this Society on Monday evening next, the 16th inst., at half-past 8 o'clock, the following Communications have been promised:

I. By Professor HUGHES and Mr JENKINSON:
Notes upon recent discoveries of Roman pottery, &c., at Great Chesterford.

II. By Dr. W. GROVE:
Exhibition and description of a figure of Mercury lately found at Fenstanton.

III. By Mr CORDEAUX:
Exhibitions and description of a horse-bell lately found at Newnham and of some British coins from Caistor.

UNION SOCIETY.

The second Union Debate of the Term took place yesterday evening, Mr. TE. Scrutton, Trin. Coll., President, in the chair.

Mr. O. Rigby, St. John's Coll., moved: "That, in the opinion of this House, international disputes should be settled by an international court of arbitration."

Ayes.	*Speakers.*	*Noes.*
Mr. O. Rigby, St. John's.		Mr. J. K. Stephen, King's.
Mr. H. Cox, Jesus.		Mr. J. P. Whitney, King's.
Mr. E. A. Parkyn, Christ's.		Mr. J. W. Welsford, Caius.
Mr. G. Goldring, Pemb.		Mr. P. L. Renouf, Trin.
		Mr. S. E. Waldegrave, Trin.
		Mr. G. W. C. Ward, St. John's.
		Mr. F. F. Cox, Trin.

The Honourable Opener having replied, the House divided.

Ayes 45; Noes 65; majority against the motion 20.

CORRESPONDENCE.

SCHOLASTIC AGENCIES.

To the Editors of the Cambridge Review.

SIRS,—Mr Lott has called attention in your columns to a matter of great importance. It would be of much service if any agency for Schoolmasters could be established in the University, but there are many difficulties in the way. The correspondence would be so heavy that no one could undertake it without a clerk; the clerk must be paid; this would necessitate a fee, and a fee would suggest that the agent made a profit by the transaction, which would be extremely undesirable.

I nope after this summer to be able to do something which will to a certain extent provide what is wanted. The University will hold an examination of teachers in June, and will grant certificates of theoretical knowledge in teaching. I shall propose to keep a register of all the University men who pass the examination, and to act as a means of communication between them and head masters who require assistants. The burden of this will not be excessive.

I may say that several head masters of large schools have promised to encourage the systematic training of teachers, either by refusing masterships to those who do not hold the University certificate, or by giving a preference to those who hold it.

Mr. J. G. Fitch is lecturing this term on the "Practice of Education," on Wednesdays and Saturdays, in the Literary School, free of charge. I was glad to see on Saturday last that he had a class of between sixty and seventy students, of whom half at least were men.

I am, Sirs, your faithfully,
OSCAR BROWNING,
Secretary of the Teachers Training Syndicate.

DUCHESS OF MARLBOROUGH'S FUND FOR RELIEF OF DISTRESS IN IRELAND.

To the Editors of the Cambridge Review.

SIRS,—It is very desirable that a respectable sum should be subscribed in Cambridge on behalf of the above fund. With ease I managed to collect £18 16s. 6d. at Christ's. Let other men take up the work in different Colleges, and that no time should be lost in the main point. Oxford has already, I think, sent in £70.

Yours, very truly,
A. T. FAWCETT.

Christ's, February 9th.

LAST WEEK'S SUMMARY.

To the Editors of the Cambridge Review.

SIRS,—Your weekly summary of news may not unreasonably be looked upon as the material of future history: it therefore becomes important to correct any errors into which you may fall.

You stated in your last number that there were about 700 candidates for the last Little Go, yet the list appeared on the second day after the last paper was set. Now it is true that there were over 700 candidates for Part II, but this examination was over a week before the list was published; while the paper that was set on the Thursday morning before the list appeared was only taken by the "extra subjects" candidates, of whom there were 456 according to the official list, as quoted by Mr. Munro in his second memorial.

The next paragraph in your summary gave your readers the information that Mr. J. E. A. Steggall had been elected to the Mathematical Chair at the Victoria University. No such University is yet in existence, and when it is it will have no Mathematical or other chair; the teaching will be entirely in the hands of the College, and it is in one of these, viz., the Owens College, Manchester, that Mr. Steggall has been elected to the Fielden Mathematical Lectureship.

T. G. L.

ERRATA.

In No. 10, page 9, Article on Lord Rayleigh, line 21; for "novelties" read "Acoustics."

Line 30 for "Cuurtney Stanhope Kenny" read Courtney Stanhope Kenny."

The Editors wish it to be understood, that after this term, in the event of subscribers not notifying to the contrary, it will be taken for granted that they desire to continue their subscription.

It is requested that any corrections in names or addresses required will be sent to the Publisher. Great trouble has been taken to ensure exactness in these points, but perfect accuracy without the cooperation of the persons directly interested is hardly possible.

C.U. HARE AND HOUNDS CLUB.

The first meet of the Club took place on Saturday last, when a very fair field turned up considering the state of the weather. J G. Bradshaw, Jesus, and R. Hall, St. John's, ran as hares; a very good run of about 7 miles was obtained. On the same evening a general meeting was held, when the following officers were elected: President, C. J. Johnston, Jesus; Captain, T. L. Shann, Trinity; Secretary, W. W. Hough, Corpus; and J. G. Bradshaw, Jesus, and R. Hall, St. John's, to serve on the Committee.

The next meet is on Saturday, Feb. 14th, at the 'Hat and Feather's,' Barton Road, at 2.45.

C. U. ATHLETIC CLUB.

A meeting of the Presidents of the various College Clubs, and blues was held on Thursday evening, to re-arrange the fixtures for the forthcoming term, and to elect officers. We regret to say that in consequence of the accident which occurred to Mr. W. W. Bolton, the President last term, when playing football, he will not be able to run, and has found it necessary to resign his office. Mr. E. Storey, Trinity, formerly Hon. Sec., was selected to succeed

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Mr. Bolton. The President gave notice that a Challenge Cup for the Hurdle Race had been presented to the Club by R. E. Webster, Esq. The following fixtures were arranged: February 13th, Sidney Sports; 14th, Corpus; 16th, Queens'; 17th and 18th, Emmanuel; 19th and 20th, Trinity Hall; 26th and 27th, University Handicaps; March 8th, 9th and 10th, University Sports. The Oxford and Cambridge Sports take place on the 19th.

ASSOCIATION FOOTBALL.

THE UNIVERSITY v. CLAPHAM ROVERS.

This match was played last Saturday, on the Johnian ground, in wet and miserable weather, and proved an easy victory for the University. The Clapham Rovers had the misfortune to be weakly represented, as some of their best players were engaged elsewhere, playing for London, against Birmingham. The Clapham Rovers kicked off soon after three o'clock from the pavilion end, and after a few minutes open play, the University secured a corner kick, which was entrusted to Tuck, but failed. Two consecutive corner kicks soon after fell to the Rovers, which likewise gave no result. About twenty minutes after the commencement of the game, the Rovers made a united rush in the University's quarter, and, after some good passing, Stanley got hold of the ball and secured the first goal for them. This success was soon neutralized, however, as Whitfeld, by a neatly placed kick, obtained one for the University, just before change. After change, aided by a slight descent in the ground, the University pressed their adversaries considerably, Harvey, Wild, and Whitfeld, especially making several excellent runs down the side. After two of these Chevallier was able to take possession of the ball and place two more goals to the score of the University. Three corner kicks fell at intervals to the University, which were all unsuccessful. From now till the end of the game the University continued to press their opponents, and three more goals were obtained for them by Wild, Whitfeld, and Chevallier. The University thus won by six goals to one.

Harvey and Chevallier were conspicuous among the forwards, and Topham played well behind. For the Rovers, Stanley, Bailey, Wild and Westcott played hard and well.

The University.—F. J. Tuck, C. W. Foley (backs); E. H. Topham, O. P. Lancashire (half-backs); C. F. Poole (goal); E. J. Wild, H. Whitfeld, E. D. L. Harvey, J. R. H. McLean, A. S. H. Wood, J. B. T. Chevallier.

Clapham Rovers.—F. B. Westcott, A. N. Other (backs); N. C. Bailey, H. H. Coles (half-backs); C. Wilkinson (goal); A. J. Stanley, F. Prince, C. H. White, H. S. Payne, W. Wild, E. H. Wellesley.

The following matches have been arranged:—
Saturday, February 14th, v. The Wanderers, at Cambridge.
Saturday, February 21st, v. Oxford, at the Oval.

C.R.F.U.

CAMBRIDGE UNIVERSITY v. CLAPHAM ROVERS.

This, the first match of the term, was played on Saturday, February 7th, on Parker's Piece. Rain fell steadily during the afternoon, rendering the ground very sloppy; but in spite of this there was a good match and a fair number of spectators. Only six Clapham men turned up, so that more than half their team was composed of substitutes from the University. Play began at 3.15, and immediately the Cambridge men forced the ball upon their opponents' goal line, soon obliging them to touch down in self defence, and shortly afterwards Chapman scored the first try for the University, which Yetts failed to convert into a goal. After the Rovers had again touched down in self defence, they played up better and brought the ball for the first time into the middle of the ground; Finch, however, quickly took it back again with a splendid run, but at this point was unfortunately hurt, and had to leave the field. Half time was then called, and Fuller took Finch's place at quarter back, and again for some minutes the Rovers seemed to have the best of it. But not for long, as Fuller got well away with the ball, and being collared by Clifford passed it to Storey, who by a magnificent run from the middle of the field gained the second try for the University, the place however again proved a failure.

Hardly had the ball been started afresh, when Smith got in and scored the third try, but the goal was again missed owing no doubt to the greasy state of the ball. The play then was taken back into the middle of the field by a good run of Ashmore's, but again the Cambridge men proved the stronger, and Fuller securing the ball ran right across the field in capital style, and gained the 4th try for the University team, which Yetts easily converted into a goal.

Thus the University proved victors by a goal and three tries, but the one-sidedness of the game was no doubt in some part owing to the Clapham Rovers having to play two short.

The names of the players are appended below:—

Clapham Rovers: H. F. Turner and E. T. Lewis (backs), J. Dowson and P. H. Clifford (three-quarter backs), H. B. Ashmore and C. B. Ashmore (half-backs), F. W. Collier, S. Pater, E. M. Jones, M. Edwards, H. A. Thorne, C. Wilson, G. S. Leresche (forwards).

Cambridge University: P. T. Wrigley and A. S. Taylor (quarter-backs), E. Storey J. H. Payne (three-quarter backs), R. T. Finch (captain) and E. S. Chapman (half-backs), C. H. Coates, C. P. Wilson, H. G. Fuller, H. Y. L. Smith, R. M. Yetts, J. T. Steele, F. N. Cox, C. H. Golightly (forwards).

C.R.F.U. v. LIVERPOOL.

This match was played on Monday afternoon, on the Johnian ground, in wind and rain, the visitors kicking off against wind about 3 o'clock. At the very outset they suffered a severe loss by an accident to one of their best men, C. W. Clarke, which interfered with his play throughout the rest of the game. The University had the best of it from the beginning; and after a few minutes they had to touch-down in self-defence. The ball then came to the middle of the field, only to be brought back by a good run from Storey, who passed it to Chapman, by whom it was touched-down between the goal-posts. Yetts' place-kick nearly succeeded, but the wind was against him. Hardly had the ball got in motion again when Wrigley made a run nearly up to the goal-line. Some scrimmaging followed, Chapman caught the ball and made his mark. Yetts tried a place-kick, but only sent the ball in front of the posts. There was a good defence, in which D. Q. Steel was conspicuous, and the University were driven back 20 or 30 yards. Fuller then made a splendid run to within a few yards of the posts, and passed the ball to Storey, who, by a rapid sweep round, took it right behind them, and got the second try. Wrigley nearly made this a goal, the ball hiting the middle of the cross-bar. Again the Liverpool men, and particularly Reid, made a good resistance, till half-time came to their relief.

After the change of ends the ball was again carried towards the Liverpool goal, and there was fierce scrimmaging for a time. When the scrimmage broke, Payne picked up the ball most skillfully in the middle of a melee, made a good run in which he was seconded by Storey, the result being however, only a touch-down in defence by Liverpool. Another touch-down was got shortly afterwards by one of their men being forced back over the lines. Liverpool now played up well, and obliged the University to retreat; but this ground was recovered by Storey and Taylor. Again there was a hard fight close upon the goal line, ending in a good run for Liverpool by Arkle. Fuller again got the ball and passed to Chapman, who ran in and got the 3rd try, which was, however, too far from the posts to be convertible into a goal though H. Y. L. Smith made a capital place kick. Liverpool then made a last effort, in which Arkle and Boult played well—but "No Side" was called, leaving the University victors by 3 tries and two touch-downs to nothing. Among the Cambridge forwards Wilson, Smith, Cox, and Golightly played well.

University: P. T. Wrigley and A. S. Taylor (backs), J. H. Payne and E. Storey (three-quarter backs), E. S. Chapman and H. G. Fuller (half-backs), C. P. Wilson, J. T. Steel, R. M. Yetts, C. H. Golightly, H. Y. L. Smith, G. S. Leresche, S. Pater, F. L. Cox, E. Rice (forwards).

Liverpool: J. R. Reed and J. R. Keymouth (backs), C. W. Clarke and D. Q. Steel (three-quarter backs), J. Arkle aud H. S. Boult (half-backs), C. Middleton, B. Arkle, J. Arthur Allen, E. Littledale, A. Littledale, W. R. Lockhart, H. Lockhart, Milburn (forwards).

THE RIVER.

The University eight has now enjoyed four weeks of nearly uninterrupted practice, broken only by a spell of enforced inaction owing to the frost, and during this time no changes worth speaking of have occurred. It might, therefore, be reasonably expected that the crew would have shaken down and become accustomed to one another's rowing. This, however, has not been the case, for bad time and a general want of cohesion are very evident. Stroke (Baillie) and seven (Prior) may be said to share the blame for this equally: the first because stroke has contracted a bad habit of over-reaching, owing to his anxiety to set a long stroke; the natural result of this being that he fails to mark the beginning, and so the men behind have no certain guide to go by. Could he overcome this bad habit no one could cavil at the length of his stroke, which is certainly the most important point to be looked for in a stroke

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Strange to say the rival candidates for this seat have exactly opposite faults: in the points in which Baillie fails, Davis excels, and *vice versâ*. Baillie in his anxiety to reach well forward loses control over himself, and allows his oar to *drop* into the water, while Davis *rows* his oar into the water, yet not without missing a certain part of the stroke. To look at Davis one would imagine his swing was longer than it really is, while Baillie does not strike the casual observer as setting a long sweeping stroke, as he is rather short in the body. Either of these men, however, is well qualified for the position, and Cambridge need not fear weakness in that department. Fears have been expressed that Baillie does not possess enough experience or stamina for a University oarsman. If past performances are any warrant, surely, the fact that for three years he has rowed in the Head of River Crew, thrice at Henley with success, and has three times been selected to row in the Trial Eights is a good guarantee. If this apprenticeship is not long enough, if these tests are not sufficient, what will satisfy? It has been his misfortune to have rowed in crews where greater lights outshone him, and his merits have been thrown into the shade unduly. He has been suffering from the same danger that beset that sterling oarsman, G. M. Edmonds, of being overlooked among greater celebrities. To return from this disgression to discuss the causes of the bad time. Partly, as has been stated, this is due to stroke for faults which coaching will eradicate; partly to the incorrigible performer at present rowing seven. Till improvement or alteration takes place here the crew will never improve as rapidly as they should. Prior seems quite unable to recover himself at the end of the stroke and to keep time in getting his hands away. Hence the bow side are continually out of time. Nimmo and Armytage are both rowing in good form, and if they can bear a large reduction of flesh without feeling inconvenience will be useful men over a long course where weight in well trained subjects tells immensely. We must remember, however, the collapse which attends "vis consili expers."

With regard to the other men, Jones has undeniably improved on his '78 form, and now that he has grown stronger will stand the training with greater ease. He will look more at home in a light boat than a tub, which is always a great trial to light men. Sandford will no doubt row in the same ungainly form as last year, yet if he will perform with the same vigour and show, the same lasting power as then, he will not be the worst man in the boat. At present he is out of form and sadly needs coaching, to which he must pay attention or little good will result. Roden is the roughest oar of the lot, but does good work at times when he is content to swing steadily forward. In another year he will be a most useful oar and will repay all the labour expended on him. Even if Warlow does not obtain a seat this year, he may yet prove valuable in some future year, when he has got rid of his present stiff action. Not much can be said for the cox. at present, as his merits or demerits will not be very visible till he arrives at Putney; still Clarke has had some experience, and doubtless has profited by the hints of his late captain, than whom no one could better inculcate lessons in watermanship. Till the weights are reduced we cannot expect to see much pace on the boat. For it is beyond man's power to account for such weights as are at present prevalent in the Cambridge eight. Messrs. J. G. Chambers, H. E. Rhodes and C. Gurdon are to see the crew this week, and any changes that are imminent will take place soon. It is definitely known that Hockin will not row again. Latest weights are—

		st.	lbs.
Bow.	Ll. R. Jones (Jesus)... ...	11	5
2.	H. Sandford (L.M.B.C.) ...	11	10
3.	C. N. Armytage (Jesus) ...	12	10
4.	R. D. Davis (First Trin) ...	12	12
5.	P. A. Roden (Caius)	13	8
6.	A. Nimmo (First Trin.) ...	13	10
7.	R. D. Prior (Queens')	12	3
	W. W. Baillie (Jesus), stroke ...	11	4
	B. S. Clarke, cox.	7	3

Practice for the Lent Races, which are fixed to commence on March 10, began last week. At this early stage of preparation it is difficult to compare the relative merits of the various crews, as there are sure to be many changes made in them during the next five weeks, but, so far as one can judge by present appearances, there is a sad lack of promising oars in most of the boats, a want which will be severely felt by the First Division captains next term. With one or two exceptions, the crews at the top of the Second Division are below the average, their rowing being rendered ineffective by an absence of swing and a strong aversion to cover the blades of the oars properly. An exception to this must be made in favour of Jesus 2, who ought to have no difficulty in keeping their place at the head of the division. They reach well forward and row the stroke well through. With a little more attention to beginning they will be a good boat. There have been several changes for the better in St. Catharine's 1 since the commencement of practice, but they must make great progress before the races if they wish to keep away from the boats behind them. Although a strong and heavy lot, the Queens' men do not seem able to get any pace on their boat. The rowing in the bows especially is of a most elementary character. Third Trinity 2 are neat but short; Gridley, who rowed three in the Third Trinity 1 last term, is stroking them. There is a good swing and plenty of work in the Downing boat; it ought to go up some places. In First Trinity 4 there are some strong men who would be much more useful if they could be taught to use their weights properly. With careful coaching they will make a good crew. Hoffmeister is at stroke in Caius 3, and Tapp, who rowed bow in one of the Trials two years ago, at seven. They are a fast boat, and likely to go up.

In the Third Division the fast boat is undoubtedly Cavendish. They have the advantage of having the same stroke as last year, and, although a light crew, are hard workers, an example which it would be well for most of the boats above them to follow.

OXFORD LETTER.

Feb. 8.

The Calendar for 1880 has just been published; in it we find that the total number of undergraduates at Oxford has increased from 2,763 to 2,814 during last year. Also that no less than 522 have been so fortunate as to obtain degrees during the year; showing an increase of 77 over last year—*B.A.ti, procul negotiis*! The most scandalous falling off, however, is observable among the M.A.'s.; they only score 291, against 362 of the year before. The most notable increase proportionally among the Colleges is certainly All Souls, who have increased by the prodigious amount of one-third of their former number; they now have 4 undergraduates, instead of 3. Balliol is now very close to Christ Church, having risen to 214, while the latter has fallen to 217 during the year. As to the Unattached, the cry is "Still they come," 302 (272 last time). No very notable changes have occurred in the other colleges: they have increased and decreased about evenly. Brazenose, Exeter, Keble, Magdalen, New, Queen's, St. John's, Trinity, University, are all between one and two hundred. The largest numerical increase has been at Hertford, namely, from 79 to 91.

In the course of the week we have had a Conservative "Demonstration" (*i.e.*, a dinner), a recital from Mr. Brandram, and a Concert, given by the Philharmonic Society.

The first of these was on Tuesday, and as nothing has as yet come to light tending to shew that it differed in any material feature from the standard edition, you may be left to imagine the details, should you think the results of such an effort likely to repay the necessary expenditure of time, trouble, and attention.

Mr. Brandram, on Wednesday, recited "Romeo and Juliet," in the Town Hall. He has not recited this play before in Oxford, and it was, of course, a great success. The *Nurse* was capital, also *Mercutio*—that *Romeo* and *Juliet* were good need hardly be said. The Town Hall is not very good for hearing, but on this occasion there were no complaints.

The Philharmonic Concert consisted of the "Messe Solennelle" and the "Mount of Olives;" Mr. Taylor, the Organist of New College, conducted. The solos were taken by Miss Adela Vernon, Miss A. Butterworth, Mr. Shakespeare, and Mr. Lewis Thomas.

The performers are said to have been a little anxious about the event, and were agreeably surprised to find it going very well. The Choral Society has its Concert in March. The Philharmonic is the most exclusive of the two societies, a large "Town" element being admitted into the Choral; the effect is that the latter is stronger on the musical side as a rule, but the Philharmonic is pleasanter to belong to from a social point of view.

The new Science degree, by which men who take honours in science will be Bachelors and Masters of Natural Science, B.N.S., &c., has been again under discussion. Professor Holland proposed that the word "Natural" should be omitted in the designation of the degree, as being simpler (and, we may add, more euphonious than B.N.S.) and yet quite sufficient. Mr. Harcourt, of Christ Church, also proposed that the Masters of Science should be admitted to an honorary M.A. degree, as it appears that there may be some difficulty in obtaining the University franchise for the new masters. Both proposals were, however, negatived by considerable majorities.

One or two College matches are all that has happened at football as yet.

On Tuesday, 10th, University College will hold their Athletic Sports; on Wednesday and Thursday, Christ Church, on the new Running Ground.

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HIGHER SCHOOLS IN GERMANY.

To judge by results, it would seem to be one of the most difficult of tasks to convey to one's countrymen an adequate or even so far correct idea of a foreign people one has lived with, as regards either their prevailing characteristics or their particular institutions. To take but one very recent instance, even so critical an observer as Mr. Matthew Arnold has lately met with an expostulation from Dr. Karl Hillebrand (*Nineteenth Century*, Oct., 1879), for giving incorrect impressions as to the state of education in France as compared with England. And Dr. Hillebrand himself has in the same paragraph somewhat misjudged Mr. Arnold, partly through not duly recognising the difference between the scale of social distinctions in England and in Germany.

It is therefore with some natural diffidence that I attempt this difficult task, within the limits indicated by the above title, and the much narrower limits of the space at my command. My inducement to do so, to some extent in the attitude of a critic, has been given by the appearance of three articles on "German Schools," in Nos. 5, 7 and 9 of this review. The author has communicated a number of useful facts derived from the unimpeachable source of personal experience, yet his report is, I think, calculated to convey to the uninitiated inaccurate impressions upon not unimportant points. This is probably due in part to some looseness or ambiguity of expression, but arises also in great measure from the mistake of representing a heterogeneous whole by a description of one of its parts,—in this case and in connection with the subject in hand, of one of its less representative parts. He has said "Germany" where he should have said "Würtemburg," or even "Stuttgart." It would hardly be safe, on the strength of a residence in Edinburgh or Durham, to write about British Universities.

If, however, for convenience sake, we speak in a loose and general way of "Germany" and "the Germans," we shall certainly do well—especially when considering particular institutions, as schools, &c.—in looking rather to North and Middle Germany, and before all to Prussia, which is now nearly so coincident with North Germany, than to those smaller states whose individuality forms, and is likely to form, a less weighty factor in the aggregate of the German nation. Austria and German Switzerland do not of course here come into consideration. German schools and school systems, while they have most of their broader features in common, differ not unessentially in various states, particularly in North and South, and we shall best find what is representative in Prussia and the smaller neighbouring states, which in educational matters largely follow the lead of Prussia. The schools of Würtemberg have a very good reputation, but Stuttgart is certainly not the place to serve as a basis for a representative description of "German Schools."

Without following Mr. Hardcastle point for point, let me first give a sketch of the highest schools of Prussia, following it by some application. Most of it will apply in the main to the greater part of Germany. The age at which compulsory education begins is, throughout Germany, the completion of the sixth year. Kindergartens and other infant schools have as a rule no connection with the state. Boys intended for the higher education are prepared either in the common elementary schools, in *Vorschulen*, preparatory institutions in more or less connection with the schools for which they prepare, or in entirely private schools. The two schools of the first grade are the *Gymnasium* and the *Realschule* of the first order. *Realgymnasium* is a term scarcely known in Prussia, and where used elsewhere in North or Middle Germany, hardly differs in meaning from *Realschule*. These higher schools are entered at the age of nine or ten, never earlier (in Würtemberg at eight). The course is as a rule nine years, there being six classes or forms, rising from *sexta to prima*, the three highest being subdivided into *Obertertia* and *Untertertia*, &c. When the size of the school renders it necessary, these forms are divided into parallel divisions or *cœtus*, but such as those mentioned by Mr. Hardcastle never occur in North Germany, where a school is rarely allowed to run beyond 600 pupils, and the average hardly exceeds 300. Over-filled schools are regarded as decidedly prejudicial. A *Realschule* of the 2nd order, with a course of six years and six classes, really runs into one category with the *Höhere Bürgerschule*. The privilege of serving one year in the army, instead of three, but at the cost of the youth's parents, is won by rising to *Untersecunda* and gaining in it the right to be promoted to *Obersecunda* of the *Gymnasium* or the *Realschule*, or by passing the leaving examination of the Realschule of the second order. Until 1870 the *Gymnasium*, *i.e.*, its leaving examination, gave the only access to the University, and consequently to all the higher professions, while the Realschule was intended to give an education equally "*wissenschaftlich*" and liberal to pupils destined for those of the higher callings for which University studies were not required. Considerable rights and privileges were in accordance with this aim attached to the passing of its leaving examination. It is deemed the most suitable place of preparation for those "polytechnic" and other institutions which modern requirements have been rapidly developing into Universities of Natural Science—if this is not a contradiction in terms. In 1870 a regulation was issued by the Prussian Minister of Education, admitting the *Abiturienten* of the *Realschule* to the philosophical faculty of the University, and allowing them to become teachers of modern languages, and of Mathematics and the Natural Sciences. The attempts to secure further concessions, especially the right to study medicine, have as yet been unsuccessful. It is probable, however, that the *Realschule* will ultimately succeed—not, to be sure, in the present period of general reaction—in establishing itself, as in theory, so also in proved efficiency, and as regards rights and privileges, as the co-equal of the *Gymnasium*, the two differing, not in the liberality of their educational aims, but in the means through which these are approached.

In the Gymnasium the chief subjects are Latin, which has ten hours a week in all classes up to *prima*, where it has eight hours; Greek, which has six hours from *quarta* upwards; Mathematics, which, inclusive of Arithmetic have four hours in *sexta*, *secunda*, and *prima*, and three hours in the other classes; and German, with two hours in all classes up to *prima*, and three hours in *prima*. The native language is however supposed to be taught in the teaching of classics and other subjects, and in the lower classes time may be taken from Latin and given to German. The work done in Mathematics, by masters and pupils, is less uniformly satisfactory than the classical work. French has three hours a week in *quinta*, and two hours in the classes above, but is not seldom so negligently pursued, that neither the educational training nor the knowledge acquired is at all commensurate with the time employed. It has not generally a decisive influence upon promotion or the leaving examination, and is often taught by classical men who are neither as efficient in this subject, nor as much interested in it, as in their classical work. In some gymnasiums, chiefly in the most northern parts of Germany, the opportunity of learning English is given in the upper classes, but it is only in a very few exceptional instances obligatory. Very occasionally Italian is offered as an optional subject Hebrew is taught in *secunda* and *prima*; at one time compulsory for

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future students of theology or of philology, it is now confined to the former. "Religion" has three hours in *sexta* and *quinta*, and 2 hours in the other classes; the instruction is often very futile. History and Geography have 2 hours in *sexta* and *quinta*, and three hours in the other classes. Geography is said to be often ill-taught, but it must be added that the modern conception of geography-teaching in Germany is much in advance of what can as yet be regarded as at all current with us. Natural Science has two hours in *tertia*, one in *secunda*, and two in *prima*, and in schools where there is a competent teacher, 2 hours in *sexta* and *quarta*. The lower classes are occupied with *Naturgeschichte, i.e.*, the elements of descriptive Botany, Zoology and Mineralogy; in the upper classes *Physik* is taught, *i.e.*, a varying amount of Mechanics, Heat, Electricity, Magnetism, Optics, Acoustics, Mathematical Geography, or of a selection from these subjects, for, as may be supposed, the average achievements in Natural Science hardly answer to this long list of subjects. Drawing, Writing and Singing, are taught in the lower classes, and all pupils are practised in *Turnen*, or gymnastics. The number of school hours weekly, exclusive of singing, gymnastics, and the optional languages, is twenty-eight in *sexta*, and thirty in the other classes. The *Abiturienten* of the *Gymnasium* have to pass a written examination in Latin, viz., an essay on a given theme, and composition; Greek—composition, a few of the rarer words being given; German—an essay; French—either an essay or composition; future students of theology, also in Hebrew; and in Mathematics, in which the standard varies at different schools. A *viva voce* examination is held in Classics—translation of "unseen" passages from authors included in the school course, with questions in Religious Knowledge, Mathematics and Physics, often also in History and Geography, and sometimes in French. Classics, German, and usually Mathematics, are the main subjects; in the others lower marks will satisfy the examiners, and while it would not do to fail entirely in any subject, or to be very low in two or three, the principle of compensation is often allowed to come into play.

The *Realschule*, though a most interesting institution, must be here more summarily dismissed. Its main subjects are Mathematics, Natural Science, Latin, French and English. It also devotes one third more time than the *Gymnasium* to German, one fifth more to History and Geography, and more than three times as much to Drawing. It has an average of two hours a week more of school work than the *Gymnasium*. Its *Abiturienten* are examined in nearly all the subjects taught. The *Realschule* has not yet had time to win for itself from the conservative classicists a fair field, and to find its proper place, form its traditions, and develope its methods. Partly on this account, and partly because the energies of its pupils are too much divided and strained by the almost parallel claims of so many different subjects, or as the Germans say, from the want of concentration in the instruction given, the *Realschule* is generally thought to fall in practice somewhat further short of its best theory than the *Gymnasium*. Both are at present much prejudiced in their working by the fact of the right to serve one year in the army being attached to attendance during only a part of the course; the schools are thus often hampered with unsuitable subjects, whose presence disturbs their organisation and confuses their aim.

This brief sketch will I think serve to modify a good deal certain conclusions, not in themselves without foundation, but so much exaggerated as to lead either to unfairness towards the Germans, or to mischief to ourselves, which I apprehend as likely to result from a perusal of Mr. Hardcastle's articles. Many readers of these will probably have been a good deal taken aback by the long lists of subjects and the amount of work presented as customary in "German schools," and will have felt little desire to be further acquainted with institutions which must be the homes either of educational charlatanism or of youthful slavery. Other readers with more of Mr. Mill's faith in the capacity of the youthful mind, and willing to believe that the actual production of Macaulay's wonderful schoolboy had been shown to be possible, might feel encouraged to insist upon the pursuit of that ideal in England which had been realised elsewhere. This latter point is of the more importance, as some recent writers—even Mr. Matthew Arnold, whose "Higher Schools and Universities in Germany" is perhaps still the best thing in English on the subject—have given pictures of German schools with perhaps a little too much rose-colour, and rather deficient in perspective.

Now it has long been a standing complaint in Germany itself that the higher schools lay too great a burden upon their pupils, that they anticipate the University in the school, and by forcing on unduly the intellectual development of the youth entrusted to their care, do prejudice to the development of their physical vigour, mental robustness and elasticity, and personal character. Whether they have gone as far in this extreme as English schools under the sway of "muscular Christianity" in the other, I will not undertake to say, but the evil is fully recognised by the wiser among the Germans themselves, and is far from reaching the dimensions one might suppose from Mr. Hardcastle's account, —which *e.g.* gives no hint of optional subjects. To do them justice, the Germans know as well as we do what to think of a school course that includes, in the one department of language, the native tongue, Latin, Greek, and Hebrew, and three modern languages. They would shrug their shoulders at finding, as they might in many an English school, boys intended to leave at fourteen or fifteen worked at Latin, Greek, French, and perhaps German.

Let us now ask, what support is given by the critical study of higher education in Germany, as it actually is, to sanguine reformers with large demands upon the schools of the future, to meet the increased requirements of the age? It will certainly bring to them in the first place a very clear admonition, in the way both of example and of warning, to observe a perfect respect towards those physico-psychological laws which assign inflexible limits to the degree and pace of the training, and to the character and amount of the knowledge, that can be imparted to the youthful mind. It will show how the attempt to secure both *multum* and *multa* must fail, even in a course of education measured out with wise liberality. But this being noted and laid to heart, the reformers in question may I think considerably strengthen their position by pointing to the schools of Germany. These have sometimes been overrated and somewhat too uncritically admired, but whatever imperfections and drawbacks a close view of them may show, they are on the whole not unworthy of their reputation. A study of them gives no encouragement to Utopian schemes, but there can be little doubt that it demonstrates the possibility of attaining, in a rational and judicious way, to a much higher average of intellectual culture than is at present reached by our higher schools. The admiring interest that has often of late been bestowed on the schools of Germany would be well justified, were it directed—as indeed it largely is in the case of Mr. M. Arnold—to the elucidation of those principles and points of view in which is to be found the explanation of the results they have achieved. In the want of consistent adherence to these may often be found the reason of their defects and failures. If the educational institutions of Germany are on the whole efficient and successful, it is because —and in so far as—they are the organized embodiment of the best thought and experience of the most qualified educa-

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is not very difficult to see. The fact is there is so little tional authorities in the country; because the course of education for each class of school is carefully planned out from beginning to end upon large and liberal principles, so as to have unity of design, and a definite, humane ideal in view; because it is provided for, that whether a boy may remain always at the same school, or be compelled to a local change, he may enjoy the advantage of continuity of instruction, and of order and economy in his intellectual development. Both the *quale* and the *quantum* of the *pensum* in each subject and each class is fixed according to a considerate estimate of what may be done by average ability in a certain time. The error noticed above as often found in German schools lies not so much—as a glance at the time-tables, or better, a school report, will show—in an underestimation of the time and work required for a satisfactory amount of solid mental acquirement in a certain subject—that is far more rife among us—as in the number and diversity of subjects by which the powers of the young mind are distracted and enfeebled. The Germans are very much on their guard against the error so commonly found with us, that an examination which presupposes a certain period of quiet and steady preparation can be respectably and with a gain to culture be met by what they call a "tumultuary" preparation, extending over half that period. Perhaps the most signal difference between the Germans and ourselves in educational matters is this, that we, with a naïve faith in the all-sufficing virtue of examinations, concern ourselves very little, or not at all—indeed it is difficult to see how, in the present lack of organisation, we could effectively do so—whether the preparation of the candidates has been made carefully, in a liberal spirit, with educational aims, or hastily, crudely, with narrowly commercial aims; while they are careful before all things to secure that the *Examinand* shall previously have gone through an adequate course of preparation, the sole purpose of the examination being to aid in ascertaining whether this course has been conscientiously pursued, and has resulted in the desired mental "ripeness." Take an instance: a pupil of the *Gymnasium*, leaving the school in order under private tuition to prepare for the *Abiturientenexamen*, is not allowed, without special permission, to present himself for this at an earlier period than if he had remained in the school. It is also forbidden, in the period preceding the leaving examination, in any way to direct the work of the class towards special preparation for the examination. All "getting up" of special knowledge, merely to be producible on the occasion, is as far as possible discouraged. Again, the masters in German schools are men carefully trained for their work, as their permanent profession in life, which they are only to enter after having giving proof of competency. Each master has his own special subjects, with sufficient school work in them on the one hand, and sufficient leisure on the other, to keep up his efficiency and his interest in them.* Another marked feature of German educational institutions is that the spirit of competition and rivalry is discouraged in them, as tending to degrade education, and to turn the school—or the university—into a race-course. Their educational working is not interfered with either by examinations imposed from without, and running athwart their chosen principles and lines of development, or by any system of prizes or rewards leading indirectly to the same and other evils. Their recognised aim is to do justice to the average pupil, and to give to the youth of Germany an equal opportunity of preparing themselves, as trained and instructed men, with a fair field and no favour, independently to make their way in life.

Just one remark anticipatory of objection from those whose acquaintance with education in England may be based upon a happy experience of its best institutions. In comparing things at home with things elsewhere, one naturally has regard to average conditions.

It will be noted that my remarks in this paper have been prompted less by an interest in German schools as places of resort for English youth, than as affording us, probably more than those of any other country, those hints and warnings which may be of so much suggestive value to us in view of the changes in our secondary schools which cannot be far distant. I have failed, though exceeding the limits I had intended, to get all I wanted to say into one paper, but I hope I may bespeak the continued interest of my readers for another less lengthy paper, treating first of the moral and social element in German school life, and finally of the question how far it may be desirable to send English boys to German schools.

HENRY J. WOLSTENHOLME.

* We are accustomed to pity the masters in German schools, on account of their small incomes, but they are well contented with their position as compared with that of many an English master, with his thirty hours of miscellaneous drudgery in class, *plus* paper-work. Many young Germans would be glad to spend a year or two as masters in an English school, before settling down in a *Gymnasium* or *Realschule*, but when they learn what will probably be expected from them, they respond with an emphatic "Ich danke!" and give up the idea. I could give instances.

VILLAGE CONCERTS.

It is only two hundred years ago, according to Sir John Hawkins, that the first concerts deserving that name were given at the house of one Tom Britton, a "small coal" man, and yet now we have concerts of all sorts and sizes given all over England; from the æsthetic *réunions* at St. James's Hall down to the Penny Readings held in the National School room of Bramblebury in the Marsh. According to the learned authority quoted above, Britton's concerts "were established under circumstances that tended rather to degrade than recommend such an entertainment, as being set on foot by a person of the lowest class among men in this country, in a suburb of the town difficult of access, unfit for the resort of persons of fashion, and in a room that afforded them scarce decent accommodations, when they had escaped the dangers of getting at it." All of which is to signify that the fine ladies had to take their hoops and laces up a set of stairs that could scarcely be ascended without crawling, into a low shed over a coal cellar, if they wanted to hear Mr. Handel, Dr. Pepusch, Matthew Dubourg, and all the other notables who assembled there to make music.

Now the would be concert-goer has no such difficulties to contend with. He can choose the chamber music of the "Pop.s," the orchestral music of the Philharmonic or Crystal Palace, and not pay much more than one shilling for it. Or if his tastes are for popular music, are there not ballad and promenade concerts? But my intention is not to deal with such lofty flights. I dare not criticize concerts whereof the "analytical programme" frequently requires long and earnest study. I desire to portray some of the characteristics I have observed in those "amateur concerts" and "entertainments," which may be found advertized by the dozen in any local paper. How well one knows the good old glees, which serve so constantly and so well the necessities of the village choir, Rossini's "Carnovale" in which one is informed with such energy that "Carnivvle's passing," "All among the barley," "See our oars with feather'd spray," and a few others. The first thing that strikes one is the narrowness of the field from which selections are made. The most daring flight that is ever made is to a new glee of Pinsuti's. It is astonishing with what absolute certainty one can predict, if one knows and notices the music performed by any given choir, what will be their next attempt. The reason of this

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music to be got cheap. I know I shall be met by some persons with a storm of indignant contradiction. What! music was never so cheap! etc., etc. True, but then there should be more of it; out of all Novello's lists of cheap glees there are not so very many within the reach of your ordinary rustic musicians, and these must form therefore his entire repertory. I know it well, having searched many times, and being always driven back either to my old friends, or else compelled to take some silly and easy music written for village choirs. There is a man at present living in England, who writes music without point, melody, form, or in fact anything in it, with the one merit of being easy. Consequently it is sung and played, I believe, immensely, and he absolutely had the insolence to send a petition round to be signed by village school masters and organists, praying the premier to grant him a Civil Service pension, as having done more for English church music than any other man in the present century! Such impertinence really requires exposing, and it is from the poison of such rubbish that English taste becomes corrupted; I mean, of course, among ignorant country people. But I am forgetting my concerts. Besides the village choir's performance, there are usually solos and instrumental pieces, and sometimes a band. No one who has not heard a real village band in its native state can imagine what their performances are like. I once heard "Les Rats" Quadrilles given by duet, piano, four fiddles, two cornets, an oboe and an ophicleide. The oboe played, they said, beautifully "out of his head," and the ophicleide gave one the idea that he required room for his manipulations: for he settled himself in the corner of a large gallery apart from the others, rattling his keys and snorting at intervals, without, as far as I could detect, any changes in pitch or tone; but then, I was told, he can "do" the bass to anything. The humility of their leader too was remarkable, for he quietly informed me, as perhaps more or less a critic, that they were considered equal to the Crystal Palace orchestra. Where or how he had heard of Mr. Manns' band I know not; and unfortunately he did not tell me who had considered them so. So far, I utterly and entirely approve of all the efforts made musicwards by the rustic, but on the question of solos and soloists we cannot entirely agree.

Nothing in the first place is to me more absolutely abhorrent than "the comic song." I use the word technically, not applying it of course to Mr. Sullivan's amusing operettas, nor indeed the real English comic ballads. I mean the songs, which are sung by Mr. —— the gentleman on the cover, possibly in character, or else in the scrupulous and "fashionable" dress affected by the music hall vocalists. Such songs are the favourites with rustic audiences. They spoil their taste for any other music, they degrade their ideas, if they listen to them: would that they could be universally abolished. Of course they offer such an easy and direct way to success to the "débutant," that they are preferred to all other music. They are vulgar, and they are senseless, and yet who can resist the temptation of singing a song that he knows will bring down the gallery, and imply a tumultuous encore? Very few, and so it is that we scarcely see a programme without one or two of these disgraces to the name of music. But our critic may say; they at any rate please the people, and that is the object of such entertainments. I indignantly reply, it is not; besides the people can be amused quite as well without them.

Where concerts, given to such people, consistently do without such vulgar comic songs, they are never wanted: "The Three Chafers," "Dame Durden," and many other good things, including of course the invaluable "Sorcerer" and "Pinafore," for the performance of which, bye-the-bye, leave must be got, quite suffice to supply the comic element, which must be considered apart from the music. No doubt many regular comic songs are harmless, but they are always demoralizing, and not unfrequently such as no lady can listen to.

Enough of the songs, to attack the singers. Uninformed people must not imagine that your rural singers are aware of their deficiencies. Not a bit of it. No one is more sensitive of his own dignity than your rustic soloist. I have known a bass leave a choir for a twelvemonth because he heard that some one had said there was enough bass without him. If one cannot arrange that all the choir-men shall have precisely the same part in a concert—if they have not each a copy—if they are not separately asked to sing—any one of these causes is quite sufficient to cause your men to leave you. Unfortunately this peculiarity is not confined to singers in the lower classes. No one is so tenacious of his dignity as the tenor.

A tenor, who has never had a lesson, will sing *cadenzas* after the manner of Mr. Sims Reeves, and you can never pacify the indignant soloist who has *not* been asked to sing. Why is all this feeling in music? Surely music should be a bond of union. It is because so much of the spirit of rivalry grows up between men who attempt to sing solos. Few have that power, though there are many who think they possess it, and so, instead of being content to sing a part in the chorus, and learn somewhat of music, they are offended and beg to retire altogether. This is of every-day occurrence; everybody must have had experience of it. Part-singing teaches a person much more music than singing solos ignorantly by ear, or "by notches," as an old labourer I knew termed it. He divided singers into those, who sang by "notes," and by "notches," the latter class including I fear, many of our better soloists, as well as our village "stars."

We have now got all the materials; add in some cases a reading here and there, and a piano duet or so, and you have the programme. Imagine the encores tumultuously following all the comic songs, the glees or ballads receiving generally but little attention, and talking invariably going on during the instrumental music and you have a specimen of the ordinary village concert.

Music should be a refining influence, an influence which if properly applied might do much to check the vices of England. No one knows how much musical societies and good concerts have done towards keeping men from the public-house and worse, or how much innocent pleasure and recreation music has given to wearied brains, and overworked bodies. But comic songs will never do that. What we want is the spread of good music and good taste. How can that be effected? How can we make our concerts better and their work worthier? By what one feels tempted to call—a little more humility. If people did not mind devoting their time to singing in their village choirs, to playing in their village bands, however bad they are, instead of limiting their efforts to singing their comic or sentimental solo, we should have gained much. Many singers no doubt do; if so, well and good; but the solo general despises part-singing in a large choir.

Again, whenever I go to one of these entertainments, held as they usually are in national schools, I always feel forcibly reminded of Dickens' model school-room, in which the children were told in large text to—

> Bless the squire and his relations,
> And always keep their proper stations.

There is no individual enterprise in the thing. What requires to be done is that the people should be incited to get up singing by themselves. I should like to hear of a village with an independent man's voice choir, without the rector's or any one else's supervision. There can be no doubt that there is a dislike in English people's minds of being

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patronized, and this is too often the case in village choirs. In a University like Cambridge there surely should be some men who have enough knowledge and love of music, besides the requisite self-sacrifice to give a helping hand hereafter to work of this sort, to go among working men and work not as superior, but merely as helper. The Government Act, which enforces singing in our schools, must do something in the future, but every lover of music must long to see the spirit of "offence" and "dignity" eliminated from concerts, to see music a bond of harmony and good feeling, instead of a cause of quarrels. As to the paucity of cheap music I should like to say a word—of course with increased powers, an increased repertory must follow, but still perhaps few Englishmen are aware that a large portion of the English musical literature, which is not a large one at best, is entirely out of print. There are an enormous number of beautiful glees and madrigals by the best English authors, now entirely unknown. This is a subject which it is impossible to enlarge on here, but it is a strange fact that we are forced to draw on foreign music, such as Rossini's and Weber's choruses, when England was at one time so especially famed for her four-part voice music. Foreigners say that most of the best voices come from England, and the prize won by Leslie's choir, at the Paris Exhibition, goes far to prove it. As far as one can judge, English people have good ears too, but they have no one to give them a start, to show them how to make music themselves, how to cultivate their own music; the result is that we are set down by foreigners as a nation utterly devoid of music or musical taste, which employs great artistes only because it likes to feel that it has everything the best that money can buy.

E. D. RENDALL.

POETRY.

ON THE BRIDGE.

All the storm has rolled away,
  Only now a cloud or two
Drifts in ragged disarray
  Over the deep darkened blue;
And the risen golden moon
  Shakes the shadows of the trees
  Round the river's stillnesses,
And the birdsong of the June.

Under me the current slides,
  Brown and deep and dimly lit,
Soundless save against the sides
  Of the arch that narrows it;
And the only sound that grieves
  Is a noise that never stops—
  Footsteps of the falling drops
Down the ladders of the leaves.

A. R. ROPES.

THE VOICE OF THE SLUGGARD.

I sit by my fireside thinking,
  And my thoughts go wandering on,
In my downy arm-chair I am sinking,
  —The down is the down of "Swan."

I think of the terms before me,
  Of the years I have yet to see,
And wonder comes stealing o'er me
  As to what kind of years they'll be.

I never felt much ambition,
  Or a vast desire to shine,
Though I might like a good position,
  If I only could choose a line.

Once our boat was head of the river,
  And "Jesus" has won the "Grand."
But I feel with a kind of a shiver
  It's "a game I do not understand."

At "Fenners" I've tried my cunning,
  And seen dozens of would-be Blues
Round a wearying ash-track running
  In Tuck's peculiar shoes.

I have seen a "to-morrow" dawning,
  As I played "unlimited loo;"
I have vowed in the cool clear morning
  It's a game that will hardly do.

I know that I ought to be trying
  To read for a high degree,
And I think of such things, and am sighing
  When a neighbouring clock strikes three.

I start—the pale stars are blinking,
  My lamp and my fire are out;
And I scarcely know what I am thinking
  Or what I have thought about.

MIKE.

THE PAPER-KNIFE.

Dictionnaire de L'Ancienne Langue Française et de tous ses Dialectes du IX. *au* XV. *Siècle composé d'après le Dépouillement de tous les plus Importants Documents Manuscrits ou Imprimés qui se trouvent dans les Grandes Bibliothèques de la France et de l'Europe, et dans les Principales Archives Départmentales, Municipales, Hospitalières ou Privées. Par Frédéric Godefroy, Publié sous les Auspices au Ministère de l'Instruction Publique.* (Paris, Vieweg.)

In this age of dictionaries and of 'early texts,' students of the ancient French have long called for some more satisfactory guide than Roquefort. In 1868 Guignaut, secretary of the Academy of Inscriptions, in a notice of the life and labours of the Duke Albert de Luynes, named M. Godefroy as one of many scholars who were indebted to his generosity for means of prosecuting their studies. In 1877 several of the most eminent scholars of France, Littré, Wallon, Léon Renier, Egger, Paulin Paris, Gaston Paris, Thurot, &c., addressed to the Minister of Public Instruction a memorial recommending M. Godefroy's labour of 25 years as 'une œuvre nationale digne des encouragements les plus exceptionels.' M. Littré, who for 15 years has taken great interest in the work, writes: 'Je suis témoin que vous n'avez épargné ni temps ni effort pour recueilli ret interpréter les documents et les textes nécessaires. Je me suis convaincu que votre Dictionnaire donne satisfaction aux besoins de l'érudit et aux curiosités de l'homme du monde.' The work will appear in ten volumes 4to; one volume will be published yearly, in ten parts, each consisting of ten sheets, at the price of 4s. 6d. a part. The first part will shortly appear. As soon as the first volume is issued, the author will commence the publication of a supplement. A specimen leaf, with a prospectus, can be obtained from the booksellers.

J. E. B. M.

Hugh Russell at Harrow. (Provost and Co.)

The little book before us has no pretensions to literary excellence, and it would be unfair to criticize it from too exalted a standpoint.

It does not profess to be more than the record of "pleasant memories" of schooldays; and it is from the special aspect under which the author views the life of a schoolboy at Harrow that his book derives any interest it may possess. For the incidents are exaggerated and not always humorously. But it is not often that any of those who venture on the field of letters can be found genuinely to represent that large section of the school world in which enjoyment is centred in the admiration of athletic prowess, and the consumption of iced lemonade; and accordingly this book deserves not to be entirely passed over in the consideration of the tendency of our Public School Education.

I need not say this is not the object the author had in view, but he fulfils it all the more thoroughly from his very unconsciousness.

J. O. F. M.

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THE UNIVERSITY PULPIT.

SUPPLEMENT TO

The Cambridge Review.

No. 11. WEDNESDAY, FEBRUARY 11, 1880.

Sermon by the Very Rev. J. J. S. Perowne, D.D., Dean of Peterborough.

Sunday, Feb. 1, 1880.

Now when Jesus was in Bethany, in the house of Simon the leper,

There came unto him a woman having an alabaster box of very precious ointment, and poured it on His head as He sat at meat.

But when His disciples saw it, they had indignation, saying, To what purpose is this waste?

For this ointment might have been sold for much, and given to the poor.

When Jesus understood it, He said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

For ye have the poor always with you; but Me ye have not always.

For in that she hath poured this ointment on My body, she did it for My burial.

Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.—Matt. xxvi. 6—13.

Among the many beautiful and touching scenes of our Lord's earthly life, and which seem to become more beautiful and more touching as that life draws to its close, I do not know that there is any more attractive than this. And our Lord evidently intends us thus to regard it. This act of Mary of Bethany is no common act. The fragrance of that broken box of alabaster is no common fragrance. The act is one that shall live. The fragrance is a fragrance that shall be diffused in the Church. It is not only a symbolical act, "In that she poured it on My body, she did it for My burial"—that alone gives it a sanctity and a divine beauty of its own. It is an an act of love; it is an act of worship. It is an act criticised, misunderstood, murmured at by the cold hearts that witnessed it. But Christ our Lord called it a beautiful act, a noble act, and crowned it with a most gracious promise. On none other did He pronounce such a benediction. None other did He Himself enshrine in His Gospel. Of none other did He say that it should be held in everlasting remembrance. And therefore the lesson it conveys must be one of no common value and one of perpetual obligation.

Certainly it speaks to us in this age of restless agitation and strange contradictions. We are told sometimes that this is an age which has lost the instinct of worship, or which has so completely seen through the hollowness of all religious beliefs that its worship can only be the worship of "an Unknown God." It is an age of rapid material development; the unseen is hid from its eyes. It is a hard mechanical age, an age of steam and coal and iron, an age which cares for nothing but what it is pleased to call facts, that is, facts of material nature, as if there were no such reality as the spiritual nature, as if by nature we are to understand the physical universe only, those heavens which shall be rolled together as a scroll and that earth which shall vanish away, and not to understand by it man with his intellect which soars through all created things and seeks to know God, and his heart with all its vast capacities and its infinite yearnings and aspirations, and his conscience which bows down in homage before the right and condemns the wrong; as if there were no facts but such as can be measured and weighed and tabulated, and not such facts as can be felt with a deep intensity beyond any power of words to express; an age to which the facts of astronomy and geology are of infinite importance, and the facts of the life of Jesus of Nazareth of little importance or of no importance at all; an age in which the poetry and the passion of life are extinguished on the one hand by the rigidity of science, and on the other by the hard materialism of a mammon-worship which reigns supreme. And yet is not this a one-sided view? Is there not amidst all the dominant pursuit of science and all the fever of gain and all the rude pushing and jostling of men who make their pleasure or their ambition the one object of life—is there not the longing for something better? Is there not the yearning for that which shall satisfy man's higher being? If there is more scepticism, is there not also more worship? Is there not on all hands the recognition of a nature above the material nature? of a life besides the animal life? even when men despair of finding its true satisfaction Is there not, at least in purer and nobler natures, in natures not wholly degraded by selfishness or brutalized by appetite, is there not the longing to rise into that serener atmosphere which is the atmosphere of holy worship? Is there not the longing still to find God, that men may love God and worship God, love and worship Him as the supreme and worthy object who alone can and does fill to the full the desire of the largest and noblest spirits? Oh how many men are stretching out blind hands and groping as in the dark! Men who have never grasped any religious convictions, or men who having held Christian truth have let it slip from their grasp, cannot repress this *testimonium animæ naturaliter Christianæ*. The instinct of worship is too strong for their resolute scepticism. It was a remarkable admission surely, made not long since by a man eminent as a man of science, at the very time when he was obstinately setting aside everything like a definite belief and telling us in so many words that each age must create its own object of worship according to its needs—it was a remarkable admission to say that the emotional side of human nature has its claims, that man cannot exist without the yearning of worship, and that for himself those were his best and purest moments in which he most fully recognised its claims.

And is it not the bounden duty of the Church to meet and to satisfy this craving? Ought she not to show that she seeks and accomplishes the cultivation of the whole man, and that as she has the loftiest themes to offer to his intellect, so she has also the deepest sympathy with his emotional nature, that she is mistress alike of the science and of the poetry of his life? Worship man must have; the only question is what form that worship shall assume. I do not think we can find a purer or more attractive type of worship in its highest form than that which is presented to us in the narrative which I have just read to you. It is the worship of Christ. It is worship offered to and accepted by Him. It is worship which He blesses. What are its characteristics?

The first characteristic of this worship is the blending of awe and affection. Mary sits at the feet of Jesus: her posture is the posture of lowly reverence. But she does not keep at a distance: she does not stay on the threshold of the house which Jesus had entered. She follows Him, she comes near and listens to Him, and whilst she sits at His feet, she testifies her affection. There is tenderness in her respect, respect in her tenderness. This in perfect union is the first characteristic of Christian worship. Take away either element, and you destroy adoration. Let reverence be gone, and it is nothing but a human affection; let affection be wanting and it is but a graceless homage such as even the devils might render.

Try to understand for a moment what you mean by any act of worship. It is not a mere vague floating impulse, which is to express and satisfy an inner craving. It is a devout homage to a Being who rules your life and influences your conduct. You are coming consciously into the presence of God; you are coming as a creature to your Creator, as a sinner to your Judge. You must tremble as you measure the infinite distance between the holiness and the majesty of God, and your own weakness and impurity. Your feeling must be the feeling of Abraham, "Behold now I have taken upon me to speak unto the Lord, which am but dust and ashes." And yet He would not have you remain afar off; He bids you draw near; He puts unto your lips the accents of child-like confidence, and bids you say when you pray, "Abba, Father." In infinite condescension He has sent His son to clothe himself with your flesh, and to suffer death for your sakes; He has come down to you, and come close to you that His greatness may not make you

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afraid. But His loving condescension is no warrant for an irreverent freedom. Our confidence before him is a holy confidence. Fear and love must go together. He is our Saviour, but He is also our King. He is our friend and brother but He is our God. The beloved disciple who lay in His bosom when upon earth, fell at His feet as dead when He beheld Him in the glory of His Resurrection Life.

Have we been sufficiently careful to remember this? Is not the history of the Church a warning against the severance between love and fear? Has there not been a rude pushing unto the presence of Christ instead of a humble access? Has there not been a professed reverence which was nothing but the distance of an unloving heart? The Church has oscillated too often between these extremes. There has been on the one hand the coarseness of an irreverent familiarity; there has been on the other the cold correctness of a formal orthodoxy. A forward ignorant familiarity has made worship vulgar; a stiff rigid propriety has made worship lifeless.

And even now when with a renewed life, our worship has become as we hope more seemly and more devout, at least in outward expression, is there no fear lest it may lack both reverence and love? There is a perverted reverence, there is an exaggerated reverence, there is a false reverence. There is that perverted reverence which is so often nothing but a groveling superstition. There is that exaggerated reverence which keeps men from the means of grace, on the very ground of investing those means with greater awe and sanctity; the irreverent reverence which exalts the Holy Communion beyond all other man's means of grace, and yet puts a stumbling-block in the way of those who would partake thereof, which leads to fasting communions, and non-communicating attendance, that gross carnal reverence which teaches men to believe that their bodies are purer and more fit to receive the Heavenly Visitant by reason of abstinence from food, as if those words had never been uttered, "Not that which goeth into a man defileth him, but that which cometh out of a man, this defileth him;" that false reverence which would almost identify the presence of Christ with the Eucharistic elements and persuade men that they are consequently nearer to Him, and He a more immediate object of worship, because they witness the act of consecration, although they do not themselves comply with His dying command in partaking of the bread and wine. There is that blind reverence which invests the Christian ministry with the character of a priesthood, having certain awful and mysterious powers, and thrusts the clergy as mediators between the souls of the laity and their God. And with all this perversion of true reverence, there is creeping on the Church a feeble sentimentalism. Worship is enervated; our devotional literature is unhealthy and sensational; our religious manuals are killing religion. I do not hesitate to say that many of our popular hymns are simply shocking in their irreverent sensationalism. That familiar use of the name Jesus in prayer and praise, so utterly unlike what we find in the New Testament, where the name rarely occurs after His resurrection without the addition of "Lord" or "Christ," that dwelling on the bodily agonies of the passion, so unlike the calm sobriety of the Evangelists, those lavish utterances of human affection, so unchastened and so effusive, that a manly heart would shrink from addressing them to the object of human affection; these are blots and blemishes in our modern religious books and our modern forms of worship which may well make us pause and reflect. Superstition is not reverence. Sentimental effusiveness is not love. In all true adoration fear and love are united. Even in the intercourse of our daily life, the friend we reverence is the friend we love. "We learn to contemn what we do not fear, and we cannot love what we contemn." So in religion also. We cannot understand Christ's mercies till we understand His power, His glory, His unspeakable holiness and our demerits. Fear is allayed by the love of Him, and our love sobered by our fear of Him."

2. The next characteristic of this adoration is its generous impulsiveness. When Mary pours out the spikenard very costly, she neither counts the value of the treasure, nor thinks how others will regard the act. She gives because she cannot choose but give. Were it a thousand times more costly, it were all too little. Love is lavish, love is prodigal; love does not count and weigh and hesitate; love gives all, love gives itself. Mary obeys the dictates of her heart. She does not ask if others deem her act an act of extravagant waste. With a holy impetuosity, with a generous imprudence, she follows the irresistible impulse which compels her to express her love. Without this holy ardour there is no adoration. In all true worship there must be the glow of enthusiasm. It scorns to use the scales of avarice; it is not guided by the maxims of human wisdom; it is a law into itself. The adoring soul loses itself in the contemplation of God and of His perfection. It is ravished with the sight of the infinite Beauty. It will flow forth in sighs and tears that cannot be uttered; it will burst into songs of praise. It is restless as the sea till it can find some outlet for its love. It will not be restrained by the opinion of the world, or by the dread of its ridicule. Its spirit is the spirit of David when he danced before the ark with all his might, and replied to the scoffing voice that mocked his ecstacy: "It was *before the Lord* which chose me . . . therefore will I play *before the Lord*; and I will be yet more vile than this, and will be base in mine own sight." With Paul it is beside itself, because it is beside itself unto God. With Mary it breaks the box of very precious ointment, and cares not who may criticize or condemn the act. It will not be content with a mere servile imitation. It must find its own form of expression. It cannot contain itself in the cramped mould of a conventional piety. It bursts the narrow bonds within which you should confine it, and hews out its own channels.

Let us see to it that we do not check and repress the manifestations of this spirit. They are not always the aberrations of wild and undisciplined minds. They may be the ardent outpourings of holy love. The Church herself has sometimes fought against God. The Church has too often been cankered with the Judas spirit of a prudential utilitarianism. The Church herself has thwarted and crushed the fervent outbursts of zeal for God, because forsooth they transgressed her narrow rules. The prudential spirit, the calculating spirit, is not the spirit which Jesus loves. And it has been most truly said that we have need to pray, "Pardon, O Lord, our *methodical* goodness, and our *methodical* devotion."*

3. But again, the act of Mary was an act of self-sacrifice. She took, we are told, a box of ointment of spikenard very precious. It was not enough for her to say she loved the Saviour, she would prove it by an offering. We need not pause on the particular form of the offering. It was the symbol of a larger gift, the gift of her heart, the gift of herself. This was the box of ointment broken over the feet of Christ, and the whole house of God, the Christ, has been filled with the odour of the ointment. This is the true sacrifice apart from which all worship is hollow, or at best superficial. "This they did," says St. Paul, speaking of his converts at Corinth, "such as we expected, but they first gave themselves unto the Lord." This is the life of all worship. Without this it is vain and worthless.

My brethren, it is so easy to impose upon ourselves. It is so easy to put the outward act for the inward self-consecration, to give anything else and not to give ourselves. It is so easy to bear the palm branch and to strew our garments in the way, and to cry Hosanna to the Son of David, it is so hard to cast down all proud imagination and all that exalteth itself against God and to bring every thought into captivity to the obedience of Christ. It is so easy to bow the knee in token of our homage, it is so hard to bow the will. It is so easy to say, "Thy will be done;" it is so hard to crush down the rising murmur and to submit ourselves wholly to God's holy will and pleasure. It is so easy to fill heaven and earth with the praises of God; it is so hard to have a joyful and thankful heart. And yet without this heart-sacrifice we are no better than sounding brass and a tinkling cymbal. Even in the Temple of old, it was not the gorgeous ceremonial, nor the magnificent liturgy of praise with all its rich accompaniment of music that occupied the foremost place. The central fact was sacrifice. And it is so still in the Christian Church. The victim and the priest are still here; but the victim and the priest are one. Each Christian offers himself through the one Mediator. "And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice;" that is the culminating act of our eucharistic adoration.

4. Once more there is yet another characteristic of the adoration of Mary, which has a very important bearing on our Christian worship. I mean its beauty of expression. This precious ointment which she poured over the feet of Jesus, how beautiful an emblem it is of the feelings of her heart. What a sublime poetry there is in the act! Our Lord terms it not merely a "good" work—that is too feeble a rendering of the original word; but a "noble" work, a "beautiful" work. And all Christian adoration ought to have upon it the same stamp of nobleness and beauty. If God has given us the sacred sense of beauty, like all other gifts of His love, it should be consecrated to his service. I think we have reason to be thankful that this aspect of Christian worship has, in our own age, been so abundantly recognised. I believe that in the restoration of our Churches, and in the far greater attention bestowed upon the musical part of our services, much has been done to aid devotion. I do not say that in some instances the Æstheticism of worship has not been carried too far; unquestionably it has. The meretricious adornments of mediæval usage have destroyed not fostered devotion. The craving for ritual once excited knows no bounds till the ritual at last usurps the place of worship, and

* Stier, "Words of the Lord Jesus."

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thought is lost not in adoration, but in the multiplicities of ceremonial observance. I know that God looks at the heart, and that the prayer of humble worshippers, within the four white-washed walls of some poor cottage, may have been as incense in His nostrils, when He has rejected with abhorrence the pealing anthem which has rolled along the roof and reverberated in the aisles of some magnificent Cathedral. But it is strange that men should ever have supposed that poverty of expression or the rigid austerities of Puritanical worship have any merit in themselves, or that devotion is another name for slovenliness. Vulgar words and vulgar tunes do not seem to have any special appropriateness in the service of God. A dirty and neglected Church, a cold slovenly irreverent worship, is what even a heathen would be ashamed of. Why not enshrine the precious ointment of praise in a box of alabaster? Why bring it in a vase of clay? Why not give of our costliest, and pour it out in lavish abundance? This is to act in the spirit of Mary of Bethany. This it is that our Lord approves. The Church is right when she finds for the expression of her adoration symbols full of beauty and grandeur. She is right when she rears a majestic edifice for worship, right when she makes her worship solemn and glorious, right when she pours forth her hymns in noble language, and seeks for the most beautiful music to give that language meet expression. Who can believe that God has given man those glorious gifts of intellect and voice and skill, and does not desire and demand that they should be consecrated to His service. No, let us bring all that is noblest, purest, and best; bring the kingly intellect and the impassioned power of imagination, bring the inspiration of art, bring all the sublimest efforts of poetry and music, bring all that is divinest in man, bring all, cast all into the treasury of God, give all its true consecration by laying it on the altar of Him who is the great King over all the earth.

In conclusion, let us learn this lesson, to sit with Mary at the Master's feet, to contemplate His Person, to listen to His words. The Church needs a new life, the Church needs a regenerating power. She needs to break away from Her trivial conventionalities, and her miserable strifes about postures and vestments, and the mere externals of divine service, and her party watchwords and shibboleths for which men contend as if for their life, and to be led into the very presence of Christ, that she may look upon Him with reverential love. In that presence how small would appear many questions, which now seem so large that for the sake of them men are breaking the peace of the Church, and dividing the body of Christ. In that presence our bitter jealousies, our pride, our self assertion, must for very shame be hushed. The light of that Presence must banish our darkness, the love of that Presence must fill our hearts with love to the brethren. Take then the attitude of Mary. Sit at His feet. The more she contemplated Him the more she adored Him, the more she found Him worthy to be adored. The perfection of Christ only reveals itself by degrees. The perfection of spiritual beauty, like the perfection of natural beauty, is not discerned at once. It is not marked by some one prominent feature which shall catch the attention of the superficial, but by that exquisite harmony which can only be seen by patient study. Hence it is that those who look at Christ only from afar do not discern His glory. They see no beauty that they should desire Him. He has not the kingly purple of ambition, or the soft raiment of indolent pleasure. Men pass by Him disdainfully as they hurry to their business or to their sin. But when they pause and gaze with the look of love, when like Mary they desire to see and hear Him alone, then he reveals Himself to their hearts; then they discover in Him such treasures of wisdom, of holiness, of love, in a word, of Divine glory and perfection, that they fall at His feet rejoicing to lie prostrate there. The contemplation of Christ out of an honest and true heart must lead to adoration. What can inspire enthusiasm like His words so solemn and yet so sweet that human language seems transfigured on His lips? What like that life of sorrow and self-devotion, that one long sacrifice of pitying love? What like that purity, that saintliness, that Divine perfection standing out against the dark hideous background of human crime and sin? What like that patience, that meekness under insult, that silence under the piercing thorn and the cruel nail, that pardon on the cross? What like that death, a sacrifice for human sin, and that glorious resurrection, a witness that the sacrifice has been accepted and our salvation secured? What like that ascension which speaks to us so powerfully of our Father and our home above, and that intercession at the Father's right hand, which tells us of divine sympathy with our sorrow and Divine succour in our temptation, and that gift of the Spirit which is the pledge and the earnest of the glory that shall be revealed?

These are the treasures in Christ our Lord. These are the things which call forth the homage and the adoration of the Church. What might not our worship be, if only we beheld Him with the eye of faith present in the midst of us according to His promise? What would not the prayers of the Church be if we saw Him as Mary saw Him at Bethany? It would be a box of precious ointment broken over His feet, shedding abroad the love of all faithful souls. What would be the psalm, the hymn which bear our aspirations heavenwards, if we felt it was rising to the throne of Christ? What would be the holy mystery of our Communion, if we saw the Lord seated at the table, as Mary saw Him seated at the table of Lazarus, dispensing to us Himself with His pierced hands the sacred memorial of His dying love? How could we stand in the presence of the Crucified in the full revelation of His infinite self-sacrificing charity—how feel the constraining arms of His everlasting love around us, and not yield ourselves to Him body, soul, and spirit a reasonable, holy and loving sacrifice? For us who believe the scene at Bethany is ever renewed. The Church is here. The precious vase of spikenard, the broken heart, the contrite spirit, the thankful adoration, are present realities. And Christ our Lord is here, here to receive our gifts, here to acknowledge our service. It is for us to realize His Presence and to make our worship like that of Mary, a worship of awe and affection, a worship of generous unhesitating sacrifice, a worship in the beauty of holiness, a worship like that of angels and glorified spirits above, because it is the worship of a present Christ.

COLLEGE CHAPELS.

WEDNESDAY, Feb. 11th. (Ash Wednesday).	*King's.* Morn.: Hymn 251. Even.; Ps. 102, Turle 134. Ps. 130, Purcell 16. Ps. 143, Purcell 256. Magn. 199, Nunc. dim. 201. Hymn 252 (1st tune).
THURSDAY, Feb. 12th.	*King's.* Ps. 65, Crotch 191. Ps. 66, Woodward 193. Ps. 67, Barnby 326. Service, Cooke in C. Anthem, "Hear my prayer," Stroud. *St. John's.* Gregorian 1. Hymn 105, tune 74. *Trinity.* Pss. 65, 66, Turle 147. Ps. 67; Cobb 55. Nunc dimittis, Goldwin 81. Hymn 79.
FRIDAY, Feb. 13th.	*King's.* Ps. 69, Hopkins 324 (*v.* 31) and 70, Purcell 10. Service, King in C. Anthem, "Bow thine ear," Byrde.
SATURDAY, Feb. 14th.	*King's.* Ps. 73, Turle 259. Ps. 74, Barnby 306. Service, Hayes in E flat. Anthem, "As pants the hart," Handel. *St. John's.* Gibbons G. Hymn 553, tune 327. *Trinity.* Ps. 73, Walmisley 168. Ps. 74, do. 169. Magnificat, Gregorian tone No. 2. Anthem, No. 415, "Come, and let us return," Goss.
SUNDAY, Feb. 15th. (1st Sunday in Lent).	*King's.* Morn: Venite, Stainer 152*. Ps. 75, Cooke 175*. Ps. 76, Elve 161*. Ps. 77, Crotch 157. Service Walmisley in B flat. Hymn 324 Even: Ps. 78, Oakeley 206. Service Walmisley in D minor. Anthem "Sing ye praise," Ps. xl., Mendelssohn. *St. John's.* Morn: E. J. Hopkins C (*vv.* 1, 2, 5). Hymn 396, tune 278. Even: E. J. Hopkins B flat (Cantate Domino). Anthem, "O Saviour of the world," Goss. *Trinity.* Morn: (Holy Communion). Hymn 150. Kyrie, Gloria, Laus and Credo in E (Cobb). Sanctus and Gloria in excelsis in C (Cobb). Even: Ps. 78, Oakeley 259 and 260. Magnificat and Nunc dimittis in F (Garrett). Anthem, No. 363, "Ye people, rend," Mendelssohn.
TUESDAY, Feb. 17.	*Trinity.* Ps. 89, Russell 292 and 293 (change *v.* 37), Gloria 292. Nunc dimittis, Wallace 112. Hymn 82, Wesley Rec. I. Hymn 526, tune 204.

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CALENDAR FOR THE WEEK.

WEDNESDAY, Feb. 11th. Ash Wednesday. Litany Day. Holiday at the University Library. Church Society at 9; Paper by H. A. Soames, St John's Coll., on "Temperance."

THURSDAY, Feb. 12th. Indian Languages Tripos Examination begins.

FRIDAY, Feb. 13th. Dr Zukertort at the Guildhall at 1.0 and 7.0.

SATURDAY, Feb. 14th. Caius Commemoration of Dr. Branthwaite. Dr Zukertort at the Guildhall at 1.0 and 7.0.

SUNDAY, Feb. 15th. First Sunday in Lent. Lent Term divides Select preacher, the Rev. J. B. Mayor, M.A., St. John's College.

MONDAY, Feb. 16th. Chancellor's Medal for Legal Studies Examination begins. Matriculation. Meeting of the Cambridge Antiquarian Society.

ATHLETIC FIXTURES.

WEDNESDAY, Feb. 11th. Pembroke *v.* Clare, (Assoc.)

THURSDAY, Feb. 12th. Pembroke *v.* St. John's (Assoc.) Meeting of Presidents of College Clubs, &c., to arrange fixtures for term and elect officers.

FRIDAY, Feb. 13th. Sidney Sussex Athletic Sports. Stranger's Race, one mile. Clare *v.* Old Uppinghamians (Assoc.)

SATURDAY, Feb. 14th. University *v.* Wanderers (Assoc.) Corpus Athletic Sports. Stranger's Race, Quarter of a mile. Hare and Hounds, at 2.45, from the Hat and Feathers.

MONDAY, Feb. 16th. Clare *v.* Trinity (Assoc.) Queen's Athletic Sports. Stranger's Race, Half-mile handicap.

TUESDAY, Feb. 17th. Pembroke *v.* H. S. Morris' team, (Assoc.) Emmanuel Athletic Sports; First Day. Stranger's Race, Quarter of a mile.

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Free Christian Church,

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CONFERENCES for the Reverent Discussion of Religious Subjects are held in the News-room of the above building at 11 a.m. on Sundays.—Subject for February 15th, "Is there a natural impulse towards religion in man?"

On the same evening, at 7 o'clock, a Lecture will be given in the large room, by the Rev. A. Chalmers, Subject—"Christ's Galilean Ministry." All are invited.

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THE Sermons printed last term in the supplements to the "Cambridge Review" have (by special permission of the Select Preachers) been collected together, and may be obtained of Cambridge booksellers, price 1/-.

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The collection includes sermons by

The Lord Bishop of CARLISLE.
The Ven. Archdeacon HESSEY (2 sermons).
The Rev. Dr. BUTLER.
The Rev. Dr. PEROWNE, Vice Chancellor of the University.
The Rev. V. H. STANTON, Hulsean Lecturer, (2 sermons).

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The Cambridge Review:

A JOURNAL OF UNIVERSITY LIFE AND THOUGHT.

No. 12.] WEDNESDAY, FEBRUARY 18, 1880. [PRICE SIXPENCE.

SUMMARY OF NEWS.

The Classical Tripos begins next Monday. Eighty-five candidates are entered, an increase of four from last year's total. Trinity is unusually strong in numbers and in quality: it sends in twenty-eight men, one third of the entire Tripos, including eight Foundation Scholars, who are expected to secure most of the highest places.

It is surely time that the length of the University terms should be equalized. Complaints of the effects of the present anomaly are heard from every side. The private tutors who before successfully resisted any proposal for change have probably now altered their opinion. The occurrence of Easter in the University Term is surely no insurmountable objection, and need not seriously interrupt the college work.

Mr. Stevenson A. Blackwood gave an address on Sunday evening last, in the Guildhall, to a crowded audience of University men. He is well known to most of our readers as an enthusiastic and energetic preacher, and can always rely on a warm reception in Cambridge. Mr. Blackwood also gave a drawing-room Bible reading at Professor C. C. Babington's, in the afternoon. We regret that the pressure on our space does not allow us to give a fuller account this week.

The Venerable Thomas Thomason Perowne, B.D., of Corpus Christi College, has been appointed Hulsean Lecturer for this year. He is the third Hulsean Lecturer of the family.

The memorializers of the University Commissioners are gaining in numbers. The first of the memorials alluded to in a recent number, the so-called "Conservative" one, has received about a hundred and eighty signatures; while the other which approves of the main points of the Commissioners' scheme is now subscribed to, with personal reservations by upwards of a hundred members of the governing bodies of Colleges, or resident members of the University engaged in tuition or research. As already noted these memorials, in many points, cover the same ground. Many have signed both; others who signed the first, but object to sign two memorials on the same subject, would have signed the second had that appeared first. During the week another, bearing the signature of the Master of Clare, has appeared, dealing with the financial question as it affects the colleges, of which a summary is given on another page.

Dr. Zukertort visited Cambridge last week. On Thursday he played a few private games with the Chess Club; on Friday, a dozen blindfold games with the best available University team, and on Saturday played simultaneously about forty games against all comers. Friday seems to have been the most important day, the result of the whole being a clear tie, the exact condition at the close being, won 5, lost 5, drawn 1, undecided 1,—the nearest approach to a defeat that Dr. Zukertort, we believe, has ever met with in a similar match. Next week we hope to give fuller details of some of the most interesting of the games, for the benefit of the chess-playing portion of our readers, who may wish to study the methods of this great master of the art of mimic warfare.

The examination for the Chancellor's Law Medal commenced on Monday. We believe there is only one candidate in for it. From the report of the Board of Legal Studies recently presented it appears that in 1876 and 1877 there were four candidates; in 1874, two; and in 1875, 1878, 1879, one in each year; and that in 1876 and 1878 no medal was adjudged. The Board, therefore, propose that the medal should be awarded on a part of the Tripos Examination itself.

The Varsity crew commenced training on Ash Wednesday. Baillie, who has recovered from his cold, resumed his place at stroke on Saturday.

UNION SOCIETY.

The third debate of the present term took place yesterday evening, Mr. T. E. Scrutton, President, Trinity College, in the chair.

Mr. N. W. Sibley, Trinity Hall, moved: That, in the opinion of this House, the establishment of Home Rule would not be incompatible with the integrity of the United Kingdom."

Ayes.	*Speakers.*	*Noes.*
Mr. N. W. Sibley, Trin. Hall.		Mr. H, S. Tayler, Down.
„ H. C. Brown, Trin. Hall.		„ H. Fraser, Trin. Hall.
* „ T. E. Scrutton, Trin.		„ A. H. Leahy, Pemb.
„ E. A. Parkyn, Christ's.		„ P. L. Renouf, Trin.
„ S. E. Waldegrave, Trin.		„ E. B. Barnard, Down.
„ O. Rigby, St. John's.		„ R. Donovan, Trin.
„ R. Crawford, Emman.		„ A. Strachey, Trin. Hall.
„ E. R. Christie, Non-Col.		„ C. Kitchin, Trin. Hall.
„ J. P. Whitney, King's.		

Neutral.

Mr. Stephen, Trin.
„ E. J. Sing, Christ's.
„ F. P. Gervais, Trin.

The Honourable Opener having replied, the House divided.
Ayes 42; Noes 125; majority against the motion 83.

* The Chairman having vacated the chair, it was occupied during the remainder of the debate by Mr. J. K. Stephen, King's.

COLLEGE CHAPELS.

THURSDAY, February 19. *King's*: "As pants the heart," Spohr.

FRIDAY, February 20. *King's*: "Cast thy burden," Mendelssohn.

SATURDAY, February 21. *King's*: "Hear my crying," Weldon. *Trinity*: Anthem, No. 597, "Behold, all flesh."

SUNDAY, February 22, (2nd in Lent.) *King's*: Morning; Hymn 91. Evening; "Hear O thou Shepherd," Walmisley. *St. John's*: Morning; Hynn 419, Tune 222. Evening; Anthem, "Lord how long," Mendelssohn. *Trinity*: Morning, Hymn 328. Evening; Anthem 166 "Behold the Lamb," Handel.

TUESDAY, February 24: *St. John's*: St. Matthias. "O praise the Lord," Barnby. *Trinity*: Anthem 108, "I will arise," Creyghton.

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THE MATHEMATICAL TRIPOS.

In the last number of the *Review* I traced the history of the Mathematical Tripos down to the year 1841. In that year various other changes were introduced. The power of introducing *viva voce* questions, (which by the reforms of 1827 had been rendered optional,) was taken away, the examination was confined to candidates for honours, all preliminary classes were abolished, and it was directed that the same papers should be set to every candidate alike, while the duration of the examination was cut down to six days. At the same time the Tripos was rendered purely mathematical by erasing religion and philosophy from the list of subjects. The latter was, it is true, replaced in 1846 in the form of papers on the New Testament, Paley, and Ecclesiastical History, but no account was taken of them in settling the final list, and being generally neglected they were again struck out by a grace of the Senate in 1855 and have never been reinstated. To make the account complete I may add that the examination began on the Wednesday week preceding the first Monday in the Lent Term, and ended on the following Tuesday night; and lasted every day from nine to half-past eleven in the morning, and from one to four in the afternoon. The list was published on the Friday week following. The examination for poll men commenced in the following week, and was thus finally severed from the Tripos. It was no doubt in accordance with the spirit of these changes that the Acts in the Schools should be abolished, but they seem to have been discontinued by the Moderators of 1839 on their own authority—a high handed way of carrying out a reform which appears to have been permitted without any remonstrance. It was the more unfortunate as these disputations fostered a readiness of speech and general culture which proved an admirable corrective to a somewhat narrow mathematical training.

These regulations were again altered in 1848. The examination was then divided into two parts; the first three days being assigned to the more elementary, and the last five to the more advanced parts of the subject. A pass list was directed to be issued at the end of the three days, and a final list in order of merit at the end of the five days. Fresh schedules of subjects and time tables were issued to meet those changes.

It is not unusual to hear the remark that the scheme of the Tripos from 1841 to 1848 was framed so as to discourage those who wished to apply mathematics to physical questions; but that opinion is, I think, framed on a misunderstanding. The University insisted that her mathematical graduates should have a thorough knowledge of all the elementary subjects, and left to them the particular sciences to which they should (if they felt inclined) apply it. It only needs a glance at the Tripos lists in the Calendar to see that this course was in no way prejudicial to any part of mathematical science. Green and Ellis in 1837 and 1840, Prof. Stokes in 1841, Prof. Cayley in 1842, Prof. Adams in 1843, Sir William Thomson in 1845, and Sir George Airey in 1846, form alone a list such as no other mathematical school in the world can produce; and numerous other illustrious names might easily be added to it. The examinations under the plan of 1848, which is also frequently condemned, developed men such as the late Prof. Clerk Maxwell, and many others to whom our recent great advances in mathematical physics and other kindred subjects are chiefly due.

So things remained till 1873, when a fourth day, devoted to the easier parts of the higher subjects, was added at the end of the first three days. At the same time, in deference to the opinions I have just mentioned, the range of reading was greatly extended by including the mathematical theories of elastic solids, heat, electricity, waves and tides, &c., &c. It was not long, however, before the new arrangement broke down under its own weight; it had been hoped by its framers that men would specialise their reading, but it was soon found that the best men could attain sufficient knowledge of all the subjects in order to answer the questions set on them, if those questions were made so easy as to be within the range of an average well-read undergraduate; while if the examiners made the questions much harder, the examination proved beyond the powers of all but the highest Wranglers. A numerous syndicate was appointed in 1876 to draw fresh regulations to correct these faults. Very different opinions were expressed as to what the character of the changes should be; but without going further into details, it will be sufficient here to say that after considerable discussion the Senate finally sanctioned a plan—to come into effect in 1882—which represents a compromise between the more ardent reformers (who wished to abolish the arrangement in order of merit) and the moderate Liberals.

Under the new scheme, when it comes into operation, the examination is to consist of three parts, each of three days. The first three days will be held at the end of a student's third year, and will be on elementary mathematics: at the end of it a list of those who have passed will be published, and these alone will be admissible to the second part. The second three days will be held directly after this list is published, and will be on all except the higher mathematics. At the end of it a list in order of merit divided into Wranglers, Senior Optimes, and Junior Optimes will be published, but the Wranglers only will be admissible to the third part. The third period of three days will be held after an interval of six months—that is in the ensuing January—and will comprise the higher parts of mathematics and mathematical physics; and those who pass it will be arranged in three classes, but not in order of merit. In some respects a mathematical course affords perhaps the best mental training that can be given, and it is to be hoped that the shorter time required, the limitation of subjects, and the facilities that will be afforded by the new plan to those who wish subsequently to take another Tripos, will induce many to read mathematics who are now frightened away by the mass of work which they have to get through. That the new system will train up as able and brilliant mathematicians in the future, as our University has produced in the past, is, I am sure, a wish which all Cambridge men will share.

One word more as to the origin of the word *Tripos* and I have finished. From the earliest times there were two principal occasions on which questionists were admitted to their degrees, viz., on Ash Wednesday for the best men in the year, and a few weeks later for the rest of the commencing graduates. On each of these occasions a bachelor as representative of the University sat on a *tripos* or three-legged stool before the Vice-Chancellor and the Proctors to dispute with the first questionist to be then admitted. Towards the end of Elizabeth's reign it became usual, to speak of this bachelor as "Mr. Tripos"—in much the same way as it is customary now to talk of a judge as "the Bench", or of a rower as "an oar",—and about the same time the serious discussion degenerated into a speech from him on University affairs in general, and often on the private life of Cambridge residents in particular. His office gave him a sort of license to say what he liked, but the authorities, to whom this power was by no means pleasing, gradually managed to restrict it. About 1710 the name got shifted from the speaker to the speech; and shortly after the opening of the new Senate House the speech was discontinued, and instead of it "Mr. Tripos"

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issued on each of the two admission days a set of verses which represented what he would have said. In 1847-8 the Proctors printed on the back of the first set the names of the Wranglers and Senior Optimes of the year, and on that of the second set, published a few weeks later, those of the Junior Optimes and poll-men. From the verses the name was gradually transferred to the list of men, and then by another change to the examination by which they were classed. These Tripos verses are still regularly published, but since 1859 they have been printed together on one sheet, and, with the exception of one notorious set some two or three years ago, they now deal only with the small talk and current topics of the day.

The early part of these articles deals with facts which are known to most students of the history of Cambridge during the seventeenth and eighteenth centuries, but the latter part has been written under considerable pressure caused by other work. I do not think I have omitted anything essential connected with the development of the Tripos, but if I have done so, or have misrepresented any particular fact, I can only conclude by expressing the hope that those among my readers who are better informed will correct my mistakes.

W. W. R. B.

THE POLL DEGREE.

At a time when the University world is animated by an active spirit of reform it may perhaps be advantageous to bring into public notice those parts of our University machinery which have as yet been overlooked, and to enquire whether or not they require alteration and improvement to enable them to stand the searching inspection they will certainly have to undergo whenever the attention of the reformers is turned to them. Already the several systems on which the various branches of higher education amongst us are encouraged and carried on have received the most careful consideration of the authorities, and the changes that have been thought needful have been effected with a revolutionary thoroughness which on this score at least has left but little ground of complaint even to the most radical of the reformers. The Classical and Mathematical Boards have sanctioned such radical alterations in the Triposes under their care as almost to revolutionize the Studies of which they are at once the test and the encouragement; the Natural Sciences Tripos has already undergone considerable modification to suit the changed and changing condition of scientific studies, and its protectors and guardians are even now contemplating still further changes; and if the Law, the History, the Theological Triposes have not suffered from the prevalent desire for improvement, it is only due to the fact that they have been too recently established to afford sufficient time for deciding on their satisfactory or unsatisfactory working. But while all this care, all this solicitude has been bestowed, perhaps too unsparingly, on the appliances for the furtherance of the higher learning, and the most perfect and ideal training of the best intellect that is yearly entrusted to the care and keeping of the University, little or nothing has been done during the past few years for the revision and reformation of another part of the great University machine, a part which is of equal, and in some respects perhaps greater, importance. Boards of Studies and Syndicates *ad infinitum* have issued numerous reports on the improvement and better working of the various Honour Examinations, but with one or two insignificant exceptions no attention has been paid to the working of that part of the Educational system under which a majority of the Undergraduates are trained and which is responsible for the intellectual culture of many who in after times are to take an important part in the quieter and more ordinary work of life. It may perhaps be contended that the system of the Ordinary or Poll Degree, a system to which the University commits the care and intellectual guardianship of the less energetic, the less capable members of its Undergraduate body, and under which it eventually sends them out into the world stamped with the *imprimatur* of the Cambridge B.A., has been found in practice such a complete success that no interference or alteration has been considered necessary or advisable. This argument, however, though it sounds so pleasant, and may perhaps suffice for the leaders of the Conservative party in the University councils, can hardly be admitted as valid by anyone who considers carefully the evil reputation in which the Cambridge Poll Degree is only too deservedly held among those who are qualified to form an opinion on the matter. No doubt to the vast majority of the uninitiated one degree is just as good as another, and the diploma of D.D. purchased from some American degree shop by an enterprising quack is held in greater reverence than the B.A. of a Senior Wrangler, but among those who are able to judge the low estimation in which the Cambridge Poll Degree is held can only be contemplated with vexation and regret by Cambridge men, proud as they justly are of the acknowledged eminence of their Honour Degrees. Nor are they able to contend that this low estimation is undeserved. They and all Cambridge men who read this journal know perfectly well how small are the requirements of the Poll Degree: they know the low standard required in the Previous, the lower standard sufficient for success in the General, and the still lower standard that must be reached to obtain a third class in the Theological, or a second in the Chemistry Special. They are well aware that in very many, probably in the majority of cases, the Pollman has devoted about one month's work to preparing for each Examination, and that for the first two terms of each Academical year he has, unless an unusually conscientious and honest worker, done no work, or next to none. When this is so often the case, is it to be wondered at that the Poll Degree and its possessors should be so lightly esteemed by those whose good opinion is valuable and worth having? Is it to be wondered at that, though often taken as a mark of social status, its value as an intellectual distinction is counted as nothing? Whether a University should grant ordinary degrees at all may perhaps be open to question, but if they are granted it is at least desirable that they should be of some value, as intellectual distinctions, and not be allowed to degenerate into mere indications of social position. But to attain this end it is absolutely necessary that the grant of a degree should guarantee the accomplishment of a fair amount of real work, the attainment of some mental culture and the possession of some intellectual ability. That such a standard would preclude some individuals from the honour of a degree who under the present regulations are able to gain it may perhaps be conceded, but it would preclude very few who are really worthy the University approbation which is implied in the grant of a degree. While human nature remains what it is there will always be easy-going idle natures who will never do the least amount of work beyond the minimum demanded, while at the same time they have self-respect enough and self-conceit enough to make them do their utmost to reach the standard imposed. The unpleasantness, the disgrace of failure, will oblige most men to ensure at least a bare success though anything further may be beyond their aspirations. Hence to secure any measure of reputation for an Ordinary Degree a reasonably high standard of attainment is indispensable, and at the same time the standard imposed must be rigorously maintained if the degree is to command any worthy reputation. That

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the present regulations for the Cambridge Poll Degree fail to satisfy this necessary condition will probably be acknowledged by all, save those individuals who profit by the existing system, and it consequently becomes first of all needful in all projects of reform to secure this requisite condition, or, otherwise, the vital point of the much needed reformation will be missed. But while a fairly high standard is indispensable, at the same time a wide latitude in the choice of subjects is equally desirable, in order that the various tastes and inclinations that are sure to be found in large masses of men may each find some congenial study, and at the same time to afford some auxiliary training, not necessarily technical, for that path of life which is to be followed after completing the University course. In this respect the present system is rather more satisfactory, but at the same time it is certainly capable of improvement. There appears to be no reason why there should not be a Modern Language Special, or one in the literature and language of our own country, and other branches of study which might easily be suggested, and which here have as yet no direct encouragement. But there is one preliminary reform which is almost absolutely necessary before any steps can be taken towards the desired result in this University. Cambridge, by some evil chance, is the only University in Great Britain where an entrance examination of some sort, University or Collegiate, is not required, for the two exceptions of King's and Trinity hardly affect the argument. It may perhaps be said that there is a examination of Freshmen every October, in the various colleges, but as every one knows, it is *after* they are admitted, and it is in no wise a condition of admission. It is to this fatal want that to some extent at least the low condition of the Poll Degree is due. At present men come up half prepared, or rather not prepared at all, the two or three months intervening between School and College is utterly wasted, all preparation is postponed till after entrance, and consequently the first yea of most Poll men is spent in the Fourth Form work of the Previous. Were a Matriculation Examination in standard similar to the Previous established, the Previous might be entirely done away with, or at any rate men might fairly be expected to pass it at the end of their first term, and the General at the end of their third, an arrangement for which the way has already been partly prepared by the recent sensible changes in the regulations for the Previous. Thus the Previous and the General might remain pretty much as they are at present, though in the latter examination the optional subjects of the English Essay and Shakspeare should be made compulsory, and at least the fourth class abolished. This would leave the Poll-man two years for his Special, which, following the practice at present pursued in the Natural Science Tripos, and soon to be adopted in the Mathematical and Classical Triposes also, might be divided into two parts; the first part more general and elementary in the scope and treatment of the subject chosen, the second encouraging the careful study of special periods and portions. Here, as has been insisted above, it is highly advisable to allow the greatest latitude of choice in the subjects prescribed, provided of course that the educational character of training given be carefully kept in view, in order that the special tastes aud future prospects of the candidates may both find due consideration, and that the desired end may be secured—namely, that no one possessing the average ability and willing to give reasonable application may fail through want of congenial study. The plan here briefly indicated, if carefully carried out with a wise severity in maintaining a high standard of proficiency, tempered with a judicious freedom of choice in the subjects prescribed, and supported by a fixed determination to insist on adequate preparation before admission to the University, would preclude but few deserving men from success, and if there were any failures they would be mainly due, as they are now, to lack of intellectual power or want of energy rather than to the requirements demanded by the University. In the present paper it has only been possible to lay down the broad principles on which any scheme of reform must be based if it is to ensure success; the many more or less important details must be omitted as even a brief discussion would occupy too much space. But enough has been said, it may be hoped, to show the need of a radical change in the present regulations if Cambridge is to hold her true and proper place among the degree-granting corporations of the nation, and to point out the direction in which this change must be undertaken. Though these changes may not belong to the immediate future, yet they cannot be always postponed, and when at last they are carried into operation, instead of being regarded, as is now the case, as well nigh a mark of disgrace and incapacity, in some, perhaps several, cases the specialistic honours of the Tripos may be abandoned for the wider training and the badge of distinction conferred by the regenerated Poll Degree.

J. SPENCER HILL.

A TRIPOS EPIC.

March, 1879.

Oh Examiners (dear, when not over severe
To the timorous candidate,) lend us your ear,
And you men of first, second, and third, and fourth year
You have read Homer's Iliad, the great Oresteia,
Thucydides, Livy, and all such small deer,
And all the great works written since, far and near,
But they all are mere play for a gay holiday,
Which a man may read up in three weeks, for his May;
While an Epic like this you won't hear ev'ry day.

Here's a cheer for the toil that is over!
And a groan for the coming result,
Meanwhile let us revel in clover
And afterwards grieve or exult
For, tho' happy is he who has floored
His "Set Subjects" and knows he has scored,
There is anguish, and hopeless despair
And curses and tearing of hair
For the wretch who too late,
Shall find out that hard fate
Concealed in each paper the snare;
Who shall learn that that brilliant idea
That showed the whole passage so clear,
Has no basis of fact,
But arose from his racked
And excitable brain, and is plainly insane.
In which case Ah! how vain,
That note to explain
The examiner's eye not for long will detain.
"What a fool I have been!" he may cry "What a green
"To fall such a prey to a piece of unseen!
"How on earth could I write it? an owl might have seen!"
But 'tis now all too late;
And impatience must wait
Till the wise and the great
Having done with debate
And settled, tho' late, such affairs of great weight,
Shall bring out with grim state
The hard news of his fate.
"It was only his place," you may say, but can we
Condemn the poor wretch who misjudged his degree?
"Did he fancy himself at a fair higher rate
For a First?" we hope not.
"Is't a Second he's got?"
"No, a Third; still more hopeless, more pitiful lot,
"And the whole of his labour seems now 'gone to pot.'"

But what prophet can tell what our fates are?
Man only can *guess* the result,
From what candidates' various states are,
And marks are a secret occult.
So adieu to such doleful presages,

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While we yet have to wait weary ages
Before time shall show,
(What we yet do not know,)
That we all are not scholars and sages.
Till then each may retain his fond fancy
That he mastered 'this verse,' or 'that prose,'
Or wonder whatever men can see
So hard in 'that Homer.' Heaven knows
That for one thing 'tis plain
We've no right to complain
In that all the Greek Papers, as sure as man sinned, are
Got over and still we've seen nothing of Pindar,
That labyrinth poet with barely a thread
Of sense running through him, who might have misled
Even me, had we had some;
No wonder they're gladsome,
Who ne'er cut his pages, while others are sad, some
Who keenly looked forwards,
And thought how they'd score words
Unknown to the mass, who unskilled in such lore'd
So surely be bored, and so fatally floored
Where they, the more learned, would reap their reward.

Ah! well a day! in a different way
We have each of us erred, we may now safely say.
Tho' one may be great over Ethics and Plato,
Others have "spotted" a speech in Herodotus,
Smith get a piece he had read up in Hesiod,
Jones too a "tip" he desired in Euripides.
I who am partial rather to Martial
Meanly perchance may be joyful that you've, in all
Six unseen papers, had no scrap of Juvenal.
Tho' (without flattery)
Every Satire I
Knew of my Persius, and of the latter I
Really expected a passage, if on'y a s-
entence or line—and then that Suetonius!
(Who'd have expected they could have collected
Such puerile pieces!) some further objected
To the scandal it hints against one so respected
As Julius Cæsar, who never neglected,
The Biographer tells us, but always affected
A peculiar care with regard to his hair
And he adds (what would fairly cause Mommsen to stare
That the wreath which at times he consented to wear
As of course you're aware, on his brow, was placed there
Not solely to give him a dignified air,
But, as his detractors would often declare,
To cover the top of his head which was bare!
A device which is scarcely in modern days rare,
Tho' such high reputations I think to impair
With such scurrilous anecdotes, grossly unfair.
Were it right to rebuke an
Examiner who can
Defend as quite fair that long extract from Lucan?
In which I myself can't deny I mistook an
Allusion or two, and I fancy that few can.
For one said to oneself "Goodness gracious! now who can
"Be talking to who?" (you'd prefer perhaps 'whom,'
But for quibbles in grammar we've really no room,
And when grammar and rhyme come in contest, (you all
Know the adage,) the weakest (must go to the wall)
"Who is talking to who? are the disputants two
"Or three, or a dozen? and is it pure folly my
"Fancy that Pompey has buttonholed Ptolemy
"And determined to stay (tho' he's much in the way
"As he ought to have seen) forced that monarch to say
"That he really can't ask him to stop for that day
"Or the next, or the next, and he's sadly perplexed,
"For he thinks, as it is, that 'J.C.' will be vexed.
"And he tells Magnus so, saying, "No, you must go,
"*Sua regna metiri*, good Pompey, *il faût*,
"And I never was strong, as you very well know.
"We don't mind admitting we're rather afraid, as
"Although it is true you have not yet betrayed us,
"Like the rest of the world, not excepting Thessalia,
"Your course since Pharsalia seems followed by failure.
"In short, my dear friend, what on earth made you sail here?
"Such a fancy to be shipped
"Right over to Egypt!
"Where 'C' if he wishes is certain to "nail yer",
(At this gross introduction of slang critics may leer
But really there's no other rhyme would avail here).
"I'm aware what I owe, it's a terrible blow
"To my sensitive feelings, thus over to throw
"You my intimate friend of a few years ago,
"But you can't expect me to make Cæsar my foe.
"And I cannot see why when in terror you fly
"From the rest of the world you should come here to die!
"For of course he will send some one here bye and bye
"To demand your great head, my dear friend, and if I
"Am asked a request which I dare not deny,
"To run you right through—why what am I to do?
"I would much rather not, but one can't say how soon
"One might—oh you're going?—well, good afternoon."
Here we pause to observe that, if some may have thought
That exactness of scholarship is not our forte,
We scorn such aspersion;
No literal version
Is required for our classical muse's diversion.
And indeed time would fail
If we strove to detail
What would be to ourselves not the smallest avail,
And would only make next year's competitors quail,
Which reminds us, O freshmen of '80 that you
(The powers, with what wise and provident view
Heaven knows, having split your poor Tripos in two),
Have got the same torture just twice to go through.
"To return to our muttons," we cannot recall
The whole of that feast of the mind which might pall
Like the sweetest of feasts, if we gave you it all;
So selecting, rejecting the dull and unfit bits,
We serve a 'rechauffé' of none but the tit-bits,
Of which, would it not bore,
We could give you much more,
Singing how that Eumenides, caused us so many d's,
While what came next was as easy as any des-
ired from the Ion—you'd think—till your eye on
Those following lines fell, in which that young man
Makes clear to his mother (as well as he can,
For her son's explanation she doesn't quite follow,)
How it's *he*, and not *she*, that's the friend of Apollo.
And though the bard will admit it's not often he's
Cause to speak thus of our friend Aristophanes,
The rest was as easy—there's few bits, I wis, straighter
Forward or plainer in all the Lysistrata,
Still if a few pieces raised like those two pieces
Transient hopes, it was surely a mock'ry to s-
et such a 'tip' in the rustic Theocritus;
To what sane being, pray, can it matter which way
The straws you should lay when you're reaping your hay,
Or your corn (I dare say)? But let others display,
As doubtless they did with delight on that day,
What little they know about how you should mow,
Or when you should sow, or what hour you should go
To take your siesta, and how you would so
Like to live with those jolly frogs drinking "de l'eau."
You will find the whole Idyll translated by Snow.

But here thro' a fear lest we weary the ear
Of our reader, the muse in her middle career
(Compare ἡ μέση νῆσος) must pause, for 'tis clear
That we might go on thus (only stopping for beer)
Till the list of the Tripos came out for next year.
We might tell you what one, not unknown in the forum,
M. Cicero, thought "de natura deorum;"
We could further translate you his letter (the best he has
Left us, some fancy) to Publius Sextius.
Or with four searching questions in History try you.
For ourselves, we confess that our muse is not Clio
And when torn from our Smith and right sorely bested
In place of dull facts which we ought to have read—
On the great Roman roads,—and the Slave Trade's advances
—Ionian colonies, and Trajan's finances,
The poetical student's exuberant fancies
Material supplied for three-volume romances.
We could summon your tears for that monarch afflicted
Lear-like whom great Sophocles ably depicted
In his Œdipus Rex—that dramatic event I meant
When the chorus proclaim their well-grounded presentiment,
And disquieting fear at the words of the seer,
And vaguely and darkly complain what a mess he has
Made of the matter, for, tho' no one says he has
Done so, you see they're annoyed with Teiresias
For his hints (sage enough, though he'd no eyes to see with),
They can't contradict, yet don't like to agree with,
So for twenty odd lines go on sadly repining,
Or we might, as you've p'raps had enough of their whining,
Tell of Terence's Parasite's hints on cheap dining;
Or Bacchylides' song on the Blessings of peace,

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How inside the shields of the now paid-off soldiers
The spiders spin webs, while the idle spear moulders.
And the drunken small boys make no end of a noise
And sing in the streets, unrestrained by police.
Or again, should your taste be the tragic and serious,
We could *such* tales unfold of that wicked Tiberius,
How, wishing his séances not to be known,
He (so Tacitus says) had each soothsayer shown
To his private boudoir, the stars to explore,
By a path overhanging the ocean, and if
Suspect, bade a slave shove him over the cliff.
But what need to repeat that exceedingly neat
Virgilian description of Sinon's deceit
When those credulous Trojans he led by the nose
Till they fancied the Greeks, and not they, were his foes.
Or Livy's fine story of good old Camillus
Who when Romans proposed to decamp from the villas
In which they were born, bellowed out with a d—" I
'll be hanged if I stand this migration to Veii!"
Stay, at last let us pause in our catalogue, for there's
No need to rehearse all the poor modern authors
Condemned to be tortured (how heaven only knows!)
Into Latin or Greek, into verses or prose,
Nor to tell of P. Rycaut his views on the state
Of the Ottoman Empire, in sixteen, six, eight,
(What *would* he have thought had he seen it of late!)
Or of Clarendon's fear that his country was rotten,
Yet he "must record facts which were better forgotten."
And Montaigne, "upon Learning," translated by Cotton.
Or that rival Epic, of Hades, and Sisyphus,
Ill-fated wretch! What a picture that is of his
Struggle up-hill, oh it makes one quite ill,
A horrible nightmare! he couldn't stand still
For a moment, poor man, he may strive as he will,
Strain every tired muscle, sweat, struggle, and groan,
Down, down he is borne by that shameless old stone;
Or that quaint cenotaph of poor Burns on his pet
Where he tells the sweet singing birds not to forget
That they, like the poet, should wail broken-hearted
Since half of their melody now is departed,
And the magpies and jays he bids scream their harsh joys,
Because now he can't hear quite so much of their noise,
While the poet is left his sad loss to deplore
Alone, for poor "Echo" now answers "no more."
We could sing of the dew on a grass-covered grave
Where the buttercups bloom, and the cypresses wave
Their boughs, as were told, that each other are jostlin',
So thick o'er the grave of that poor Lady Rosslyn.
We could sing, we could sing, but no more will we sing
For one can have too much of the very best thing:
And St. Mary's is striking a very small hour
And finds feeble response from our little clock tower,
Whose echo in turn is more faintly resounded
From the twelve lesser pepper-pots standing around it;
And the time has arrived as we guess from its chiming
When the reader should sleep and the poet cease rhyming.

Μυθία.

CORRESPONDENCE.

MASTERSHIPS.

To the Editors of the Cambridge Review.

SIRS,—Would not a simple list in your columns meet Mr. Lott's wishes? It might contain surname, initials, degree, date of first degree, Tripos, and any other particular for which there is room in one line, thus:

The undermentioned want Masterships:
Jones, A. B., Trin., B.A., 1878, Math., Musical.
Smith, T., Corpus, M.A., 1874, Nat. Sc., Chemistry.
Robinson, A., Jesus, B.A., 1870, Poll, Cricketer.
Thompson, Rev. S., Joh., M.A., 1875, Classics, Theology.

A certain fixed charge (say 4d.) might be made for the first insertion, and a subsequent charge (say 2d. a week) until the name is struck off. The master might communicate with the graduate directly, to avoid giving you trouble.

Your obedient servant,
UTILITAS.

ATHLETICS IN PUBLIC SCHOOLS.

To the Editors of the Cambridge Review.

SIRS,—Mr. Murray in his article on "Athletics in our Public Schools" has attributed a very strange "old saying" to the Duke o Wellington, that "there is no school for officers in the world equal to the playing fields of Eton." The Duke of Wellington did once speak officially of "the high soldierly qualities which old Westminsters invariably displayed," but that did not refer to their athletic education, but to the hardness of the Westminster life which seasoned them for the hardships of a campaign. He is also reported to have said, though why, when, and where I do not know, that the "Battle of Waterloo was won in the playing fields of Eton." But these were the playing fields of 1780 not of 1880, of Poets' walk, then the haunts of youthful versifiers, untrodden by volunteer bridge-makers, and undisfigured by sighting-targets, an avenue so beautiful that it was shown by George Canning to the head master of Harrow as the loveliest thing in England, free, joyous unfettered sports, not of wearisome "coaching" under the eye of a master four hours on whole school days and six on half holidays.

Cowper has told us what were the games of a public school in the middle of the eighteenth century:

Be it a weakness it deserves some praise,
We love the play-place of our early days,
The scene is touching, and the heart is stone
That feels not at that sight, and feels at none.
* * * * * *
The little ones unbuttoned, glowing hot,
Playing our games and on the very spot,
As happy as we once to kneel and draw
The chalky ring and knuckle down at taw,
To pitch the ball into the grounded hat
Or drive it devious with a dexterous hat.

There is nothing here of caps and colours, and flannels and challenge cups and all the modern paraphrenalia of physical culture.

No Sir, whether a public school system in which morality, obedience, promotion, discipline, ambition, and all based on the practice of athletics is capable of producing great statesmen or good soldiers has yet to be shown. The experiment is too new to have been tested. But what the old Public School ideal was has been told us explicitly not by the Duke of Wellington, but by nearly as great a man, the Marquis of Wellesley, his brother. He is buried in Eton College Chapel by his own request, one of the most striking tributes ever paid by a distinguished man to] his old school. The Duke of Wellington was chief mourner at his funeral. His epitaph records in the Latin verse, of which he was a master, his obligations to his place of education:

Magna sequi, et summæ mirari culmine famæ
Et purum antiquæ lucis adire jubar,
Auspice te didici puer, atque in limine vitæ
Ingenuas veræ laudis amare vias.
Si qua meum vitæ decursu gloria nomen
Auxerit, aut si quis nobilitarit honos,
Muneris alma tui est.

To follow greatness with supreme desire;
The beckoning peaks of glory to admire,
In youth's clear dawn to gaze with sober eye,
On the chaste splendours of the classic sky,
True praise to love, false vulgar praise to flee,
Such were the lessons that I learned from thee.
If laurelled rank or literary fame,
In life's long list have graced thy nurseling's name.
If any tongues in any lands there be,
To vouch my arts not all unworthy thee,
Thine, mother, be the praise; 'twas thine to tend
The venturous start, be thine to soothe the end.

Such was the ideal of a Public School in pre-athletic days.

Grant that it may not have been buried in the grave of him who described it so well.

Yours faithfully,
ETONENSIS.

VIOLONCELLOS.

To the Editors of the Cambridge Review.

SIRS,—In the paragraph on the University Musical Society in your last issue there is an instance of a very common mistake, that of spelling viol*on*cello as viol*in*cello. The history of the word will at once show the absurdity of this error. The first instrument of the kind was the viola or tenor; then came the violin or small tenor and the violin or double bass, followed by the violoncello or little double bass, often called simply the bass, *ino* and *cello* being Italian diminutives. To dub the instrument the violincello is therefore the same as speaking of it as the little violin, a surprising misnomer.

I am, Sirs, Yours truly,
F. L. LUCAS.

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To the Editors of the Cambridge Review.

SIRS,—I should like, through your columns, to warn all men who are in the habit of leaving their rooms in the afternoon for the river or elsewhere, to take care either that their 'oak is sported' or at least that no loose cash is left in any place of insecurity.

On Wednesday last, the 11th, four rooms on the same staircase in this College were entered while the occupants were at the river, between three and five o'clock, and money to the value of about £6 in all abstracted. Two suspicious-looking characters were seen in the court during the afternoon, but although the matter is in the hands of the police, up to the present time the thieves have not been discovered.

I am, Sirs, yours,
M. W. SEARLE.

St. Catharine's College.
Feb. 13th.

COLLEGE CORRESPONDENCE.

CLARE.

Last week our Association team played three drawn matches. On Tuesday, with John's, one goal each; on Wednesday, with Pembroke, two goals each; On Friday, with Old Uppinghamians, three goals each. On Saturday we were beaten by Trinity by four to one.

On Friday G. P. H. Frost opened the debate by proposing: "That Poll-men should not be allowed to proceed to the degree of M.A." This was opposed by C. U. Arnold. The motion was eventually carried by 23 to 20.

Candidates for the Natural Science Scholarship at Clare College will be examined in Chemistry and Chemical Physics, (including Light, Heat, and Electricity), and not in Zoology, Comparative Anatomy and Physiology, as stated last week. Candidates must give a fortnight's notice.

PEMBROKE.

The Musical Society intend to give a series of concerts on Tuesday evenings, throughout this term. They began well on Tuesday, 10th, with a most agreeable programme.

Our Lawn Tennis Courts on the Amalgamation Ground have been laid down, but probably will not be in a fit state for play before next term.

Our Association Football Team played three matches in the course of last week. On Tuesday v. Old Reptonians, who defeated them by 2 goals to 1. On Wednesday, v. Clare, a draw; Pembroke getting two goals before half time, and Clare two after. On Thursday, v. St. John's; at whose hands we suffered defeat by three goals to one.

On Saturday J. Beldoes moved before the Debating Society: "That, in the opinion of this House, the licensing of Public Houses should be in the hands of local bodies." After a fairly lively debate, the motion was carried by 14 to 6.

GONVILLE AND CAIUS COLLEGE.

Mr. Pattison Muir, Prælector in Chemistry, has had the honorary degree of M.A., conferred on him.

At the Scientific Society the same gentleman vacated the chair to read an interesting paper entitled "Some of the educational advantages of the study of science." The paper was a highly interesting one and elicited some discussion. A more animated discussion followed, of Lennox-Conyngham's paper on "Mr. Ruskin" which was read on Thursday at the meeting of the Science and Art. The Debating Society may be congratulated on their opening debate. The action of the Nihilists in attempting the life of the Czar was the subject for the evening. The motion was brought forward by J. W. Welsford, and opposed by E. Francis. The special feature of the debate was the large number of speakers. The motion was lost by a considerable majority.

The Musical Society announces "Robin Hood" as the *pièce de resistance* of this term's chamber concert.

On Saturday the Shakespeare Society finished the "Tempest," the reading being preceded by a paper displaying great research and ability, read by R. L. Knaggs. Earlier in the evening the Once-a-week held its meeting.

The stern four in the third boat remain as last week; in the bows the men are as follows: Bow, Lennox-Conyngham; 2, Cossans; 3, Welsford; 4, Clarkson.

TRINITY HALL.

Rowing absorbs the attention of the greater portion of the athletic community at present, although the proximity of our sports, which are fixed for the latter end of the week, induces a considerable number of men to appear on the path at Fenner's. There are four boats in regular practice on the river, and occasionally a fifth has made its appearance. On Saturday the second boat went down to Clayhithe, the bow seat, vacated by Goldsmith, through indisposition, being filled by Milne. The boat is at present composed as follows:—1, Milne; 2, Rumsey; 3, Kettle; 4, Wilde; 5, Ramus; 6, Heape; 7, Stevens; Str., Simpson; Cox., Penny. Isaacson, who stroked the second last May, is stroking the third; with Trevor-Jones, also of last year's second, at 7, and a heavier crew than the Hall usually gets together, behind them, the boat should do well. The fourth, stroked by Palmer, seems strong, though rough. The fifth is stroked by Greenwood.

The Cressingham Prize Essay has been awarded to H. Fraser.

CORPUS CHRISTI.

Our athletic sports came off on Saturday last, 14th inst. A detailed account of the events will be found in another column. The weather was miserable.

We have been somewhat unfortunate in regard to the boats now practising for the Lent races. Two members of the 1st boat crew have been unavoidably absent during the past week, and their places have been temporarily occupied by men taken from the second eight, which has also suffered in consequence of the sudden importation of fresh oars to meet the unexpected emergency. We have had various "coaches" during the week.

The Debating Society held its second meeting on Saturday, 14th inst., in the Reading Room. The fatigue induced by the athletic exertions of some of our orators during the afternoon seems to have affected the attendance, which was somewhat smaller than usual. P. Williams' motion to the effect that "The abolition of standing armies by the powers of Europe at the present time would be highly injurious to International welfare," opposed by R. E. Johnson, was carried by 15 votes to 7.

KING'S.

On Friday last the question of the importance of "Classical Education" was discussed; and finally the motion, which had, at first, only affirmed that Classics had undue predominance, was altered so as to recommend their total abandonment. In this amended form the motion was put, but only found one supporter.

The first boat went down to Clayhithe on Friday last. The second boat is now in daily practice.

The Football record for the last week is a blank. Matches have been arranged against St. John's for the 26th, and against Trinity for the 28th inst.

A. R. Stokes has been elected second Boat Captain.

In the King's news of last number a mistake was made in the account of the Debating Society. J. P. Whitney was elected President, and J. K. Stephen, Secretary, and not as stated.

QUEENS'.

The St. Bernard Society held its first ordinary meeting this term on Saturday evening, Feb. 14th, when Messrs. Bolton and Rooker contributed largely to the success of an agreeable programme.

The Choral Society have determined to postpone their concert until next term. We wish them every success in their efforts.

Our boat will sadly miss the services of Prior and Warlow, who are rowing in the University eight, but we hope to present a respectable appearance by March 10th.

An extraordinary meeting of the Athletic Club was held on Feb. 9th, when it was decided to have a Consolation Race (300 yards), and a second prize for the mile, in the event of any competition falling through.

ST. CATHARINE.

At a meeting of the Debating Society on Wednesday, Feb. 10th, F. W. Flack was elected Librarian. The statement of accounts shewed that the finances of the Society were in a very satisfactory condition.

JESUS.

The boats are now in strict training for the Lent Races. The second boat is going very well; the men are a good strong lot, and are set a nice stroke by Haygarth. They should have no difficulty in maintaining their position at the head of the Second Division; if they keep it, they will be the first holders of the cup that has been returned from the defunct Lynn regatta. The third boat is far too low down, and should go up considerably. A fourth boat is in training, and will be got on if possible; they are doing plenty of work—perhaps too much for their very moderate physique.

The Debating Society at their last meeting expressed a strong approval of Compulsory Chapels; and passed a code of rules submitted to them by the committee.

CHRIST'S.

The Musical Society held their meeting for the election of officers on February 9th. Mr. E. S. Thompson was re-elected President; Vice-President, W. M. Harvey; Secretary, R.

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Whinerey; Treasurer, G. W. Otton.

The officers of the Lawn Tennis Club for this term are: W. M. Harvey, President; C. Fowler, Secretary.

C.C.D.S.—Mr. Dove resigned the post of Secretary, to which Mr. Whinerey was unanimously elected. Mr. J. M. Brown then brought forward a motion to the effect "that the practice of sending paper valentines is unworthy of a civilised people." Mr. Whinerey opposed the motion. Two other members supported the motion while six gave their approval of that prevalent custom. On the House dividing the votes were found to be equal, 22—22. The President, however, gave his vote against the motion, which was therefore lost.

ST. JOHN'S.

In the recent Mathematical Tripos List though we have not shown up as well as usual, owing to sundry misfortunes and losses during the three years, we have partly made up for it by having the Senior Wrangler for the forty-seventh time, together with the First Smith's Prize, which of late years has not been so much an appurtenance to the Seniorship as it used to be. In the Classical Tripos, which begins next Monday, we can hardly hope to do quite as well, though we must hope to make up our lost ground in future years.

The Debating Society has had already two meetings; at the first the home and foreign policy of the Government, in spite of no competent defender, was approved by a large majority; last Saturday the question of Novel reading was discussed, and its use as an instrument of education admitted unanimously.

In football the Rugby Union team finished a season of uninterrupted success on Saturday by defeating Bury St. Edmund's by about three goals and seven tries. The Association have had two games already with Clare in which they tied, when only weakly represented, and defeated Pembroke by three goals to one. On Saturday they hope to continue their victories by defeating Trinity.

In the boating world, the preparation for the Lent Races goes on steadily and we hope to gain a place or two; while the presence of three Lady Margaret men in the Varsity will both encourage us this term and strengthen us in the final trial of the May Races.

Professor J. B. Mayor, of King's College, London, who preached at St. Mary's last Sunday and will also preach there next Sunday afternoon, is announced to preach in our chapel next Sunday morning. Rumour says that of the selected six for the University Scholarships, two are Johnians, and we therefore have some hopes of getting either the Craven or the Browne.

MAGDALENE.

There has been but little going on in the College during the last week. The eight has been practising every day, and has certainly made some improvement, though the time at present is far from good. The crew is at present—A. Peskett (bow), L. Angel-Smith, R. Nason, T. E. Thompson, W. Roe, C. Hughes, H. Biddell, A. T. Holmes (str.), W. B. Ritchie (cox.).

There was a meeting of the Yellow-Hammers Lawn Tennis Club on Thursday last, and after the club had elected two new members on the committee, the committee proceeded to elect five new members into the club.

The Musical Society gave a short programme on Saturday last, and we hope that they will be able to continue to give us as pleasant evenings as they did last term.

TRINITY.

The T.B.C. held a meeting at their boathouse last Friday, at which two new members were elected. The "Freshmen's eights" were fixed for Saturday, March 6th, the "Baines' Sculls" for Tuesday the 16th, and the "Doddington Pairs" for Wednesday the 17th. The Lent boats have been rowing courses: we hope for great improvement before the races. An eight chiefly composed of freshmen of the T.B.C. is likely to make it hot for the other boats trying to get "on the river."

By a printer's error last week W. R. Sorley was given the proud position of stroke of 3rd Trinity II, and a place in last year's Eton eight. R. C. Gridley is the gentleman to whom these honours really belong.

At the Magpie and Stump last Friday, L. Beard proposed, "That this country should set the example of national disarmament." H. J. A. Hervey, succeeded in persuading 9 out of the 15 members present to reject the motion.

We are glad to see that martial ardour in Trinity is not a thing of the past. At the drill last Wednesday, which was to have been a Battalion Drill, one of our two companies turned out in such force that it was unnecessary for the purposes of drill to amalgamate it with any other: while our other company was represented by one private, one serjeant, and three officers.

On Thursday the 12th the Irregulars discussed the pros. and cons. of a separation between England and her colonies. After an animated debate in a very full house the idea of separation was rejected by a majority of two.

EMMANUEL.

The motion for the debate next Saturday is, "That this house approves of the abolition of capital punishment," which is to be brought forward by H. W. G. Mackenzie.

The second boat is now fixed as follows:—Bow, Walters; 2, Machell; 3, Dunicliff; 4, Jukes; 5, Chataway; 6, Filmore; 7, Thornton; str., Freeth; cox., Hewetson.

We have noticed a third eight out regularly during the week, which is a gratifying sign of activity on the part of the members of the club.

SIDNEY.

We were favoured with very fine weather on Friday for our sports, a report of which is given on another page. In judging of the performances, allowance must be made for the fact that, owing to the short notice given us, none of the men had trained.

Our Lent boat is now pretty well settled, and may be expected to get together rapidly. The crew is—Bow, Edwards; 2, Logan; 3, Robson; 4, Jones; 5, Stokes; 6, Ostrehan; 7, Metcalfe; Str., Harding. At a meeting of the club on Thursday it was decided unanimously that a new ship should be bought for the May Races.

On Saturday the Debating Society held a lively and interesting debate on Spiritualism. The motion, "That Spiritualism is an Imposture," was brought forward by F. Spearing, who related several amusing stories to the house. The opposition was led by H. C. Robson. Five other members spoke after him—three in favour of the motion and two against it. On a division, Spiritualism was condemned by three votes.

DOWNING.

There is nothing to chronicle this week, except the meeting of the Debating Society, on Saturday the 14th, at which H. S. Smith performed the equally important duties of host and chairman. W. P. Scrivener moved "that this Society favours the extension of a contagious Diseases Act in England." The opposition was led by N. C. Hardcastle, but failed to secure more than four votes, as against fourteen for the motion. There were twenty-seven members and three strangers present. Next Saturday D. L. Harris will move "that legislative encouragement should be given to the formation of a class of peasant proprietors in Ireland."

NON-COLLEGIATE.

Mr. R. H. Harris, having resigned the office of Senior Brother of the Sacrae Trinitatis Confraternitas, Mr. J. P. Beck has been elected to fill the vacancy.

In the Chess Tournament held in the Guildhall, last week, we learn that Mr. E. L. Raymond proved himself the most doughty opponent of Dr. Zukertort, having, out of three games, won one, drawn one, and lost one.

A meeting of the Cricket Club was held on Saturday evening last at the Rooms, Trumpington Street, Mr. E. Richardson in the chair. The balance sheet having been read and passed, the following gentlemen were elected for the ensuing term:—First Captain, A. W. Gray; Second Captain, A. V. Bernays; Secretary and Treasurer, R. R. Sleman; Committee, Messrs. Challoner, Hyde, and Richardson.

The Debating Society on Friday evening met to discuss the motion, "In the opinion of this house, England is directly responsible for the present deplorable state of Ireland, and therefore the English Government is bound at once to institute (by Special Commission or otherwise) strenuous measures of reform, or else to grant that country 'Home Rule.'" Mr. J. B. Hyde was the proposer and Mr. C. H. Maggs the opposer. Messrs. Buncombe, Thompson, Fisher, Wanton and Peach spoke against and Messrs. Graham and Norton for the motion. It was lost by three votes The number present was fifteen.

UNIVERSITY INTELLIGENCE.

The Venerable Thomas Thomason Perowne, D.D., of Corpus Christi College, has been elected Hulsean Lecturer for 1880.

The examination for the Chancellor's Classical Medals will commence on Monday, March 8th, at 9 a.m., in the Senate House. Candidates are requested to send in their names to the Vice-Chancellor by Monday, the 1st of March.

The subjects for the Theological Special, 1882, are: Psalms XLII-LXXII, The Books of Joshua and Judges, The Gospel according to St. John, The Epistle to the Galatians, Outlines of English Church History to 1830, The life and times of Archbishop Sancroft.

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The Botanic Garden, The Lodging House, and the University Library Syndicates have presented reports to the Senate, embodying various proposals in details of organisation and re-arrangement. The Board of Theological Studies have reported to the Senate, recommending that the option of proceeding to the degree of B.D. by an Act, be retained, and suggesting some changes in the regulations to carry out this purpose.

A Congregation was held on Thursday, February 12th, at which the degree of D.D. was conferred on the Right Reverend Acton Windeyer Sillitoe, M.A., of Pembroke College, Bishop of New Westminster, in British Columbia; and the honorary degree of M.A. upon M. M. Pattison Muir, Praelector in Chemistry in Gonville and Caius College.

A Syndicate was appointed to facilitate the arrangements for the reception of the British Medical Association in Cambridge, in August next.

DEGREES.

At a congregation on Thursday last, Feb. 12th, the Vice-Chancellor (Rev. Dr. Perowne) presiding, the following degrees were conferred:—

Doctor of Divinity.—A. W. Sillitoe, Pembroke.

Doctor of Law.—J. W. Cooper, Trinity Hall.

Doctor of Medicine.—R. G. Hebb, St. John's.

Masters of Arts.—F. A. B. Douglas, J. F. Kershaw, E. Mackean, G. L. N. Mann, and A. J. Wise, Trinity; P. J. C. Gardner, R. G. Hebb, St. John's; W. B. Coyte and W. A. H. Thorold, Clare; P. H. Frost, Corpus; J. S. Stollard, Queens'; T. C. Shepherd, Sidney; E. H. Peach, Downing.

Master of Law.—F. M. Burton, Trinity Hall.

Bachelor of Medicine.—F. Dale, Caius.

Bachelors of Arts.—H. L. Butler, G. H. Capron, A. Denman, H. C. Dimsdale, H. P. Kershaw, R. Peacock, C. A. Reeve, T. K. Tapling, H. J. Willis, and W. B. Yates, Trinity; A. Eustace, R. M. Herdman, H. Sandford, and F. E. Swabey, St. John's; T. Moore, Jesus; E. B. Cook, and T. G. Butterworth, Pembroke; W. F. Cooper, R. W. Spurway, and M. Stephenson, Caius; J. C. Lynch, and J. M. Paulton, Trinity Hall; H. G. Parrish, Queens'; T. W. Baddeley, and A. Standring, Jesus; J. P. Kirkman, and S. T. Salter, Emmanuel; W. C. Ellis, and M. J. T. Milling, Downing.

Bachelors of Law.—A. Standring, Jesus; T. K. Tapling, Trinity.

CAMBRIDGE PHILOLOGICAL SOCIETY.

At the Meeting of this Society on Thursday evening next, Feb 19th, at half-past 8 o'clock, in St. John's College (Lecture Room I.), the Committee appointed last term will report to the Society.

The following Communications have been promised:

I. By Dr. HAYMAN:
The connexion between Greek tragedy and heroic myth.

II. By Mr. VERRALL:
The date of Tisias with especial reference to Pind. Ol. II. 83 sqq.

III. By the SECRETARY:
The genuineness of Tibullus, iv. 13.

Copies of Prof. PALEY'S pamphlet on "Post-Epic words in Homer" will be distributed.

For the Philosophical Society on Monday, February 23rd, the following communications have been promised: (1) On the transport of mud and other matters by confervoid growth; and (2) On the altered rocks of Anglesea, by Professor Hughes; (3) On some antlers of the fallow deer (*cervus dama*) found near Cambridge, by M. Cordeaux.

THE UNIVERSITY COMMISSION.

Another Memorial to the Commissioners has been issued by Dr. Atkinson, Master of Clare College, and formerly Vice-Chancellor. It covers a distinctly different ground from any of those previously noticed in the *Review*, inasmuch as it affects solely the financial sections of the draft scheme in their bearing on College finance. It starts with the assumption that a quota for each College payment, based not on the income of the College, but on that of the University may lead to difficulties in College finance should any serious depression at any time occur in the College receipts. Dr. Atkinson then proposes that the arrangement shall be for the College to pay in order named: (1) for rates, taxes, repairs, and expenses of property management; (2) wages of college servants, pensions, commons at the high table, and the general expenses of maintaining the College institutions; (3) stipend of College officers: (4 and 5) fixed minimum payments to the Master, Fellows, and Scholars; (6) the quota to the University; (7) supplementary payments to the Master and Fellows; (8) augmentation of Reserve Fund. He proposes that in case in any year the College income admits of payments (1) to (5), but the remainder is not sufficient for the University quota, in that year the College shall pay only that remainder to the University; or if the income is not sufficient to pay (1) to (5), nothing shall in that year be paid to the University.

We should have stated that the Philological Society have petitioned for the appointment, not of a Reader, but of a Professor of Comparative Philology.

C. U. M. S.

We are glad to hear that it is announced that Cambridge is at last to have the advantage of a really first-rate violinist. Certain energetic members of the C. U. M. S. have engaged the services of Herr Gompertz, of the Berlin Conservatorium, who has been specially recommended by Herr Joachim, to lead the University Orchestra, and reside in Cambridge for teaching purposes. He is going to play on Feb. 25, at the Wednesday Pop., and again on March 11, at the Chamber Concert, in the Large Room, at the Guildhall, where he is to play Bach's concerto for two violins with Herr Joachim.

It is a great pity that violin playing is not more taken up in Cambridge, which we are afraid contrasts rather unfavourably with the sister University in that respect. We hope, therefore, that the advent of so good a teacher and player to Cambridge will inspire quondam violinists to renewed attempts, and possibly also induce other lovers of music to begin the violin.

Herr Gompertz, though a young man, is so highly recommended by Herr Joachim that we may consider ourselves fortunate in securing him for Cambridge. As he has yesterday arrived in Cambridge, the Librarian, Mr. Galpin, will be very glad to receive the names of any gentlemen who are desirous of taking lessons as soon as possible.

The next Wednesday Pop. is to-day: the programme will include Mozart's Trio in E flat, for piano, clarionet and viola; 3 Intermezzi for clarionet and piano, a new work of Mr. Stanford's and Bach's Suite Anglaise, in G minor, besides two songs, one of Brahms, the other of Handel, to be sung by Mr. Wing, of Clare.

C.U. HARE AND HOUNDS CLUB.

A meet of the above club took place to-day, (Tuesday) at "Robinson Crusoe's" Boat House. The hares, T. L. Shann, Trinity, and J. S. Sandys, St. John's, started at 2.55½. After 9 minutes 19 hounds followed; skirting Coe Fen the hares crossed the Trumpington Road, along the Wranglers' Walk across the country to L. & N.W.R. line, they followed this as far as Grantchester, where they swam the river, and arrived home by the fields at 3.54. The hounds came in in the following order:—W. W. Hough, Corpus, 4 min. 0 secs.; C. P. Cory, St. John's, 4 min. 0½ secs.; T. S. Yeo, St. John's; R. Hall, St. John's, 4 min. 1 sec.; W. M. Harvey, Christ's, 5 min. 1½ sec.; A. Colvill, Emm., 5 min. 2 secs.; Smart, 5 min. 2½ secs.; H. W. McConnell, Caius, 5 min. 4 secs.; F. B. Clive, St. John's, 5 min. 5 secs.; E. Sutton, Trinity, 5 min. 7 secs.; Walker, 5 min. 9 secs.; Spencer Hill, 5 min. 11 secs.; Holmes, 5 min. 14 secs.

CALENDAR FOR THE WEEK.

THURSDAY, Feb. 19th. Meeting of the Cambridge Philological Society at 8.30.

SUNDAY, Feb. 22nd *Second Sunday in Lent.* Select preacher: The Rev. Prof. J. B. Mayor, M.A., St. John's College.

MONDAY, Feb. 23rd. Classical Tripos Examination begins. Bell and Abbott Scholarships Examination begins. Caius College Commemoration of Mr. Wortley. Philosophical Society at 8.30.

TUESDAY, Feb. 24th. *St. Matthias.* Preacher before the University; Rev. C. Knowles, Emmanuel College.

The Dean of Salisbury, the very Rev. Henry Parr Hamilton, died at the Deanery, in the Close, Salisbury, on Saturday, the 7th inst. He entered Trinity College in 1812, and after graduating as Eighth Wrangler in the Mathematical Tripos, 1816, was elected a Fellow of the Foundation. He was subsequently elected F.R.S., and Fellow of the Royal Astronomical and Geographical Societies. He was appointed to the Deanery of Salisbury in the year 1850. In the restoration of the Cathedral the late Dean took a very active and prominent part, contributing large sums towards the expenses of renovation and restoration. After indisposition of some duration, he died at the advanced age of 87.

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DR. ZUKERTORT AT CAMBRIDGE.

Under the auspices of the University Chess Club, Dr. J. H. Zukertort visited Cambridge last week. On Thursday evening he attended the weekly meeting of the Club, and was very warmly greeted by the members, with several of whom he played off-hand games. On Friday he played blindfold against a team of twelve of our strongest players, and on Saturday he was engaged on some forty games simultaneously. Before giving an account of the play a few particulars of the life of the great Chess-master may prove of interest. He was born in Russia, the 7th September, 1842, his father being of German and his mother of Polish nationality. When 13 years old he left Russia, and settled with his parents in Breslau, in February, 1855. There he was educated at the Magdalen Gymnasium, and in 1860 he entered the University, taking his Degree in Natural Science and Medicine in 1864. He served in the campaign of 1866, and again in 1870, when he was wounded at Gravelotte. In 1867 he settled in Berlin, but since 1872 he has resided in London. There are few European countries he has not visited. From his childhood he has spoken German, French, Russian, Polish, and has since acquired Italian, Spanish, Dutch, Danish and English. His career as a chess player began in June, 1861, at the Breslau University Club, where he was beaten by the best players after receiving the odds of a Queen! However, persevering, in the early spring of 1862 he won five out of 6 of the games he played, receiving the odds of a knight from Anderssen. It was in the beginning of 1864 that Dr. Zukertort became a "first-class" player, but he avoided publicity until 1867, when he became Editor of the "Schachzeitung" (Berlin), which post he resigned in 1871. After playing with varied success in 1868-69, at different German tournaments, held at Hamburg, Bremen, and other places, he became champion of Continental chess by beating Anderssen in a match (score 5 to 2). This was in 1871, but in the London Tournament, 1872, he carried off the 3rd prize only. In March, 1874, in a short match (score 2 to 1) he beat the English Chess-master, Cecil de Vese, and in November, 1875, Mr. Potter had to succumb to him (score 4 to 2). At the tournaments held at the London Divan, 1872; Leipsic, July, 1877; Cologne, August, 1877, he took the 2nd, 3rd, and 1st prize respectively. At the International Tournament, Paris, 1878, where for the first time both Europe and America were represented, he carried off the first prize, valued at 6,800 francs. On that occasion there were 12 competitors, each of whom had to play two games with every player. Commencing on the 18th June the contest ended the 24th July, when the scores of the chief winners stood thus:—

	Won games.
Zukertort } Winaver }	16½
Blackburne	14½
Mackenzie (American Champion)	13
Bird	13
Anderssen	12½

On playing off the tie for the 1st prize 4 games resulted, the first two were drawn, and the last two were won by Dr. Zukertort. The practice of playing chess without seeing the boards, is, it appears, of very ancient date. Arabic records exist, which show that in the time of Tamerlane, there was a man at his court who played 8 games blindfold. In 1775, Philidor at the St. James' Club, played 3 games blindfold, a feat which, at the time, was considered so remarkable that it was thought fit to record it on parchment, and affix the Lord Mayor's seal. The document may be seen at the Guildhall in the city. Harrwitz seems to have revived the practice by usually playing 2 games, but the great change came in 1857, when Louis Paulsen, in New York, played 10 games, and Paul Murphy in London, 8 games, without seeing the board. Dr. Zukertort first played blindfold chess publicly Jan. 1868, at Berlin, for the benefit of the famine fund for East Russia. Since then he has played in this way in the principal Clubs of Germany and the United Kingdom, and reckoning only sets of 6 games and upwards, he has finished about 300 blindfold games. His greatest performance was on the 16th Dec., 1876, when he was pitted against 16 members of the St. George's and other West End Clubs. At the end of play the score was, won 12, lost 1, drawn 3. Dr. Zukertort turns his wonderful powers to good purpose in his work as editor of the *Chess Monthly*, &c., using neither men nor board—in fact, he tells us, he possesses neither—when analysing a game. By relying on the mental picture alone he avoids the chance of the hand accidentally replacing the pieces wrongly.

On Friday last, play commenced in the small room of the Guildhall, at a little after 2 p.m. We refer our readers to the annexed list of players, and next week we hope to publish *in extenso* some of the more interesting games. To-day we have only space to note a few general features of the performance. The *modus operandi* in blindfold chess is very simple. Dr. Zukertort was seated on the platform, with his back to his opponents, so that he could not see the boards. Taking the boards consecutively the teller cried the number of the board and the player's move, and made the answer received to it. Dr. Zukertort had White and move on the even-numbered boards, but the teller never passed on from one board to another without leaving the next move to the doctor's opponent, who had to be ready with it by the time the teller came round again. After the first few moves the amusing remark was heard from the platform, "I thought I was in an English University, but I am beginning to think I must be in Spain, for every Cambridge player has given me Ruy Lopez opening," and at different times throughout the play Dr. Zukertort would comment on the position of the pieces in a game, repeat aloud all the moves that had been made, offered to do the same thing backwards, or occasionally good temperedly "chaff" his opponent on the discovery of a "trap," When an adjournment took place at 5.15, the games had advanced to some thirteen moves each, but nothing decisive had occurred, except, perhaps, at board 3, black had a hopelessly lost game, through a blunder at his ninth move. Play was resumed shortly after seven. It was not before nine o'clock, however, that at board 3 the first game was scored to Cambridge, by the doctor's saying amidst a round of applause, "I think I will set a good example by resigning that game." Not long afterwards, at board 4, where a pretty smart game had been going on, White commenced a series of forced moves and Black's resignation gracefully followed. At 10.35 Black resigned at Board 1 and discussed from the platform when and how he blundered. A Vice-Chancellor's order gave a "check" at 11 p.m., which players and on-lookers, avoiding an "*en prise*" *en masse*, "covered" by "going home" leaving the first day's play in favour of Cambridge by 2 to 1. As, during the walk home, a draw was agreed to at board 11, play was resumed on Saturday at the remaining eight boards soon after one p.m. Dr. Zukertort commencing by correctly stating the positions as they had been left. White's resignation at board 6 was almost immediately announced, and about an hour afterwards at board 7 white followed suit. Black at board 10 was the next to give in, making the score even, and then black at board 8, where the end game had proved extremely interesting, resigned. As many combatants were now waiting to engage in simultaneous play over the board, it was agreed that the game at board 9 should be considered a draw unless after an analysis by black he could positively declare white unable to save the game, whilst board 12, where black through arriving late had been obliged to make up for lost time, was declared in favour of his opponent. The games at number 2 and 5 were continued over the board with the simultaneous play against all comers. The end game at the former proved a very fine one, resulting in a win for black, whilst at the latter the game ended in black's resigning. This left Dr. Zukertort's score thus: won 5, lost 5, drawn 1, undecided 1, a result which speaks well for the strength of our players, and one, we believe, that has never been equalled in other similar matches against the Doctor. Throughout the entire two days play consultation was allowed amongst the players and others, and was freely practised. It was suggested to the Doctor that the hum of conversation might disturb him, on which he remarked that provided he could hear the teller, it would be immaterial to him if three military bands were playing in the room at once. The result of the simultaneous games will be seen by the appended score.

S. S. T.

THURSDAY'S PLAY AT THE CLUB.

Games.	*Players.*	*Won.*	*Lost.*	*Dr.*
1	F. Morley, King's; W. Atmore, John's		1	
2	C. E. Hillyer, Magdalene; G. E. Carver, Clare			1
3	S. S. Tovey, Trinity		1	
4	W. H. Bennett, St. John's		1	
5 and 6	Rawlings, Pembroke		2	
7 and 8	J. Sugden, Trin. Hall; F. Carr, St. Cath.	1	1	
9	C. Stubbs, Pem.; C. Chapman, St. John's } H. Giles, Queens'; F. Fellowes, Trinity }			1
10	R. C. Reade, King's; W. H. Bennett, John's ...	1		
11	J. H. Lloyd, Trin.; W. H. Longsden, Trin. ...		1	
	TOTAL	2	7	2

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BLINDFOLD PLAY. FRIDAY.

Board.	Player.	Opening.	W.	L.	D.	U.
1	J. N. Keynes, M.A., Ruy Lopez		1			
2	F. H. Neville, M.A., Sidney, Vienna		1			
3	W. H. Gunston, St. John's, Ruy Lopez		1			
4	F. P. Carr, St. Catharine, Evans			1		
5	J. F. Sugden, Trinity Hall, Ruy Lopez		1			
6	E. L. Raymond, Non. Coll., K's gambit decline		1			
7	W. H. Bennett, St. John's, Irregular 2 Kt's attack			1		
8	A. H. Leahy, Pembroke, K's B gambit			1		
9	R. C. Reade, King's, Scotch					
10	F. Morley, King's, Evans			1		
11	A, Giles, Queens,' Giuoco Piano				1	1
12	J. H. Lloyd, Trinity, Vienna			1		
		TOTAL	5	5	1	1

SIMULTANEOUS PLAY ON SATURDAY.

Games.	Player.	Openings.	W.	L.	D.	U.
1	F. Girling, St. Catharine's, K's gambit Kt's attack			1		
2	J. A. Marigold, Trinity. Irregular			1		
3 and 4.	G. M. Jones, Pembroke, Irregular			2		
5	C. E. Hillyer, Magdalene, Giuoco Piano			1		
6 and 7.	E. A. Carver, Clare, K's gambit Kt's attack.		1	1		
8	W. H. Bennell, St. John's, Ruy Lopez					1
9 and 10	E. J. Raymond, Non-Coll., Ruy Lopez			1	1	
11	W. H. Atmore, St. John's, Two knights defence			1		
12	R. J. Beevor, Trinity, Giuoco Piano			1		
13	S. S. Tovey, Trinity, Giuoco Piano		1			
14	F. Morley, King's, Counter gambit K B opening			1		
15	R. C. Reade, King's, Cunningham					1
16	W. H. Longsdon, Trinity, K's Kt			1		
17	W. Mallalieu, Trinity, Q Kt			1		
18 and 19.	H. J. M. Hunter, Caius, (1) Q B Pgame, (2) Evans			2		
20	J. Chisman, St. Cath., Sicilian defence			1		
21	J. F. Sugden, Trin. H., and F. P. Carr, St. Cath., Ruy Lopez					1
22	J. N. Keynes, M.A., Pemb., and F. H. Neville, M.A., Sidney, Q Kt's attack (Hamper)				1	
23	W. H. Gunston, St. John's, Centre gambit				1	
24	R. J. Faithfull, Trinity, Scotch			1		
25	R. J. Wilson, Pembroke, Petroff			1		
26	Hedley, Trinity, Centre gambit			1		
27	E. N. Coulthard, St. John's, Giuoco Piano			1		
28	A. J. O'Reilly, St. John's, Centre gambit				1	
29	Oliver, Sidney, Q Kt's			1		
30	Propert, Trin. Hall, Centre gambit			1		
31	Hallward, King's, Evans			1		
32	W. M. Fawcett, M.A., Jesus, Variation of Philidor's defence			1		
33	O. Browning, M.A., King's, continued by W. H. Johnson, M.A., Trin., Irregular Kt's attack					1
34	Brinkley, Pemb., Giuoco Piano			1		
35	F. J. Crossman, Trin., Two Kt's defence			1		
36	Apperley, Giuoco Piano			1		
37	E. H. Griffiths, K's Kt			1		
38	C. Smith, M.A., Sidney, K's Kt					1
39	Nicholls, Scotch			1		
40	H. W. Ellis, Irregular			1		
41	Boning, K's Kt attack			1		
42	Hillad, Q's Kt attack			1		
43	J. Hughes, Pemb., Q's Kt (Hamper)			1		
44	Malcolmson, Corpus, Counter centre gambit			1		
45	C. Taylor, Ch. Ch., Oxford, Pres. O.U.C.C., Vienna			1		
			2	34	4	5

SUMMARY OF DR. ZUKERTORT'S SCORES.

Thursday	7	2	2	
Friday	5	5	1	1
Saturday	34	2	4	5
Total (68 games)	46	9	7	6

THE RIVER.

The University crew went into training on Ash Wednesday. Towards the end of the preceding week a radical change had been made in the boat by throwing out Roden (Caius), and Nimmo (1st Trin.), taking in Barton (Lady Margaret), and reinstating Warlow (Queens'). The two men ejected are fairly good oars, and Nimmo especially looked well from the bank. But when we take into consideration the fact that Nimmo weighed about 13st. 12lb., and Roden some 13st. 8lb., while neither of them did more work than might, in a University boat, be reasonably expected of a 12½ st. man, we conclude that the President acted wisely in making the change.

The Crew, with their weights as taken yesterday (Monday) was as follows:—

		st.	lbs.
Bow.	Ll. R. Jones (Jesus)	11	5
2.	H. Sandford (L.M.B.C.)	11	9
3.	W. Barton (L.M.B.C.)	11	4
4.	W. M. Warlow (Queens)	12	1
5.	C. N. Armytage (Jesus)	12	10
6.	R. D. Davis (First Trin)	13	1
7.	R. D. Prior (Queens')	11	13
Stroke,	W. W. Baillie (Jesus),	11	2
Cox,	B. S. Clarke,	7	3

Baillie has been absent for nine or ten days from his place at stroke, on account of a severe cold, but he came into the boat again last Saturday. His temporary substitute, Pilkington (3rd Trin.), is a beautiful little oar, but is unfortunately much too light a weight to hold permanently an important position in a University eight. The crew got into their light boat for the first time on Friday, after a lock-to-lock row in the tub, in which they knocked off 47 secs. from the time of their last course. They were very much steadier in the light boat than might have been expected, and it was satisfactory to observe that 7 and bow improved perceptibly when relieved from the drag of the heavier boat; but still that terrible tell-tale symptom of not covering even a foot of water (i.e., seven's blade did not drop in even a foot in advance of the eddy made by bow's oar) although they were rowing a slow stroke, was as observable in the light as in the heavier boat. We will now make a few remarks on the rowing of the individual members of the crew. Stroke does not over-reach himself as much as he did before his temporary absence from the boat, but he gets his hands too much down on the stretcher in going forward, and rows the first part of his stroke in the air. He is, however, a little weakened perhaps by the cold he has been suffering from, and will, we hope, quickly improve when he has had a few day's more practice. Seven is very sluggish in getting his hands away, and rows in quite a different style from stroke, but he is better in the light boat than in the tub. Until he learns to get his hands away with stroke the boat will never travel as it should. Six is rowing well and hard, but he is apt to hurry his finish, and not to row his hands right home to his body. Five is rowing fairly, but he is not such a glutton for work as we like to see in the middle of a University boat. Four is a short forward, does not throw his shoulders sufficiently into it, nor use his legs enough. It appears to us that more work might be got out of him. Three is an ugly oar, but rows pretty hard. He slides too soon, does not throw his shoulder back enough, nor sit up at the finish. Two is a good man, but is not in form as yet. He will have to take great pains if he wishes to maintain his former reputation. Bow is not a very good oar, and though he has improved a good deal in the light boat, has still a very awkward finish. We should not be sorry to see the President take the bow oar eventually, should he feel himself in sufficiently good condition when he has been through the ordeal of the Classical Tripos. We understand that Mr. W. B. Close will come up to coach the boat during part of this, and the greater part of next week. The Captain of the London Rowing Club also purposes to give the C.U.B.C. the advantage of his advice next week.

The rowing yesterday (Monday) was done under great difficulties. The wind which was very strong and squally seemed to disconcert the crew very much. But in their second trip (in their old Swaddell) they seemed to somewhat improve their pace.

OXFORD LETTER.

Feb. 15.

The season of mud has set in. There is nothing to lead us to suppose that it will not continue for the rest of the term. The hard, dry, frosty roads have now given way to a system of elongated quagmires extending in all directions outwards, to a distance of certainly five miles, if not more, but it is impossible to carry the experimental test to a greater distance in the course of an ordinary afternoon, when one slips back one foot at least for every two that one goes forward. This dismal state of things underfoot, has, however, been quite counterbalanced by the beautiful clear skies and warm suns of the last week, the sort of weather that always comes for a day or two in February, to make us think there is no such thing as March. Sunday, nevertheless, has brought in

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a good cold wind and a reminder of rain, so we may expect to have no more changes for the next few weeks.

On Monday last the wind was so strong that only one torpid ventured out—Exeter—and as it was swamped almost before it got below the barges, we may suppose that the "discretion" displayed by the others was justifiable.

The eight went into training on Thursday, after the traditional holiday on Ash Wednesday—the last day of feasting—so we may suppose the crew to be made up. It consists of

Bow, Wharton, Magdalen.	5. Kindersley, Exeter.
2. Capron, University.	6. Rowe, University.
3. Brown, Hertford.	7. Hargreaves, Keble.
4. Southwell, Pembroke.	Str. West, Christ Church.

Cox, Hunt, Corpus.

The boat is certainly not distinguished by the presence of any special stars this time, but it is to be hoped that by the time they have been got together they will not be so easy for you to beat as was supposed. In the various sporting papers you will find every imaginable pair of contradictory criticisms applied to the several members of the boat, so, as any further remark can only be repetition in a tamer form of what has been said already, it will be better perhaps to avoid the difficulty by saying nothing at all.

Five or six Colleges have put on two torpids. Pembroke is head, Trinity second, and ambitious, Exeter also is thought by some to be good. Still they are all very rough, and will most likely remain so, for this wind is not good for purposes of finish, and the time is very short.

The examination for the Hertford (Latin Scholarship) began on Monday, 16th. Open Scholarships at University are: *Classical*—J. D. Hankin, Highgate; H. P. Tregarthen, Sherborne; H. L. Favell, Reading. *Historical*—H. Reece, Balliol College. At New (open) *Classical*—W. Hobhouse, Eton: H. D. Leigh, Oundle.

On Wednesday the University Sports were held on the O.U.A.C. ground; nothing particularly interesting occurred. Christ Church followed on Thursday and Friday, at the same place, producing a throw of 102 feet from Latter.

On Monday, the 16th, a series of "ambulance lectures" is to be started at Exeter College. They are to be given on Mondays and Fridays at 8 p.m. It sounds a very good arrangement.

These lectures are given by Mr. Morgan, of the Radcliffe Infirmary, under the direction of the St. John's ambulance association, in London. There will be five lectures, in the course of which it is proposed to go over the main outlines of practical work in the treatment of ordinary acciden's and such theory as is needed for that. The first lecture was occupied in going over the skeleton, &c., and in practicing tying on one or two bandages.

The Saturday evening entertainments are becoming more popular since the time that Keble gallantly performed to a more than half empty room a fortnight or so ago. New College followed on Saturday, the 7th, with a very good programme and a fairly filled room; Hertford, last Saturday, "entertained" as many hundreds as the Town Hall will hold—for they were packed "like herrings in a barrel," as a slavey who was present informed a friend of mine, and expressed themselves only too well satisfied—for the tendency to *encore* was so irrepressible that it seemed doubtful at one time whether the programme would be finished. In any other place but Oxford (and perhaps Cambridge) these would be called penny readings; admission is one twelfth of a shilling, and the entertainment consists of vocal and instrumental music, solos and concerted pieces, interspersed with reading and recitation of a more or less dramatic order.

C.R.F.U.

C.R.F.U. *v.* LONDON SCOTTISH.

This match was played on Saturday, February 14, on the ground of the latter club at Clapham Junction. Previous to the call of half-time the Scottish goal was several times in considerable danger, a drop-kick by Storey only just missing. After half-time both sides played up hard, Payne and Smith each nearly securing ties. At length Taylor got the ball and by a good run secured a try; the place-kick however was not successful. No further points were scored, victory thus resting with the University by a try and two or three touchdowns to *nil*, after a well-contested game.

The University were most handsomely entertained after the match by the Scotchmen.

Cambridge University: P. T. Wrigley and A. S. Taylor (backs), E. S. Storey and J. H. Payne (three-quarter backs), E. S. Chapman and H. Shearman (half-backs), H. Y. L. Smith, J. T. Steele, C. H. Golightly, R. M. Yetts, E. Rice, G. S. Leresche, J. Hammond, H. W. Ward and E. M. Jones (forwards).

London Scottish: G. M. Thomson and C. Robertson (backs), W. Thomson and H. P. Stiven (three-quarter backs), G. Grant and H. Bell-Irving (half-backs), R. Arnot (captain), G. Paton G. Gordon, J. Baker, N. MacGlashan, T. Webster, J. L. Tulloch, R. H. Hedderwick and A. Newton (forwards).

COLLEGE SPORTS.

SIDNEY COLLEGE.

These sports were held on Friday, Feb. 13. Results:—

£00 Yards Handicap.—J. T. Batchelor, 19 yds. 1; W. F. Stokes, 18 yds, 2. time, 21 4-5 secs. This was a very close race.

High Jump.—H. J. Ferrall, 4 ft. 10 in., 1; W. W. Watts (pen. 1 inch), 4 ft. 9 in., 2.

100 Yards.—W. W. Watts 1; R. S. Goodchild 2; time, 11 2-5 secs.

Putting the Weight.—J. T. Batchelor (pen. 1 ft.), 28 ft. 10½ in., 1; W. F. Stokes (pen. 1 ft.), 28 ft. 9 in., 2.

Long Jump.—R. S. Goodchild, 17 ft. 0½ in., 1; R. Reynolds, 16 ft. 5½ in., 2.

Quarter-Mile.—R. J. Richards, 1, who finished alone as he liked.

One Mile.—G. H. Mallinson, 1; C. R. Edwards (pen. 30 yards), 2; time, 5 min. 24 secs.

120 Yards Hurdle Race.—G. H. Mallinson 1, W. W. Watts 2; time, 22 2-5 secs,

Consolation Race (200 yds).—R. Reynolds 1, H. C. Robson 2.

Strangers' Race (1 Mile handicap).—J. S. Sandys, St. John's, 120 yds, 1; R. Hall St. John's, 70 yds, 2; time, 4 min. 36½ secs. This race was a very hollow business Sandys leading all the way and winning by over a hundred yards.

CORPUS.

These Sports were held on Saturday, February 14th. The afternoon was rainy and windy, and many of the performances suffered in consequence. The events were as follows:—

100 Yards.—First heat: A. Leakey, 1; Bartlett, 2. Second heat: Mosse, 1; E. B. Brown, 2.

150 Yards Freshmen's Race.—W. W. Hough, 1; Mosse, 2. Time, 16 2-5 secs. Won by about a foot.

300 Yards Handicap.—(Boating men only). About a dozen started. Pulling, 20 yards, 1: A. Leakey, scratch, 2. Time, 34 1-5 secs.

One Mile.—W. W. Hough, 1; C. J. Bradshaw, 2; A. H. Butt, 3. Time, 5 mins. 21 secs. The first two ran together till half-way through the last lap, where Hough gained 20 yards, and kept the same lead to the finish.

100 Yards.—Final heat: Mosse, 1; E. B. Brown, 2. Time, 10 4-5 secs. A very close race, Mosse winning by about a yard.

High Jump.—E. P. Frederick, 1, 4 feet 11 inches. Rumbolt, 2, 4 feet 7 inches.

Half Mile Handicap.—W. W. Hough, scratch, 1; A. A. Cooper, 20 yards, 2; L. Isaacs, 45 yards, 3. Time, 2 mins. 8 3-5 secs. Hough caught Cooper about a hundred and forty yards from home and ran in ahead without difficulty.

Long Jump.—E. B. Brown (pen. 6 in.), 17 feet 9 inches, 1; Mosse, 17 feet 3 inches, 2. Brown's foot had been seriously hurt by a previous jump, which prevented his reaching his usual distance by over a foot.

120 Yards Hurdles.—C. J. Bradshaw, 1; A. Leakey, 2. Time, 21 4-5 secs. Won by eight yards, E. P. Frederick and Mortimer both slipping down before the finish.

Putting the Weight.—Shepherd, 28 feet 6 inches, 1; J. R. Burgess, 26 feet 6 inches, 2.

Quarter Mile.—C. J. Bradshaw, 1; A. A. Cooper, 2. Won by two yards, in 57 1-5 secs.

Servants' Race. 200 yards.—Hall (pen. 13 yards), 1; Strange, (pen. 4), 2.

Consolation Race. 200 yards. Toolis, 1.

Strangers' Race. Quarter mile.—R. H. Macaulay, King's, 10 yards, 1; E. H. Crisp, 19, 2; H. Smith, St. John's, 3. Time, 50 4-5 secs. '11 men ran.

QUEENS'.

These Sports came off on Monday, Feb 16th, in wind and rain. Appended are the results:—

100 Yards Race.—S. M. Statham, 1; W. M. Warlow (pen. 2 yds). 2; A. T. Hodgson, 3. Three ran. Won by 1 yard. Time, 10 4-5 secs.

Putting the Weight.—G. Butler, 28 feet 9 inches, 1; W. M. Warlow (pen, 6 ins.), 2.

£00 Yards Handicap.—S. M. Statham, scratch, 1; A. T. Hodgson, 4 yards, 2; J. B. Brandram, 10 yards, 3. Six ran. Won by one and a half yards. Half yard between second and third. Time, 22 1-5 secs.

Broad Jump.—J. B. Wildman, 17 feet 2 inches, 1; J. Hind, 2.

200 Yards Freshmen's Race.—A. T. Hodgson, 1; G. Butler, 2. Three ran. Time, 23 2-5 secs.

Quarter Mile.—S. M. Statham (pen. 7 yards), 1; J. B. Brandram, 2. Three ran. Won easily in 56 1-5 secs.

Half Mile Handicap.—J. B. Wildman, 30 yards, 1; J. Jervis, 15 yards, 2. Three ran. Won by about 15 yards. Time, 2 mins. 12 3-5 secs.

High Jump.—C. H. Thomson (pen. 1 in.), 4 feet 10 inches, 1; G. Butler, 2.

One mile.—J. Jervis, 1; J. Hind, 2. Won by 80 yards. Time, 5 min 25 secs.

Strangers' Race. Half Mile Handicap.—A. H. Jones, Jesus Coll., Oxon., 10 yards, 1; W. M. Harvey, Christ's, 18 yards, 2; R. J. Handcock, Trin. Hall, 25 yards, 3. Won pretty easily. Time, 2 min. 4 3-5 secs.

ATHLETIC FIXTURES.

WEDNESDAY, Feb. 18th. Emmanuel Athletic Sports; Second day.

THURSDAY, Feb. 19th. Trinity Hall Athletic Sports; First day.

FRIDAY, Feb. 20th. Trinity Hall Athletic Sports; Second day. Trinity Foot Beagles meet at the New Inn, Huntingdon Road.

SATURDAY, Feb. 21st. Cambridge *v.* Oxford, (Assoc.) at the Oval. Trinity A.F.C. Scratch Sixes.

MONDAY, Feb. 23rd. Trinity A.F.C., Scratch Sixes.

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IS OUR CIVILISATION A FAILURE?

It has been the custom with some writers to exalt cosmopolitanism at the expense of patriotism. They rather incline to regard the latter quality as consisting mostly of a crude and blind self-complacency, and some English authors would have us believe that British patriotism is wholly unintelligent John Bullism. Meanwhile patriotism continues to exist as an instinct, possessed by all; save perhaps by those whose cultured minds condemn it. Social philosophers find the justification of its existence in the useful part it plays in the development of societies; and the Englishman, when accused of an undue development of this instinct in its British form, adds a fact to this theory by pointing to the position of his nation, as being both the result and interpretation of this sentiment.

Britons are proud of this country as being among the foremost in the civilized world in the realisation of political, economic, and social well-being. We have, perhaps, plausible claims to such a position. Owing to our insularity and to certain useful characteristics we find ourselves possessed of a free and healthy political system, whose slight deviations from the ideal can be justified as necessary compromises with the imperfections of human nature. Our economic system is vast, elaborate, and impressive: both from its wide-spreadness and from the delicacy of its organisation. Science has succeeded in effecting a great economy of human labour: and the more speculative sciences, indulging in no scholastic subtleties, have since the time of Bacon recognised their duties of bringing forth fruit for the life of man, and have been erected into the prophets of a prosperous, if not of a glorious future. We are quite right when we flatter ourselves on the advantages we enjoy over our forefathers: and we have every reason to be hopeful. For in the British race lies an inherent capacity for grumbling, for detecting and clamoring at the faintest sign of oppression, qualities of which the value is inestimable in a progress towards that freedom which is the ideal of the social and political philosopher.

There is therefore real ground, perhaps not for complacency, but for true pride in our nation; and this pride held consciously or unconsciously is very widespread among us. It is astonishing, however, that on one point the self-confidence, which is at times, almost aggressive, should fail us. Our art, which should be the highest expression of that national life of which we are so proud, which should set the crowning mark on our national individuality, is non-existent. We satisfy all our feeling for the beautiful, all our craving for the deeper meaning of things by searching out and glorifying the art of the past.

If we have not had the advantage of a classical education, if we cannot find delight in gazing at the straight-nosed, full-lipped image on an antique coin: if our eager modern minds cannot receive full artistic satisfaction in contemplating the calm harmony of a Greek statue, we hang our walls with the figures of stiff-limbed saints who gaze at us with the souls of the middle ages. Calm Madonnas surrounded by ecstatic little angels serenely contemplate the mental and physical clatter of the modern dining room; and when in social intercourse, or in the columns of our newspapers, we chance to speak of art and its possibilities, our words are prompted by gloomy thoughts; and we show, that like the Spratts, our souls are still in mourning for the death of the early Italian painters. Even the more immediate past is respectable. We dwell in Queen Anne houses, and our British maidens in the puffed sleeves of Queen Elizabeth play gavottes on the no longer despised spinnet.

It is quite right that we should recognise and enjoy the beauty that we can find in the past. Even those things which have not the highest elements of beauty, come to possess by virtue of age the quality of quaintness, which distinguishes them from the common-place, and is one element of the picturesque. But it is a disgrace and an anomaly that ages over which we have the advantage in a wider and more varied life should give us our ideals of art. How can Greek art be sufficient for us who live in a time when life has many more elements than it had in those early Greek days, when the energetic friction of forces shows us that the time of harmonious life is still far off? And not only are these ideals insufficient, but they may stand in the way of the recognition of those ideals which should give us our national art. In a lecture on Greek literature, lately given in one of the large manufacturing towns of the north, the lecturer remarked with sorrow and concealed sarcasm, "We hold the loathsome theory of descent from apes: the Greeks always believed themselves to be descended from the gods." The full significance of these words, the full danger of an education which prompts such a spirit, will be felt by those who hold that the highest beauty, the highest art cannot be attained, when truth is wilfully disregarded.

It is narrow and wrong to erect the ideals of past civilisations, not our own ideals: to be shocked at modern life, at modern scientific progress, to fastidiously shut ourselves up in mental cases, and worship beautiful falsehoods. Unfortunately several of our greatest men have led the way in condemning and railing at modern progress, and following in their wake, sensitive little souls blinded by their culture, are left shrieking on the bank of the stream of progress.

This tendency the art of the present day tends to encourage. It is unnatural, and therefore unhealthy. We turn unsatisfied from our national Academy, on the walls of which hang representations of facts, well-executed, but lacking that idealisation which is necessary to art, and which some depressing philosophers would have us believe we can never acquire. We turn, perhaps, with more pleasure, to that other gallery, whose walls are hung with the embodiments of yearnings, if of nothing else. But there we can at least distinguish a few artists worthy of the highest respect, and it is no disrespectful spirit that would say that the ideals of some are too worn by spiritual conflict to yield full pleasure to the Briton of "morbid robustness;" or that the works of some others are too gracefully futile to give the highest artistic satisfaction. But our respect cannot extend to the crowd who surround those few who have indeed claims to be considered artists. We find disciples, whose pretensions show that some greatness of soul has apparently prevented them from taking drawing lessons, critics who become hysterical, and admirers who pervert the best and finest words in the English language, in attempting to express feelings to which their British constitutions give them no claim. Our literature, our poetry, is pervaded not perhaps by the same amount of affectation, but by a spirit depressing and enervating to the last degree. It is either the cry of a "disinherited paganism," or a wail over "the infinite pathos of things." Our artists go spiritually drooping through life: some are embittered, others endure with that magnanimity which comes into the larger soul: and all find thousands of worshippers among those whose views of the universe are determined by the disappointments of their own personal lot. No wonder that our higher life is saddened by this fruitless mourning after "sweetness and light": no wonder that it presents such a contrast to our lower more material life, with its characteristics of fire and vigour. Is there, then, something contemptible about modern life? Is it a world that in our search after a higher life we must necessarily avoid? Is our civilisation a failure? Or is it that we are too oppressed, too weighed down by our culture, too impressed by the

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ideals of the past to be able to seize with energy and strength the spirit of modern existence. For there is more in this life than material for the philosopher, pictures for the artist. There are great possibilities in the civilisation of the nineteenth century: there is in it an impressive energy, a hurrying, thriving life urging us on to the development of a life much wider, much more varied and complete, and therefore much higher than any that has gone before. We have the material of that life: but we do not yet realise that out of it is to come our higher existence: our artists and poets teach us to mourn for the past rather than to believe in the future,—to hope for a return of the past with a hope so deferred that it indeed maketh the heart sick. America, alone, has found one man, who, whatever his sins against convention and art, has a high and true ideal. Walt Whitman recognises the value of culture, reverences past ages, but can feel and say with dignity and pride: "I stand in my own place with my own day, here." The poet, who writes the song of the Broad Axe, of the Open Road, the Carol of Occupations, finds highest beauty in the idealisation of the truths, of the facts and experiences of the healthy every day life of the modern human being. To him the world is not a wilderness filled with ruins of the past, through which wander, sighing, the souls of the cultured, and where only the unthinking are happy. It is a life instinct with the best possibilities, full, varied and free: and the best things it contains are the men and women with souls vigorous and noble, believing in themselves and in that future which shall be greater than all the past. It would be well, if what is addressed by Walt Whitman to the dwellers in the New World, could appeal also to us;

"All the past we leave behind
We debouch upon a newer mightier varied world.
Fresh and strong the world we seize, world of labour and of march,
Pioneers, O Pioneers."

* * * * *

"See, my children, resolute children,
By those swarms upon our rear, we must never yield or falter,
Ages back in ghostly millions, frowning there behind us crying
Pioneers, O Pioneers."

ERCHOMENON, OR THE REPUBLIC OF MATERIALISM.*

Considering how far the actual world is from unqualified evil as well as from unblemished perfection, it is perhaps suprising that, numerous as they are, even more of those imaginary polities have not been devised, which design to set forth what ideal possibilities of good, or of evil, are open to us. Lights and shades are so inextricably mingled, opposite principles so intimately blended, in the web of modern life, that no one can say of one state: "This is what you may be if you will:" or of another: "This is what you will be if you do not take heed." He is obliged to turn away, in relief or in disgust, as the case may be, from every liberal presentment of reality, and, merely picking up here and there a detail, a usage, a phrase, to draw the whole substance of the picture from the only region in which unmodified black and white are found, viz., the imagination. Sometimes these pictures have the character of prophecies, sometimes of warnings; sometimes they have no reference to any future fulfilment. They may be certainties; they may be probabilities; they may even be only dreams: though their authors have not always imitated the candid self-criticism of M. Renan by so classifying them. Not a few, however, have been content to forego the honours of the prophet for those of the wise dreamer, and to record with the same pen that portrayed the imaginary world, their conviction that it would ever remain such. Plato hardly anticipated, probably, any realisation of his Sophocracy; More would probably have admitted that his Polity might as rightly be called No-time as No-place; Renan, as I have just said, denominated his recollections of Schopenhauer, *Rêves*.

The anonymous author whom we have unwittingly led into such excellent company, would perhaps—we speak doubtfully—class the Republic of Materialism among the probabilities. For our own part we should assign it to the dreams. But in fact his attitude is somewhat ambiguous. Does he profess to foretell what is in any case to come, or warn us of what will only come if we do not prevent it? Is his prophecy absolute or hypothetical? We imagine that the author, who, judging from internal evidence, is an orthodox Christian, would accept the second position alone: yet the assignment of a fixed period in the future, and various signs scattered through the book, give it an air of something more than hypothetical prophecy. In fact, of all the ways in which it is possible to remove the circumstances of the ideal polity from actuality, distance in future time is the least adapted to give it the stamp of obvious fiction. Distance in space, at least within the limits of the earth, cannot now impose, though, doubtless, if we follow Mr. Percy Grey to Mars and Venus it is less easy to distinguish between fancy and speculation. More and Bacon might place their States beyond the sea, without deceiving an age of explorers as to the fictitiousness of their design. Lytton might bury his underground without being misunderstood by a geological age which knew that the Coming Race could in this case consist of nothing more lively than fossils.

Not to press further, however, the question exactly how far our author is serious, let us turn to the picture of the future, hypothetical and otherwise, which he sets before us in the Republic of Materialism. The book is not (to be quite candid,) very ingenious: the topics it discusses are rather trite; and the best thing we can say of it is that the pretentiousness of the design is not reflected in the style, which though in no way subtle or striking, is simple and unaffected. The merest outline will therefore suffice, and if we devote some further space to criticism of its main thought, it is the wide diffusion of that thought, and not its originality which induces us.

The author, then, represents himself as deeply affected by a scientific lecture in which the theistic view of the universe is replaced by that which derives it from the promise and the potency of matter. Under the influence of this thought he falls into a dream, the approved method of bridging the gulf between fact and fiction. He finds himself walking among fields golden in mid-winter with ripe corn. An aeronaut car approaches: he mounts, and discovers from the conversation of the passengers that six centuries have now elapsed since the reign of Victoria, and somewhat less since the institution of the British Republic or Commune. They arrive in London. All is changed. The uniformly broad and regular streets have adopted the numerical nomenclature of the Americans: private houses are for the most part superseded by 'hotels,' which, instead of the 'Duke of Wellington' or 'The Jollie Waterman,' are called the 'Apollo,' the 'Tyndall,' or the 'Haeckel'; the Thames is unrecognisable in a pure and sparkling stream; and Westminster Abbey is replaced by the Temple of Humanity. Further acquaintance reveals new marvels. Marriage has given way to 'free love,' with contracts of partnership for a term of years not exceeding five. Children are brought up in common apart from their mothers, and educated at Gymnasia on a common plan. The family is in fact dissolved in the state. An unlimited power of destroying those too weak to be of ser-

* *Erchomenon, or the Republic of Materialism.* By * * * London: Sampson Low and Son.

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vice resides, not as of old in the father, but in the publicly appointed doctors; officials who at various points of the book put to death these unfortunates or persons accidentally injured;—sometimes it must be confessed, producing that species of the ludicrous which belongs to an attempt at pathos in circumstances too extravagant to admit of the close fellow-feeling it requires. After death the public economy is further consulted by the 'boiling down' of the remains into fat and other useful commodities: a process described in another scene of amusing pathos. Minor developments of "materialism" are the abundance of scientific appliances: *e.g.*, the telephones, which enable our somnambulist to hear without encountering wind and rain the interesting lecture of Professor Spangles upon the History of Civilisation. In a word, the Republic of Materialism is a state whose scientific accomplishment only ministers to its sensuality, and whose legislation is directed towards a merely physical progress. It is utilitarian, if all the meaner modes of pleasure are exclusively to claim that name for their devotees: and if the austere Epicurus might be invoked by the Roman sensualist as his master, it is Epicurean. We add, that if all that is opposed to moral and mental refinement is to be assigned to materialism, then it is also materialist. For there are two acceptations of the word, whose divergence our author does not we think sufficiently recognise. It denotes on the one hand a philosophical theory of Being: on the other, the attitude of undue abandonment in practice to certain modes of it. To regard matter as the ultimate source of all phenomena may involve, as we think it does, a psychological confusion; but there is as wide a difference between this and the state of practical absorption in what is gross and material, as there is between holding that the cloud is sprung from the sea and being too much engrossed with the sea to pay any attention to the cloud. Philosophical materialism implies an even extravagant belief in the capacities of evolution: and it is a vulgar prejudice and not a logical consequence, which degrades the product to the level of its origin. Philosophical materialism is therefore quite compatible with the ethical and intellectual spiritualism of which ethical materialism is the deadly foe. When, therefore, our author writes a book which seeks to refute philosophical materialism, by accumulating about it, as inevitable fruit, the fungoid growth (if we may so speak) of ethical materialism, he appears inconsequent, and scarcely carries out the rigour of method foreshadowed by the quotation from Euclid on the title page.

For the rest, space limits us to a few scattered remarks. No doubt the glimpses of domestic bliss in a small parsonage, which the author here and there vouchsafes, serve very well to emphasise by contrast the triumph of the state over family which he describes. The greetings from his children in bed which "papa" receives on returning from the evening lecture, and the cup of cocoa which "my wife" pours out "from a jug which stood on the hearth"—point his lamentations over the Baby farm, the partnership contracts, and the Boiling-down Establishment. But in the finale, which is very ambitious, the same sentiment occasions a sad anticlimax. Set beside a great canvass in which the end of the world and the wrath of "the Lamb" are displayed in lurid strokes, a bit of *genre* representing an English husband and wife in a scene of homely domesticity,—and you have the conclusion of *Erchemonon*. And we think the love making with Florence—apparently imitated from a similar rather foolish episode in *The Coming Race*—had been better omitted. On the other hand, the author shows judgment, in our opinion, in the subordinate position and narrow influence which, while recognising it, he assigns in his Polity to Positivism. Finally, in case of a second edition, we would call his attention to the extraordinary misprint, if such it be—there are almost none beside—worship of the *Grand d'Etre*, which is several times repeated.

C. H. HERFORD.

POETRY.

RAPHAEL'S PHILOSOPHY.

O glorious face with thy deep-searching eyes,
Looking into the mystery whence things came,
With keenest, eager longing all aflame,
While yet upon thy brow a shadow lies,
Half-sad, as ever are the wholly wise,
So strong and beautiful, and still the same
Through mortal's love or hate, or praise or blame,
Thy calm unmoved by all their jarring cries.

O Wisdom, Wisdom, O thou great mild Queen,
Great art thou, yea, and whoso has looked up
Into thy face, and felt that smile of thine
Rest on him, looks on Death with eye serene,
And counts the rack, the stake, the poison cup,
As nothing for thy sight of the divine.

W. R.

JACEANT!

Husks of fancy, husks of thought,
Paper-boats with folly fraught;
Let them lie!
All their early grace is lost,
All their green is scorched with frost,
Shed no sigh
For your husks of thought!

Husks of friendship, husks of love,
Fallen from the flower above,
Let them lie:
Brown and withered by the breath
From the pallid lips of Death:
Shed no sigh
For your husks of love!

Leave them; they are dead and done:
Fit for feet to trample on;
Let them lie:
Do not sorrow: sure 'tis meet
That the swine the husks should eat:
Shed no sigh,
They are dead and done!

Φ.

THE PAPER-KNIFE.

The Munster Circuit. J. O'Flanagan. Sampson Low, Marston, Searle and Rivington, London.

The Munster Circuit would seem to hold in Ireland the place of the Northern and Western Circuits in England. It was held for the first time in the reign of Queen Elizabeth, the Brehon laws having previously obtained in Munster. Since that time the Circuit has prospered well, despite various rebellions produced by the succession of James I. and the abdication of his grandson.

After a few accounts of trials in early times, of a more or less romantic nature, the author comes to recount the tale of his heroes, whereby he proves that his claims for the excellence of the Circuit are not ill-founded. Next to the name of the "Liberator" O'Connell that of Curran is, perhaps, the best-known in connection with the Irish bar. We learn that this celebrated counsel obtained a careful training in London Debating Societies. He was called to the bar in 1775, and in his first year of practice made the sum of £852 2s. 6d., a tolerably good performance for an incipient barrister before the present state of high fees. He must have gained considerable success at the outset, for in his fourth year his professional income amounted to a sum of over one thousand pounds. Mr. O'Flanagan gives us the reports of several trials in which Curran was successfully engaged. He extorted the following humiliating confession from a captain who had been drummed out of his regiment. "You are a soldier, Sir?" asked Curran. "No," replied the witness, "I am an officer." "I see," said Curran, "you

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are then an officer but no soldier." This resulted in a duel between Curran and the Captain, in which shots were exchanged and no one hurt. It is a curious mark of the times that on this occasion a chief justice of the King's Bench gave his official opinion in favour of duelling.

Curran's speech in almost his last case on the Munster Circuit 1804, is fully reported; so successful was it that he obtained £10,000 damages for a clergyman whose wife had eloped during Divine Service.

One of his early performances is tolerably well-known, but may bear repeating. Whilst addressing the jury a donkey brayed. "One at a time please, Mr. Curran," said the judge (judicial dignity has improved since then in Ireland). The counsel continued his speech unmoved, but when during the judge's summing up, the donkey brayed once more, Curran gave vent to his repartee; "Please my lord, we can't hear, there is such an echo in the court."

Of the great O'Connell, too many stories are told for any account of them to be given here. Those must search in the original who wish to know how he drove ninety miles before breakfast to defend four murderers, and how he obtained his end, or how he procured a verdict by throwing up his brief, returning his fee, and indulging in unwarrantable abuse of a judge who had not the strength of mind to commit him.

Several minor literary triumphs are recorded in these annals. Perhaps the best known is a short legend concerning a Cassowary and Timbuctoo.

Mr. Michael Barry, was a relation of the well-known Irish judge and a member of this circuit. He wrote a book on Chancery Practice, and the "Kisshogue Papers," "not inferior to the Ingoldsby Legends." Another gentleman of the same name frequently received briefs and invitations intended for the poet, who gave vent to his feelings thus:—

"No wonder my namesake my anger provokes,
He's feed for my law and he's fed for my jokes."

The whole book is evidently a labour of love, and Mr. O'Flanagan was himself a member of the circuit, whose praises he sings. A good many trials are reported, and a good many stories are told, the latter, however, occasionally at undue length. Thus the author finds it necessary in one place to tell us how an agent was watching the sun setting and the violets blooming, and listening to the larks carolling, in order to introduce two dark figures, etc., who wanted to shoot him. The book is probably of great interest to members of the Munster Circuit, and has considerable interest to others.

The Recovered Thread of England's Foreign Policy. An Appeal to the Electors of England. By P. M. Thornton. London: W. Ridgway, 1880.

Athletes, Cricketers, Old Harrovians, and Jesus men, may be interested to know that the *Viator Indorum*, 1862-64, has shown that he who runs may write as well as read. Under the above title Mr. Thornton gives a clear and interesting sketch of the History of the "Eastern Question," with the view of vindicating Earl Beaconsfield's policy. The third edition will soon be out. It is not our province to pass our judgment on the conclusions drawn by so earnest a partizan; but we may say that members of all parties will find this pamphlet useful and suggestive.

"A History of Latin Literature" by Leonhard Schmitz LL.D., Classical examiner in the University of London W. Collins & Son.

The Latin language and literature have sustained a peculiar existence, resembling in many respects the course of a stream, which issuing from some dark and unexplored cavern grows deeper, purer, and fresher as it flows along; and after reaching the acme of its beauty is again lost in a muddy and unsightly pool. It is the bright and fresh part of this stream to which we usually confine our explorations. Even advanced students know but little, as a rule, about the earlier or later authors of Latin literature. There is a charmed circle of poets, historians, philosophers and orators whose works it is usual to study and admire. But before and after we come to this circle, there are writings which may not indeed possess the same elegance of language, but which nevertheless contain, like "the toad that wears a precious jewel in his head," something of great value, despite the ugliness of the casket in which it is preserved.

To know a nation's literary productions is to know its thoughts; and, as M. Taine justly observes, "chacune desœuvres littéraires d'une nation est une peinture daus laquelle nous la contemplons." Accordingly, unless we extend our acquaintance with the Latin literature beyond what is called its classical period, we can never succeed in forming an adequate idea of the development of its moral tone and habits of thought.

Hence Dr. Schmitz in this little work has acted wisely in not restricting his history to any particular period, but starting with the earliest extant documents he carries us on as far as the sixth century of the Christian era, leaving us amidst barbarous and unpronounceable names of authors who composed equally barbarous works.

The book has no pretensions beyond conciseness, and as a compendium will be found very useful to more than the "young students" for whom it is intended. An index converts it into an easy reference book, and it will serve admirably as a brief biographical dictionary of authors, under whose names will be found a list of their works. No words are wasted, and a considerable amount of information is to be derived from every page. The book is well printed and logically arranged, being divided into periods and also centuries; and each period being prefaced by a brief review of the improvement or degeneration of the language, together with its causes. Foot notes give useful hints as to suitable editions: but these notes, we are inclined to think, require revision; for we can scarcely regard the advice as in all cases judicious. For instance, Professor Mayor's Juvenal, and Conington's Persius might reasonably be supposed superior to the works recommended; and the editions of many books, *e.g.*, Lucretius, Madvig's De Finibus, &c., might with advantage change their dates. The author is fond of initials, and in case of a second edition, we may hope to see "A. J. H. Munro," "A. F. Paley," &c., rendered in a manner more familiar to Cambridge readers.

As a class-book it is necessarily partly like a skeleton: its very object as a concise history precludes illustrative selections; but as an inexpensive book of reference it will be well worth purchase by those who find their familiarity with the names of Latin authors as circumscribed as is generally the case.

Caesar. De Bello Gallico. (By the same Editor). W. Collins & Son.

This is another of the many editions of Caesar's Commentaries intended for the use of schools; and may be welcomed as an improvement on most of them. The editor's object appears to be the observance of a mean between superfluity of notes with literal translations, and parsimonious assistance. The notes are chiefly designed to render the Latin idiom into intelligent English, without too much approaching a mere paraphrase. This is difficult in a book for beginners, but Dr. Schmitz has succeeded well. The book contains a vocabulary, a good map, several plans, including the indispensable drawing of a Roman camp, and questions at the foot of each page bearing both on the subject matter and the grammar.

A long and perhaps disproportionate life of Caesar precedes, but is carefully written.

As usual with Messrs. Collins' books, the printing is good and readable, and a cheaper and better edition of the Gallic War could not reasonably be desired for schools.

T. G. T.

Note concerning the Egyptians.

In "Egypt as it is" (Cassell, 1877) Mr. McCoan says of the fellaheen; "It is a point of honour to bear any amount of 'stick' if by doing so the impost or any part of it can be evaded. The fellah indeed who will not do so is despised by even his own wife as a poltroon, and if, after only a dozen or a score of blows, he disgorges the coin which endurance of fifty might perhaps have saved, the conjugal estimate of his spirit is shared generally by his fellows."

It is curious to find a writer of 1,500 years ago describing in exactly similar language the fellaheen of his own day. Ammianus Marcellinus (xxii. 16, 3) says "erubescit apud eos (Aegyptios) si qui non *infitiando tributa plurimas in corpore vibices* ostendat."

J. S. R.

The Editors wish it to be understood, that after this term, in the event of subscribers not notifying to the contrary, it will be taken for granted that they desire to continue their subscription.

It is requested that any corrections in names or addresses required willbe sent to the Publisher. Great trouble has been taken to ensure exactness in these points, but perfect accuracy without the cooperation of the persons directly interested is hardly possible.

FREDERICK A. ROWE,
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THE UNIVERSITY PULPIT:

SUPPLEMENT TO

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Sermon by the Rev. J. B. MAYOR, M.A., St. John's College. Sunday, Feb. 15, 1880.

1 Cor. ix. 25. "Every man that striveth for the mastery is temperate in all things."

The season of Lent brings prominently before us the subject of self-denial, and it has seemed to me that on this occasion my best ways of treating this subject would be to examine it in its more general aspects, and to notice by the way any erroneous views respecting it, which may be likely to cause perplexity to some among my hearers. I propose to view it, first, as a question of morals, and secondly, as a question of religion. For a definition it may suffice to say that by self-denial we understand the deliberate foregoing of natural gratifications and checking of natural impulses. It is evident that whatever system, whether philosophical or religious, calls upon us to do this, is bound to give a reason for its demand. The *prima facie* right is on the side of nature. When we look outside of ourselves, we see no signs of this struggle against nature. All that is beautiful and admirable in the world around, is the work of nature's hand. Plants and animals arrive at perfection by unconscious and effortless growth; what reason have we to suppose it different in the case of man? Surely freedom and strength and pleasure must be in themselves good; but if we are to check our natural impulses, we set one part of our nature to neutralise another part, we are divided against ourselves, and can only act half-heartedly, and therefore weakly; we impose a yoke upon ourselves, and thus lose our natural freedom, together with the charm of simple spontaneous action; we not only forfeit pleasure, but cause ourselves positive pain, in thwarting the desires which naturally spring up within us. And then, if *nature* is not to be our guide, what else are we to turn to? Where is the person or the principle whose authority is to override nature? What are the credentials which could be held to justify such a claim?

In a time like the present, when there is no longer any one voice recognised as authoritative, when system is opposed to system, moralist to moralist, preacher to preacher, and church to church, it is not to be wondered at that there should be an uprising of the rude elementary human nature, against teachers who are agreed only in demanding that it should submit to be moulded in accordance with certain preconceived ideas, while they are altogether at variance as to what those ideas should be. We may see signs of this insurrection of the lower human nature in the spread of a sensuous materialism on every side of us; in literature, in art, in the stage, in common life. How are we to meet this? How are we to convince ourselves and others that, after all, it is not self-indulgence, but self-discipline, to which nature truly points?

Let us look more closely at the objections stated above. Is it indeed the case that all which is beautiful and admirable in the world around is the unassisted and uncontrolled handiwork of nature? Do we not find that, wherever man has appeared, nature has been disciplined and tamed by man, and through this discipline has acquired new beauties and new powers? The wilderness becomes a garden; flowers and fruits change their character under the gardener's hand; the horse and the dog, through training which might seem harsh and unnatural, develop a strength and swiftness and intelligence, a nobility even, unknown in their savage condition. And then, when we think of man and his nature, we must remember that there is this great distinction between nature in *him* and nature as it is seen in the world around, even in the animal world, that, while in the latter it is only modified through the stress of circumstances from the outside, in the former it is being constantly modified with conscious effort and purpose from the inside, both in the individual and in the race; so that while the animal receives his nature ready-made, so to speak, it is man's nature, on the other hand, to make his own nature. In other words, man not only feels things as they are, but imagines things as they might be; he forms ideals which go beyond his present experience, and criticises and condemns the actual by a comparison with the imagined possible. As the ideal grows clearer, the sense of the imperfections of the real becomes more painful, and the straining to realize the ideal more intense. And so the human race has risen from the lowest depths of ignorance and barbarism up to its present point of knowledge and civilisation, each new step of upward progress affording only a short breathing space, and then becoming itself the object of criticism, and serving as a fresh starting point for further idealisation and effort. When, therefore, we speak of man's nature, we must remember that the essential point in it is that power of self-criticism and self-judgment, that preference of one impulse and rejection or denial of another, to which we owe the fact of our existing civilization. To the question, therefore, 'What need is there for self-denial?' it may suffice to reply by another question, 'What need is there for civilization?' since by civilized man we mean tame man as opposed to wild man, and self-denial, in one aspect of it, is only a name for the process of taming.

To show this more in detail: let us consider what would be the result of the *unrestrained* action of the particular impulses in the individual. We do not dispute that each natural appetite or emotion has its proper place in the economy of man, that each is intended to guide our action. But, while with the lower animals it would seem that each emotion is exactly proportioned to the result to be obtained, in man we do not find this natural limitation. When the appetite of hunger is satisfied, the animal ceases to eat, but in man there is superadded to the appetite the sensual gratification of the palate, and this prompts him to go on eating beyond the limits of health, whether of mind or body. And so in the case of the other bodily appetites in proportion to their strength. What the consequence of these things is, may be seen in the hospital, in the prison, in the madhouse, in all forms of hereditary disease, weakness and degradation; in the final outcome, it may be read in the overthrow of kingdoms and the extinction of races. There is a terrible irony in the first aspect of these bodily indulgences. Freedom and beauty, and pleasure, and strength; such are the alluring shapes in which they present themselves to unwary youth. A few years pass, and that fancied strength, which came from the unchecked flow of passion, is revealed in the man as the feebleness of will, which can resolve on nothing, or, vainly resolving, cannot count upon itself to carry out its resolutions. Instead of the undoubting confidence of earlier years, the experience of middle age forces on such an one the shame-stricken sense of failure, as he views those whom he had once despised for their timid scruples or awkward struggles to be what their nature denied them, now, with principles fixed, and habits of virtue fully formed, moving with firm step along the path of life, trusted, honoured, loved, and followed, while he knows himself to be the object of reprobation, or scorn, or pity. So the freedom, which once kicked at all restraint, becomes in later life more and more recognised as the first stage of a slavery to vice, which is every day felt to be more irksome and more hopeless, and has long lost all that gilding of pleasure which once made it fair to the eye. The eager pursuit of pleasure as the one object of life, has passed into a dull despair of ever tasting pleasure, an incapacity for being pleased, a sullen conviction that life is not worth living.

But these, it may be said, are extreme cases. When we claim our right to follow freely the dictates of nature, we do not desire the predominance of the lower sensual nature, but the unchecked

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development of the more active and generous instincts. In saying this, however, we concede the necessity of self-control and self-denial, for it is just these lower impulses which are the strongest in the great mass of mankind, because they have their seat in the bodily organism, and need no fostering environment, no training from without, as some of the other instincts do. Nor can we safely assume that these lusts of the flesh necessarily grow weaker from the progress of civilisation. On the contrary, experience seems to show that a very high development of literature and art may be perfectly consistent with an effeminate and voluptuous society. It was not the rude peasants who fought against Pyrrhus and Hannibal, but the polished city which had drawn to itself all the elegancies and refinements of Greece, it was the Rome of Nero, that roused the burning indignation of Juvenal, and is held up as a beacon-warning for all time in the severer judgment of the apostle. And it has been reserved for writers of our own days deliberately to claim for art the right to ignore and override morality, to treat the production of an aesthetic pleasure as the one end of art, regardless of the cost of moral purity, whether in the purveyor or in the recipient, at which that pleasure may be procured.

But I will turn to nobler instincts. Take that of resentment, which some would raise even into a virtue, and which is at least a sad necessity in our imperfect world. Do we find that here we can dispense with self-denial? The mischiefs arising from passionate anger are even more palpable and indisputable than those which arise from bodily indulgence. It might seem, perhaps, that the man who is carried away in a storm of indignation, must at least possess that force and strength which we saw to be wanting in the case of bodily indulgence. One who is so convinced that he is himself in the right, that he sees no shadow of right in an opponent one who has no sympathy, no self-criticism, no pity, no justice, may at first seem stronger than another man, who may have equal ground for resentment, but in whom resentment is met by balancing emotions, by the sense of fairness, by the resolute effort to do to others as he would have them do to him. Look, however, to the sequel, as in the former case. Uncontrolled action leads to equally uncontrolled reaction; or, if not, experience must in time teach the lesson, that unsympathetic action represents only so much of force as is gathered up in the agent's self, while it is matched by opposing forces on every side, and that on the other hand, the strength of him who aims at acting fairly by others, is multiplied a hundred-fold by the consciousness that all fair-judging men must sympathise with him, that he, in his own person, represents the moral judgment of the universe. Resentment then, no less than the bodily appetites, needs control: left to itself, it would break up society, and plunge its victim into misery and ruin. Consider next that best and purest and most beneficent of instinctive impulses, a mother's love for her child: yet, if we were right in our previous conclusions, and if there are in every human creature germs of sensual and wrathful passion, which need restraint and discipline, then it is evident that we may not trust ourselves unreservedly even to the maternal instinct; for to enforce discipline is to cause pain, and the direct and immediate aim of all affection is to give pleasure, to gratify, to indulge. We are prepared, therefore to find all experience testifying to the evil effects of a mother's foolish fondness, as productive of injustice towards others in herself, as well as of a weak and selfish and tyrannical disposition in her spoilt child. We will only take one more example, and this time it shall be what some might be inclined to regard as being in a pre-eminent degree the raw material of virtue itself—public-spiritedness, a readiness to blend our own interest in that of others, an eagerness to understand, to assist, and to advise our neighbours, and in every way to promote the general good. What qualities could be more useful, or more worthy of admiration and gratitude? Yet these are the qualities which, if unchecked and apart from discretion, gain for their possessor the name of busy-body, meddlesome, inquisitive, impertinent; and often lead to a man neglecting his own proper work, while he rashly engages in work which is out of his sphere, and beyond his powers.

It is unnecessary to proceed further, and show in detail that each instinct, if indulged without restraint, leads naturally to injurious results. Even if it were otherwise, if each impulse were necessarily productive of good in itself, yet, when we think of what human nature is, what an ever-shifting variety of motives it includes, we shall see how true is Plato's description in the Republic, where the inward state of the man who surrenders himself to these chance impulses, is compared to a city torn in pieces by opposing factions, incapable of resisting its enemies, of assisting its allies, of increasing its own dominion, or carrying out any settled line of policy. As such a state submits itself at length in utter weariness to the strongest of these factions, bartering the freedom of anarchy for the repose of tyranny, just so in the disordered soul, some one stronger impulse succeeds at times in swallowing up all the weaker impulses, as we may see the turbulent passions of youth transformed into the settled ambition of manhood. But the true state of man, the state which is natural to him, in the sense of using to the full every part of his nature, is that which subordinates all these impulses to the supreme authority of reason, whose function it is to determine the limits within which each must work, in order to promote the common good. Thus the strength of man arises, as is witnessed, by the Greek and Latin terms for incontinence, *ἀκράτεια, impotentia*, not from the overmastering force of any one impulse, but from the combined strength of all the impulses, especially of the more generous impulses, when they work together in harmony under the control of reason. True freedom consists in the conscious power to carry out what reason points out as best, in spite of natural shrinkings. True beauty of the inward man is the harmonious action of all the varied constituents, each retaining its full healthful vigour, but all loyally obeying their rightful sovereign.

From what has been already said it is plain that experience, teaching by results, would necessarily lead in course of time to the practice of self-denial on the part of those who were capable of profiting by experience; and that those who were incapable must in time succumb. But special provision has been made in the case of man, as distinguished from other animals, for storing up and impressing the lessons of experience. One quarter of man's full span of life is passed in pupillage, during which the immature mind is more or less constrained to submit to the authority of the mature mind, insisting on a certain course of action as right, wise, beautiful, noble, good, useful, in opposition to what is merely pleasant. Thus the sense of obligation is formed and deepened, and the simple instinctive pleasures are subordinated to a new class of cultivated pleasures. Actions at first painful and laborious, performed only through fear of punishment or hope of reward, become easy through practice, and pleasant from the consciousness of skill and power exerted, and of resulting utility or beauty. Other actions, done at first under similar compulsion or from faith in the experience of those held wiser than oneself, are found to contain in themselves a spring of unlooked for pleasure, apart from their accessories, just as to give is found to be more blessed than to receive, to pardon more blessed than to take vengeance, and in general self-sacrifice to be more blessed than self-indulgence, because in thus sacrificing the immediate pleasure of what we feel to be our lower self, we secure a satisfaction of our higher self, which seems to us better than pleasure; and so what was at first self-denial, though still an exercise of moral energy, not mere yielding to impulse, becomes endeared to us as the channel of the purest happiness.

Something of this sort is the natural result of good moral training at home and at school. It is the chief duty and triumph of the parent so to build up the authority of the higher self in the child, that in proportion as the parent abdicates his own right of control, the child may cultivate more and more the spirit of self-reverence and self control, and learn to keep down his lower impulses from the inward sense of duty. In this way he may gain what some of the ancients distinguished as political virtue, the child of habit, in contrast with philosophical virtue, the child of insight and reason. It is this which enables many a young man, when tempted to wrongful indulgence, to answer, perhaps not yet in the words of the youthful patriarch, "how shall I do this great wickedness, and sin against God?" for we have not yet advanced to see how self-denial is enforced by religion, but "how can I do this unworthy action, and grieve those whom I most honour and love, how can I sin thus against the dignity of human nature in myself or in others?"

Such we say is the result of good moral training, of the wholesome atmosphere of an English home as it should be. But all homes are not what they should be, and schools cannot hope to guard against all moral infection. Even where the moral tone is perfect, there may be great defects in point of intelligence. And what a call there is for intelligence in training the young, especially at a time like this, when there is such wide-spread doubt as to the system, and even as to the ends, of education; when the home system is often little better than the hap-hazard application of arbitrary and ill-considered rules handed down to the parents from the preceding generation. Even if the system under which one generation had been trained, were perfectly adapted to it, yet the change in circumstances, the progress of knowledge, the very improvements which that system may have helped to bring about, must of necessity make it less fit for a succeeding generation. In its first enunciation a rule is a maxim, which sums up a real experience, it is accepted generally because it is felt to be of real practical value; but, as years pass by, it may become a mere petrifaction or possibly a mischievous and anti-social principle, while yet from a mistaken reverence for antiquity it may be more firmly rooted than ever. And thus the experience of every day and almost of every family shows signs of failure in this work of impressing the lessons

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of the older generation upon the younger. There have been faults of commission, as well as faults of omission; rules have been laid down, self-denials insisted on, which were not only useless but hurtful, causing in one case a narrow dwarfing scrupulousness; in another a suspicion of all that had been taught, because a part had been found mistaken; in another violent reaction. And these difficulties, let it be remembered, occur under religious systems as well as under secular systems: we who are Christians cannot leave them on one side as something in which we are not concerned. Religion sheds new light, supplies new motives, adds fresh powers, but it does not supersede careful examination of the principles which should determine the limits and uses of self-denial.

I propose, therefore, to consider briefly, what philosophy has to teach us on these points, whether it be the philosophy of pleasure, of utility, or of right. And for a representative of the doctrine of pleasure I will take that view of life, which may be called æstheticism, a view which is not unlikely to appear, when people despair of arriving at truth in regard to the subjects of the highest human interest, when they have lost their old faiths and the aims and motives which were fostered by these, when there is no real enthusiasm from within, and no constraining pressure from without. It is a view which might perhaps be not unfairly described by saying that it is taken up as a relief from *ennui* by cultured persons, who live at ease, without family ties or direct responsibilities, and have sharpened their critical faculties into a fastidiousness, which unfits them alike for action and for enjoyment. To a healthy mind it might seem idle to ask, how life appears to such as these, who can never have known what life really is; but if we would understand aright the time in which our lot is thrown, if we would know the danger to which we and others are exposed, if we would draw together all the scattered sparks of light, which are intended for the guidance of our generation through the perplexities which surround it, we shall not shut our eyes to any of the actual phenomena of the time, but endeavour conscientiously to prove all things, holding fast to what is best.

The theory is presented to us in the following words by one of its ablest exponents "a counted number of pulses is given us of a varied, dramatic life. How can we contrive in this short interval of existence to see all that is to be seen by the finest senses? How can we pass most swiftly from point to point, and be present always where the greatest number of vital forces present themselves in their purest energy? To maintain this ecstasy is success in life, failure is to form habits. What we have to do is to be for ever curiously testing new opinions and counting new impressions, never acquiescing in facile orthodoxy. Some spend their lives in listlessness, some in high passions, some, the wisest, in art and song. For the true end to be sought in life is a quickened multiplied consciousness, and we shall attain this best through the poetic passion, the desire of beauty, the love of art for art's sake; for art comes to you professing frankly to give nothing but the highest quality to your moments as they pass, and simply for those moments' sake."

The first remark which occurs to one to make on this, is that it is plainly a theory which is adapted only to the small minority of the comfortable classes. The vast majority of mankind have not to be thinking of how they may secure the greatest number of ecstatic moments, but how they are to keep body and soul together by hard work of hand or of head, how they are to bear with courage and patience the inevitable trials and burdens of life, and help those they love to bear them; and in this putting forth of energy, in this interchange of help and kindness, pleasure comes unsought, a pleasure far truer and stronger than could have been obtained by any deliberate pursuit of it. For the most important fact about pleasure is, that it is the natural accompaniment of the exercise of healthy faculties, and may be trained over almost any kind of activity by means of habit. To seek pleasure first, and action for the sake of pleasure, is to seek the reality for the sake of the shadow. Choose the reality well, and the shadow will correspond to it. And in the next place the highest pleasures are not to be had for the mere wishing. Aristippus may dilate, if he will, on the ecstacy which attends the *eureka* of an Archimedes; he may paint, if he will, the stern and high delight with which Leonidas met his death in obedience to the laws of Sparta; and by so doing he may kindle a noble sympathy and emulation in the hearts of his disciples, which may induce them to follow in their steps; but the more he succeeds in doing this, the more will they scorn the idea that such actions can be chosen merely for the sake of the resulting pleasure, that they can be taken up at any time, and added, as fresh condiments to the banquet of life, along with the newest dance or the last piece of music. Delights, such as those we have spoken of, are granted only to pure, unselfish, single-hearted devotion to an idea. He only who loseth his life shall find them; he who feels how poor and small and worthless a thing is his own private happiness, and gladly and thankfully throws it away, forgetting himself in order to help forward some great end outside himself,—to him alone this crown of glory comes; a crown for ever denied to the selfish calculator, the ὑποκριτής who would act every part, without imbibing the spirit or doing the work of any. This is no mere *a priori* reasoning as to the tendencies of things, but the plain testimony of experience. The Cyrenaic school began, like our modern aesthetic school, with asserting that the end to be aimed at was a succession of ecstatic moments, but their latest teachers had to confess, that this theoretic end had nothing corresponding to it in real life. Experience led them to the conclusion, long before enunciated by the Hebrew sage, that life is nothing but vanity of vanities to him who regards it only as an opportunity for pleasure. So strongly was this felt and preached by Hegesias, the last of the Cyrenaics, that he is said to have received the name of πεισιθάνατος, the persuader of death, from the fashion of suicide which sprang up among his disciples, as the result of his teaching. And what is our modern pessimism but the natural outcome of the continued preaching of the doctrine that pleasure or happiness in this life is the only rational object for man to set before him? It is not the voice of religion only, it is common every day experience, it is the natural and necessary disillusion of growing manhood, which proclaims to man, "this is not thy rest, this is not thy home!" I return, however, to the aestheticists: exaggerated as their view is, when they speak of habit as failure, and insist on the multiplication of sensibilities; they nevertheless call attention to a consideration which has often been lost sight of, *i.e.*, that man's nature is given him, not to stunt or deaden, but to develope, and that we should never allow our actions to become purely mechanical, but that when sensitiveness passes out from any portion of our activity, as in the case of the unconscious movements of the pianist, this should only be that it may re-appear in a higher potency elsewhere, as in the enjoyment of the music produced.

Let us hear next what utilitarianism has to teach us in regard to self-denial. Bentham, after explaining what he meant by the principle of utility or the greatest happiness of the greatest number, says that the opposite to the utilitarian system is what he calls the system of asceticism, of which the principle is to approve of actions in so far as they tend to diminish the happiness, and to disapprove of them in so far as they tend to increase the happiness of the party whose interest is in question. This principle, he tells us, has been embraced by two very different classes of men, the one a set of moralists, the other a set of religionists, the former animated by the hope of reputation at the hands of men, the latter by the fear of future punishment at the hands of a revengeful deity. Let this principle, says he, be pursued consistently by but one tenth part of the inhabitants of this earth, and in a day's time they will have turned it into a hell. On religious asceticism I hope to speak next Sunday, of the Stoics and Cynics, to whom Bentham alludes in the phrase "philosophical ascetics," I shall have something to say shortly. The immediate question is "how far does utilitarianism itself encourage or discourage self-denial?" Professing to build on that which is the foundation of Epicureanism, the principle that every man naturally desires pleasure, and that pleasure is therefore the natural end or chief good, it suddenly changes from this instinctive and self-indulgent view to the highly rational and self-denying view, that the pleasure which each man is to seek is to be, not his own pleasure, but the pleasure of the community, of which he forms a part, that each individual counts only as one infinitesimal fraction in the great whole of humanity, and that the object of action for each must be the greatest happiness of all, or of the greatest possible number. To aim at such an object must to some extent in all cases, and to a great extent in some, involve the sacrifice of the individual's own immediate pleasure. In the words of Mr. J. S. Mill "the utilitarian morality does recognise in human beings the power of sacrificing their own greatest good for the good of others. It allows that the readiness to make such a sacrifice is the highest virtue which can be found in man." But it differs from the ascetic system in refusing to admit that the sacrifice is in itself a good. I think that, as we accepted above the aesthetic principle that our object should be to develop all the capacities of man's nature, so here we may rightly accept the utilitarian principle, that self-denial is only to be approved where it is useful, it is not an end in itself, but merely the means to an end, and further that the end to be sought should not be the private good of the individual, but the general good of the community. Whether utilitarian writers in general have set before us the true end in all its fullness, and whether they have supplied motives strong enough to overcome not merely the *vis inertiae* of ordinary human nature, but the antagonistic forces of selfish passion, are questions on which I have no time now to dwell.

We proceed to inquire what is the teaching of the Stoics on these points. Many of you will be aware that the writer whom I have just quoted differs from his predecessor in claiming certain Stoic

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elements as parts of the Utilitarian philosophy. And it cannot be denied that when Utilitarians tell us that the end to be sought by the individual is the general good they are giving utterance to pure Stoicism. But the way in which the Stoics arrived at this principle was more simple and consistent. 'Man's nature,' they said, 'is essentially rational and social; all that opposes the authority of reason, or the well-being of society, is unnatural, and, as such, must be repressed. The appetites and the emotions are continually rising up against reason, and prompting to selfish, unjust, passionate actions, which would make society impossible. The first necessity for man, therefore, is self-conquest. He must learn to look upon his own pleasure as a thing indifferent or even injurious, if it tends in any way to make him swerve from the path marked out by reason. In the same way he must learn to be independent of all external circumstances. Riches, friends, position, even personal advantages, such as health, beauty, strength, ability; these are neither good nor bad in themselves, but are made such in the using: to the wise and virtuous they are good, to the foolish and vicious they are evil. True independence belongs to him alone who has so conquered his desires that he cares for none of these things, but is satisfied simply to perform aright his part in life, to do the work to which God, the Supreme Reason, has called him. Thus he will attain the only happiness worth having, an inner and outer harmony; harmony within, for no discordant voice of passion will be raised in opposition to reason; harmony without, for he is assured that whatever happens is ordained by perfect wisdom for the good of the whole, and in so far as man is a sharer in that wisdom, he wills the same, or bows his head in resignation, where insight fails him.

If we want, however, to see the extreme of philosophical asceticism, we must turn to the Ultra-Stoical Cynics, the prototypes of the begging Friars of the middle ages. Stories are told as to their brutal manners, which may, or may not, be true; but we may learn what was the Cynic ideal in the time of Nero from a striking discourse by Epictetus, in which he dissuades one of his friends from hastily or rashly undertaking the arduous duties of the Cynic's life. He bids him remember that to be a Cynic is not merely to wear coarse clothing, to endure hard fare, to beg his bread, to rebuke luxury in others: it is to stand forward as a pattern of virtue to all men, to be to them the ambassador of Zeus, showing them how far they have strayed from what is right and true, how they have mistaken good for evil, and evil for good. It is the duty of the Cynic to shame men out of their peevish murmurings by himself maintaining a cheerful and contented disposition under whatever pressure of outward circumstances. If reviled and persecuted, it is his duty to love his persecutors, and far from appealing to the courts against ill-usage, to render thanks to God for giving him an opportunity of exercising his virtue and setting a brighter example to others. While fearless in reproving vice, he should avoid giving unnecessary offence, and endeavour, as far as possible, to recommend his teaching, not only by persuasiveness of speech, but also by manner and personal appearance, never allowing hardness to degenerate into rudeness or coarseness. If the Cynic were living in a society of wise men, it might be his duty to marry and bring up children like himself; but as things are, he must look upon himself as a soldier in active service, and keep himself free from all ties which might interfere with his great work of delivering the divine message to the blind and erring world.

I think to most persons there will be something more impressive and spirit-stirring in this portrait of the Cynic, than in that either of the aestheticist or the utilitarian, except in so far as utilitarianism breaks away from its original root, and becomes an enthusiastic philanthropy in the hands of its latest advocate. At the same time there are palpable defects in the Cynic ideal. It was the natural product of a time of political slavery, when liberty and life were at the mercy of a capricious despotism, and vice was supreme in the world. The spirit of man put on its armour of proof, and stripped itself of all the softer qualities which might lay it open to attack. Losing hope for the immediate present and future, under the overwhelming shadow which covered the earth, it clung with all the more desperate tenacity to the faith that, behind this shadow, the sun was still shining, that beyond and above the world-wide despotism of a Nero, there remained the common city of Gods and men, of which the just and wise of all ages were members. Faith then was the source of that Cynic or Stoic heroism, the story of which must always form a memorable and a glorious page in the annals of humanity,—faith in the wise and righteous Spirit who animates this universe, who is also the divine Father of all men, overruling all things for the best ends.

But here it is evident we pass beyond purely philosophical motives to a life of self-denial, and trench on those religious motives, the consideration of which I am reserving for another day. Viewed philosophically the main defect in the system is that it proposed to remodel nature without sufficiently studying nature to begin with. The emotions, it is true, may impede the action of the reason, but they may also assist it; and this is their natural and proper work, as Plato signified when he styled them its auxiliaries. To weaken the emotion of sympathy, or of gratitude for kindness shown, or indignation at wrong committed, is actually to weaken the force which the reason has at its disposal. We want reason to restrain the emotion from running into vice or folly, we want it also to stir up languid and slumbering emotion, but we do not improve the character by taking away all initiative from emotion. Truth, whether moral or intellectual, often has its dawning in the rosy haze of emotion, before it can be distinctly seen in the white light of reason, and fixed in principles of conduct. And if we have regard to the spreading of influence from one mind to another, this is far more effectively performed through the affections than through the understanding.

I have dwelt thus long on what may seem to some an obsolete system, because it appears to me that the best of those who call themselves Positivists or Agnostics are more and more falling back into a sort of stoicism. Aestheticism and utilitarianism profess to be based on pleasure, but the agnostic confesses that he can hold out no bait which may tempt men to rise out of selfish prudence into self-sacrificing virtue; and if the positivist offers to us a modernized version of the love of fame, yet he must be conscious how few minds are likely to be attracted by it. Both must make their appeal more and more to that innate feeling of duty towards our fellow men, and that aspiration after a worthy and unselfish life, which formed the core of the Stoic doctrine. If they reinforce these by calling out the particular emotions, and therein have an advantage over the Stoics of old, yet they have lost that belief in an over-ruling Providence which we have seen to have been the main support of the Stoic virtue. The question then is, does this modern Stoicism supply a sufficient foundation for the generous self-sacrificing life to which it calls us? That it will utterly fail, I should be loth to believe. The wish and the effort to hold fast by what is right, to deny selfish gratification, and to find your pleasure in promoting the welfare of others, is one of those good gifts which can only come from Him who is the Father of lights, and upon which we may surely hope that His blessing will rest. But that those who hold such doctrines cut themselves off from the use of some of the best and most powerful motives and encouragements, is surely no less certain. I shall hope next Sunday first to point out what those motives are, and to show in what respects the Christian belief will affect our theory and practice of self-denial, and secondly to notice certain erroneous opinions which have grown up round the Christian belief, and more or less prevented it from producing its full and natural effect.

THE RECOVERED THREAD OF ENGLAND'S FOREIGN POLICY. An Appeal to the Electors of England, by P. M. THORNTON.
LONDON: W. RIDGWAY, 1880. PRICE SIXPENCE.

COACHING (singly) for the half term. A Graduate, (successful teacher), has a few vacancies for the May examinations. General, Previous and 2 Specials.
N., Care of Mr. Lee, 68, St. Andrew's Street.

To Bibliomaniacs.

FOR SALE. A genuine copy of the first edition of Johnson's "Lives of the Poets," published June, 1781; contains portrait of author. Apply to A. B., 6, St. Andrew's Hill, Cambridge.

Cambridge University Society for the Promotion of Religious Equality.

THE next Meeting will be held on FRIDAY, Feb. 20th, at 8 p.m., in Mr. Harris' Rooms, Clare College. Mr. Burrows will read a paper on "The Divinity Degrees," to be followed by discussion. All Members of the University interested in the Promotion of Religious Equality are invited to attend.

Free Christian Church,
Reform Club Rooms, Green Street.

CONFERENCES for the Reverent Discussion of Religious Subjects are held in the News-room of the above building at 11 a.m. on Sundays.—Subject for February 15th, "The practical value of religious research, and the cultivation of the religious tendency."

On the same evening, at 7 o'clock, a Lecture will be given in the large room, by the Rev. A. Chalmers. Subject—"Was Jesus the Jewish Messiah." All are invited.

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The Cambridge Review:

A JOURNAL OF UNIVERSITY LIFE AND THOUGHT.

No. 13.] WEDNESDAY, FEBRUARY 25, 1880. [PRICE SIXPENCE.

SUMMARY OF NEWS.

The finishing touch has been given to the late triumph of a lady-candidate in the Mathematical Tripos: *Punch* has a skit this last week on it, and a very amusing one. The writer, however, is not a Cambridge man; for, to pass over the intolerable vulgarity which he puts into the mouths of the galleries in the Senate House, he has altogether mistaken the present attitude of Newnham, which is at least as triumphant about its three first classes as Girton over its single, though better known, achievement.

Meanwhile the storm is gathering. The admission of women candidates to an examination, the avenues to which even in the case of men are strictly guarded, is at least a bold and independent step on the part of examiners: and the secrecy with which the results were once guarded has quite disappeared. We believe that those who are interested in the continued admission of women to University examinations would do well to strike a blow for official recognition at the present favourable opportunity, instead of allowing their opponents to take the offensive. The discussion certainly cannot much longer be postponed.

A thorough-going reform in the system of our Pass Examinations seems to be impending, both as they affect the Honour men and those who aim at an Ordinary degree. The "Extra Subjects" and the "General" give the most offence; the first because of its arbitrary character, the second because it is a mere copy of the "Previous," and is not of the kind to excite the interested study of the candidates. A proposal is now being widely canvassed which aims at abolishing both these examinations, and introducing two extra "Specials" in Classics and Mathematics respectively. Every candidate for honours must pass one "Special" before his Tripos, and every "Poll" men two; the ordinary "Little-Go" remaining as before. It will be remembered that these proposals are substantially the same as those which have been made in the *Review* at various times; and we are sure their adoption would be widely welcomed by those who are at present forced into uncongenial work during a long period of their time at the University.

At the same time two smaller reforms, each necessary, are brought forward. "Paley" and Greek Testament must be made optional subjects; and the Tripos candidates can no longer expect to be excused from fees for their final examination.

It is a remarkable instance of the difference of the "way in which they manage those things in England and abroad," that very probably if the University Commissioners had suggested their improvements in a Russian University an insurrection would have been the result. The action of the Russian students lately, who, irritated at having to confine their proud souls to a too accurate study of the more elementary parts of Latin and Greek, instead of being permitted to roam at will through the higher fields of speculative science, became Nihilists on the spot, appears to justify this opinion.

The number matriculating for the present term was 63, of which 44 were pensioners, 1 a sizar, and 18 Non-Collegiate students. This shows an increase of 45 on the number matriculated for the corresponding period of 1879.

Last Thursday an action was brought before the Master of the Rolls, in which Mr. Lane (an undergraduate of St. John's College, in 1874), sought to recover a cheque of £5,000, from a professional cricketer and betting man of the name of Muncey. It was stated that the plaintiff had lost £8,000 at billiards, and £1,400 at tossing; and had given the defendant the cheque in payment of gambling debts. The Master of the Rolls said that, the transaction being illegal, the cheque must be given up; the defendant remaining free to bring an action for his money.

At a meeting held last week in the Clifton Church-room, Clifton, an address was delivered by the Right Rev. Bishop Perry, D.D., in explanation of the objects of the Theological Halls at Oxford and Cambridge. These Halls were, in his opinion, intended primarily as a "safeguard against false doctrine," specially necessary in view of the numerous dissentions at present prevailing in the Church of England.

A public meeting in favour of "Local Option" will be held in the Guildhall next Tuesday. As Sir Wilfrid Lawson, Cardinal Manning, and Canon Wilberforce will be among the speakers, we have no doubt that the meeting will be fully attended by those who are anxious to hear what is aimed at by this latest proposal for dealing comprehensively with the question of the Liquor Traffic.

UNION SOCIETY.

The fourth debate of the present term took place yesterday evening, Mr. T. E. Scrutton, President, Trinity College, in the chair.

Mr. E. A. Parkyn, Christ's Coll., moved "That it is the duty of every member of this House to use his influence to do away with the present form of *Burial* and to substitute *Cremation* for it."

Ayes.	*Speakers.*	*Noes.*
Mr. E. A. Parkyn, Christ's.		Mr. W. C. Walker, Jesus.
,, N. W. Sibley, Trin. Hall.		,, C. Daniels, Trin.
,, L. H. Edmunds, St. John's.		,, C. Chapman, St. John's.
,, T. Beck, Trin.		,, S. R. Wilberforce, Trin.
,, W. Compton Smith, Trin.		
,, F. Wyat Smith, Caius.		
,, J. E. Viney, Down.		
,, N. C. Hardcastle, Down.		
,, C. A. E. Pollock, Trin.		
,, A. D. Roe, Down.		
,, F. P. Gervais, Trin.		

The Honourable Opener having replied, the House divided. Ayes 109; Noes 57; majority for the motion 52.

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THE CLASSICAL TRIPOS.

The reconstitution of the Classical Tripos is due partly to solicitude for the "double man," lest in the struggle for existence he should become extinct; partly to a general consciousness that the present examination is in itself far from satisfactory. The range of subjects comprehended in several of the triposes, notably the classical and mathematical, has been of late years materially increased; while at the same time the limits of human endurance and the length of the University course have remained unaltered. It follows that the study required to gain high honours in each of two triposes involved an intellectual strain which only students of exceptional industry, ability, and endurance were able to undergo; and the number of candidates who have obtained such honours has been of late proportionately small

In May, 1877, a syndicate was appointed "to consider whether, and, if so, in what way students should be encouraged to read for honours in more than one tripos." The scheme which approved itself to the syndicate as offering the readiest solution of the problem was the division of each overburdened tripos into two distinct examinations, of which the first should test general acquaintance with the subject, and the second highly advanced study in one or more special departments. Thus a student who desired to read for two triposes might in the course of three or four years pass the first examination of each without any undue strain upon his powers; while he who confined himself to one would be enabled to devote his attention to any special branch of his subject that he preferred.

Having devised this scheme, the syndicate, in November, 1877, sent a circular to the several boards of studies, requesting to be informed in each case whether the board considered that the tripos connected with it might be advantageously divided, and, if so, in what manner the division should be made. The classical board unanimously replied, (1) the division was desirable, (2) they flattered themselves they knew how to frame a scheme for its accomplishment. This scheme, as reported about a year later to the syndicate and passed almost intact by the senate, may be thus briefly described.

The classical tripos will henceforth consist of two separate examinations. The first of these deals with what is termed "pure scholarship," and consists of five papers containing passages for translation from Latin and Greek into English, and four containing passages for translation from English into Latin and Greek prose and verse: there are also two question-papers, one on history, the other on grammar, but these are not supposed to require advanced study of either subject.

The second part of the tripos is divided into five sections. Section A, in which all candidates are compelled to pass, consists of two translation and two prose composition papers; section B treats of Greek and Roman philosophy; section C of Greek and Roman history, including law; section D is very comprehensive, embracing nearly all the subjects included under the general term classical archaeology; section E represents philology; and in this section easy passages of Sanscrit will be set for translation. In sections B, C, D there are five papers; some of which will be general, covering as far as possible the whole of the ground included in a section; while some will relate to special subjects appointed from time to time by the board. Thus in section B, while some papers will test a candidate's grasp of ancient philosophy as a whole, others will require a more minute acquaintance with selected works of Plato and Aristotle or later philosophers. These appointed portions, however, will doubtless largely exceed in amount the present set subjects, and are mainly designed as a safeguard lest the student's reading should fall into a groove. Candidates in section D, besides studying any ancient monuments appointed by the board, may be required to visit selected districts in Greece or Italy with a view to archaeological research. In each of these three groups, B, C, D, one paper consists of a number of alternative subjects for an English essay on matters belonging to the section: in section E there are only four papers, the essay being omitted; but any candidate who chooses may send in, a fortnight before the examination, a dissertation upon any subject germane to the section. In this dissertation he will be required to undergo a *viva voce* examination at such time and in such manner as the examiners shall think fit.

Besides section A, which is compulsory for all, every candidate must take up one or two, but not more than two of the remaining sections; and he may obtain a first-class either for proficiency in one or for a creditable performance in both.

In both parts of the tripos the names of the candidates are placed in three classes. In Part II, since men who have been examined in different subjects are all classed together, order of merit is obviously impossible; the three classes are therefore arranged in alphabetical order, and a mark is affixed to the name of each candidate, denoting the subject or subjects in which he is proficient—a plan which has already been adopted in the Natural Sciences Tripos.

In Part I this obstacle to an order of merit does not exist to the same extent: the board, however, recommended the abolition of the present merit-order and substituted for it a division of each of the first two classes into two parts, the names in each part to be arranged alphabetically; while the third class was to remain undivided and in alphabetical order. The senate, however, rejected this regulation, but passed another, which provided that each class should consist of one or more divisions, the names in each division to be arranged alphabetically. Since then the mode of arranging the names is left entirely to the discretion of the examiners, it is impossible to say how the scheme may be worked in this respect. No doubt a tradition may be gradually created by successive bodies of examiners; but even a tradition must have existed some few years before it is consecrated as ancestral wisdom, so that at first considerable uncertainty and variation may be expected in the method of arranging the names.

As to the period when the two examinations are to be taken, considerable latitude is allowed. A candidate has his choice of the following combinations:

1.—Part I at the end of second year, part II at end of third.

2.—Part I at end of second, part II at end of fourth.

3.—Part I at end of third, part II at end of fourth.

4.—Part I at end of third only.

5.—Part I at end of fourth, provided the student has passed part I of some divided tripos or some undivided tripos.

In cases 4 and 5 Part I entitles him to take his degree; but a candidate who takes Part I in his second year must, in order to obtain a degree, proceed either to Part II or to some other tripos. Both examinations will take place towards the end of May.

Some misconceptions have prevailed regarding the manner in which candidates are likely to be affected by the partial reform thus achieved in the classical tripos. It has been supposed, for instance, that the revolution has damaged the interests of the "pure scholar"; whereas the exact contrary is the case. For the typical pure scholar, whose very existence is said to be menaced, would

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seem to be a man of brilliant ability, possessing a ready power of mastering the niceties and intricacies of the classical languages and a facility of producing elegant imitations of the classical poets; while nevertheless the labour he has so long bestowed upon the literature of the Greeks and Romans has failed to inspire him with any interest in the growth of their language and of their thought, in their lives, customs, and actions, in their art, their laws and their religions; or at least it has failed in rousing such an interest in these things as would induce him to make an accurate study of any one of them. Now such a man, so far from finding his existence endangered or embittered by the new examination will find it even easier and happier than before. At present he is compelled to occupy himself—if he hopes for a high place—with three special subjects, philosophy, philology, history. This painful necessity will no longer be laid upon him. It will be perfectly practicable for him to be University Scholar, Senior Classic, and Chancellor's Medallist, while rejoicing in as profound an ignorance of the sayings of Plato and the doings of Perikles as can be desired. But while the pure scholar has fair play in his province, the "impure" scholar now for the first time has fair play in his. We shall no longer, it is to be hoped, see the shameful spectacle of an intelligent man, whose infant ears had lacked metrical training, painfully plodding over his iambics or hexameters, in order that by snatching a few more miserable marks he may perhaps gain another pitiful place in his class. We shall no longer see him debarred from high classical honours because these iambics and hexameters of his are one or two per cent more remote from Aeschylus or Virgil than those of another. On the other hand in the special subjects which he really loves and has studied to some purpose he will have far better opportunity of showing his knowledge than he can find in the meagre and fortuitous papers for which alone the present tripos leaves space.

The influence which the impending change will exercise on the reading of the student is difficult to estimate, until the new system has been for a while at work. It may fairly be assumed that nearly all those who at present occupy the first class and the upper half of the second class will take both parts of the examination. It is therefore important that every such student should decide as early as possible what line of study he will adopt; indeed, it is possible that the action of the University may so far modify school-teaching that he may choose his subject before coming into residence at Cambridge. A student who comes up well prepared from a public school will unquestionably do best to take his first examination as early as possible, that is at the end of his second year; thus leaving himself two entire years to devote to his special study. His reading during the first two years, while mainly directed to the improvement of his general scholarship—for a sound basis of general scholarship is absolutely necessary to those who would do really good work in any special department—may yet subserve his own peculiar study. Thus a candidate for section B may well read more of Plato than a candidate for section C, who will spend more of his time on Thucydides and Tacitus; while Homer, Pindar, and Attic drama are essential for section D. All these authors are necessarily read for Part I; but a student will devote more or less attention to these severally, according to the section he proposes to take in Part II. In a word a student in reading for Part I should never lose sight of Part II.

In this reconstruction of the Classical Tripos the University has taken a most important step towards recognising and providing for individual tastes and capacities. The whole movement has been in the direction of liberty. Hitherto material of the most diverse descriptions has been subjected to one uniform process of manufacture; henceforward there will be room for discriminative treatment. The natural result will be a considerable increase in the number of highly developed specialists; and it may be objected that the education of our students will tend to become one-sided and incomplete. It must be remembered, however, that a comprehensive knowledge of classical literature—in itself no contemptible education—is demanded from all classical students alike. It is impossible for the University, having regard to the limited time at a student's disposal, to make him a polymath; and it may be left to his good sense to develope his faculties generally in his own way and in his own time: nothing on the other hand can be gained by forcing his intellect into channels where it does not willingly flow. It may also be hoped that the greater encouragement given to individual inclination may serve to increase the number of students among us who pursue knowledge for its own sake; while at the same time the reforms promised us by the University Commissioners hold forth to such students a fairer prospect of College or University employment. In any case this educational revolution—for it is hardly less—cannot but tend to substitute for the irksomeness of forced labour the pleasure of intellectual activity, and to drive out before a genuine spirit of research the now all-prevailing and all-contaminating demon of cram.

R. D. A.-H.

NEWSPAPER READING.

The objects with which newspapers are habitually read by different people are as various as their pursuits. The city man flies at once to the money article; the sporting man gloats over the "Latest Betting;" the devotee of pleasure eagerly peruses the columns headed "Music" and "The Drama." I believe there are persons to be found who revel in the "Court and Personal News."

For all these specialists, their morning paper is doubtless as indispensable as their evening dinner; but, after all, the most conspicuous and most generally-read portions of the newspaper are filled with records of occurrences generally interesting, whether of a political nature or not, and discussions,—necessarily one-sided—of political topics; it is concerning these parts of the newspaper that I am about to offer a few remarks.

First, as to the record of occurrences (I will say nothing about reports of speeches, for these, though perhaps the most important part of the paper, are hardly on the same footing as the other parts). It is a curious fact that although in studying history, we are inclined to value facts according to their antiquity, yet, if after reading a newspaper for a quarter of an hour, we discover that it is *yesterday's*, our disgust is unbounded. This would seem to point to the conclusion that we do not assign any particular importance to the facts themselves, but merely read about them in order to be up in the latest news,—for purposes of conversation, or else to have the self-satisfied feeling that we know of *something*, at any rate, which a good many people are ignorant of,—or perhaps of a rumour of something, destined to be contradicted next day, for which we shall then be none the wiser. If this were not so, we should surely be willing to wait for our news, at least, until it was well authenticated, and perhaps until we could form some estimate of its real importance, so as to make some use of what was really worth reading, and leave unread the merely trivial.

Again, as to the discussions of political topics: I do not think that a constant perusal of leading articles,—even if a judicious mixture of the newspapers from which they are taken is adopted,—is quite the best way of enabling us to

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form sound judgment on important questions. Leading articles are necessarily one-sided; their aim is apparently not to inculcate political truths by sound reasoning, but to prove that the party which the paper represents is altogether right, and their opponents altogether wrong. Thus on the occurrence of any important event that has no bearing on English party politics,—having to do, for instance, with continental politics,—it is not always easy to predict the line which particular papers will take up with regard to it; but on an important speech being made—say by Mr. Gladstone—it would not require a newspaper reader of more than ordinary ability to compose a leading article to suit each of the morning papers, between which and the articles that actually appear there would be very little to choose. The *Daily News* will infallibly adopt every sentiment, and defend every utterance, of the great man, which the *Standard* will as infallibly refute. The *Telegraph* will adopt a more virulent tone, and rely chiefly on personal invective, while the "*Times*" will adopt a coldly patronizing style suited to its oracular pretensions and affect to regard the great speaker as a strange natural phenomenon.

Far be it from me to blame the conductors of these newspapers for the nature of their leading articles. They are written not in order to aid their readers to form a judgment, but to flatter a judgment which has already been formed, or rather to defend the actions of a set of men through thick and thin, in whom their readers have already settled to put their trust.

Hence we cannot expect any alteration in the nature of these articles till the attitude which ordinary people take up with regard to political questions is changed.

Here, in Cambridge, we have a certain reputation for looking at things from a reasonable point of view, and, indeed, we have peculiar advantages for maturing our judgments of things. Not being called upon at once to give effect to our judgments in matters involving responsibility, we escape from becoming the slaves of consistency. I would therefore urge all those who profess to have any interest in politics to study them, not from a party point of view, but with a genuine effort to discover the real grounds on which opinions are based. It is more profitable to spend an hour in reading a paper by Sir Henry Rawlinson, on Central Asia, than a dozen leading articles in the *Standard*, inveighing at the Opposition for their apathy with regard to our Imperial interests, or to spend it in reading a chapter in Wallace's "Russia," than a dozen leading articles in the *Daily News*, proving that the Government policy is inspired by nothing else but a vague and groundless Russophobism.

A. H. THOMPSON.

MENTAL MONOLOGUES.

No. III.

WITH A PIPE.

Every one smokes up here; it is a sort of social neccssity—like dancing in town. I heard one of our boat captains tell another the other day that I was a 'corker,' which I presume means 'milksop,' and his only reason for saying so could have been that I do not smoke. I never spoke to him but once, and then I merely asked him whether, in his opinion, abstinence from spirituous liquors, certain kinds of food, and tobacco in any form was morally, mentally, or physically beneficial, or all, or any two, or one, or none, and whether he thought a course of strict training would improve my 'form' in tubbing, and what he considered a good thing for boils. I remember I could obtain no intelligent reply from him.

I cannot help seeing that to get on at a University one must smoke. They no more expect you to appear in the morning without a pipe than without a collar and necktie.

I hesitated long—not so much from any conscious objections as from a suspicion that it might make me very poorly—before deciding to learn the art of smoking, but to-day I cast all fears to the winds. I procured a plain wooden pipe (which I suppose is the easiest sort of pipe to begin on) and with it a supply of the kind of tobacco they tell me it is customary to smoke in pipes: curious black crisp stuff.

I may be blamed when I write home and announce that I have contracted a new habit, acquired a fresh want—my aunts will object, I know, and denounce it as a pernicious and extravagant practice which is too apt to lead to an excessive indulgence in stimulants.

But how can an ordinary aunt understand the allurements of tobacco? And it is such utter nonsense to call smoking an extravagant habit.

I have bought a great paper of tobacco, which it will take me days to finish, for the sum of fourpence, and they shewed me a cigar in the shop which they said I could have for a penny.

Now a penny for a cigar of considerable size seems to me really very reasonable.

Then, again, the cant about its 'leading to drinking.' The very best thing to allay thirst is, I have heard, a plain hard crust—very stale. I shall always keep a supply of dry bread near me when I smoke, and that will settle for ever all remonstances on that score, for no one *could* be corrupted to any serious extent by a crust.

And look at the *advantages* of being able to smoke. It gives you something in common with men of materially antagonistic dispositions. They offer you a pipe, and when they see you accept it calmly and finish it without once blenching or letting the smoke go the wrong way—why they respect you at once. They say, 'Not my sort, quite, but he *smokes* well!'

All these considerations have made me quite impatient to begin. Fill my pipe; it holds more than I should have expected, but I was always a neat packer.

Now, before I set fire to it, shall I read a book while I am smoking or not? Better not perhaps. I will resign myself wholly to the influence of the herb. Light a fusee, sit comfortably down in my armchair before the fire and begin.

Feel as if I were about to inhale laughing gas or take opium for the first time. What new and strange sensations may not be in store for me!

* * *

I am sucking at the stem with all my might, but I don't seem to be producing much impression on the 'business end' of the pipe.

I suppose when the smoke comes up the stem I shall begin to enjoy myself.

It *has* come; it tastes rather more of fusees that I quite care about, but otherwise it is decidedly nice, though it makes me cough a good deal. Perhaps that is considered one of its chief charms, like its sister snuff, which is taken to induce violent sneezing.

Wonder whether I need swallow *all* of it. Better let some out at a corner of my mouth till I grow to like it better.

They say it disagrees with many people, but I can scarcely believe that just inhaling a little colourless and tasteless vapour can possibly have that effect upon a normally healthy person.

Getting on nicely; will make a point of practising on this pipe regularly for an hour or two every day, till I become an adept.

Then of course I can take it more easily.

When I can manage a pipe I will try one of the penny cigars and see how I get on with that; of course I need not smoke it all at one time.

Mustn't smoke out of doors yet till I can dispose of the smoke better. Will ask the boat captain who called me a 'corker' what he does with *his*.

I can quite understand that one could (in time) become as attached to a pipe as to a human being—more so, for a pipe cannot falter, cannot betray, knows no change,—no coldness.—

Mine has gone out!

Relight it;—when I am more accustomed to my pipe it shall be my constant companion. I will have a special case constructed for it, and it shall lie in my bosom. I begin to feel fond of it already!

For, as the 'Wreaths of scented blue smoke curl caressingly around my ambrosial locks'—which I think I have seen in a novel somewhere—I almost fancy I can enter into the raptures of the writers on the subject.

Smoking is a peculiar sensation, to be sure, but far from disagreeable. (I wonder if I could get any tobacco anywhere that doesn't smell.)

Isn't it Byron that speaks of 'Sublime tobacco . . . mellow, rich and rare!'

Next time I buy any, though, I will ask for some not quite so rich and rather mellower.

Oh, dear me, how very odd this is—the bowl is perspiring—perspiring freely!

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Don't know if this is a healthy sign in a pipe. Perhaps I have allowed it to get overheated.

Shall I lay it down for a little? Better not, it might check the perspiration. Have known dreadful consequences from checking perspiration when overheated.

Let me think over the revolution in my whole being since I first illumined this pipe.

I was almost an Anti-tobacconist: I am now on the road to being a Confirmed Smoker—I have produced more smoke as it is than most men I know could raise in *double* the time!

I have opened my mouth to receive the Tobacco Demon.

(Hope the Tobacco Demon will not try any nonsense inside me.) Won't think about it or of "revolutions in my being"—morbid train of thought, very.

I have kindled for the first time the fragrant offering of incense that henceforth will rise perennial from this humble fane of briar—

It has gone out *again!*

Resume reflections once more—(must not dwell so much on my internal sensations). In future, while I have my pipe, I shall be *independent of food.* Tobacco is acknowledged to be an excellent substitute. Men have sustained life on it for days—

A stream of nasty bitter juice has just come up into my mouth from the stem! I shall change this tobacco. They distinctly told me at the shop that it was *sweet.*

All right now; tranquil again. Have always understood that the chief merit of Tobacco is its wonderful power to *soothe* the mind. I certainly do feel something of this now; the world is nothing to me, *my* world is glowing, and crackling and swelling inside the bowl beneath my nostrils. I feel, too, a sort of slight headiness and a disinclination to exert myself which are soothing, at least, I suppose they are what is understood by the term.

I never thought of it before but what a *graceful* thing a pipe is when one comes to examine it; what subtle beauty in its free seductive curves; what a glancing sheen on its glossy grain!

I—I think I shall order a spittoon in the town.

I have made a discovery—if you *blow down* the stem instead of sucking at it, you not only make more smoke and smell, but you get rid of that unpleasant rankness which occasionally mars the enjoyment. I suppose it is quite *fair* too; I don't know why it shouldn't be.

* * *

Felt a distinct qualm just then: nasty word "qualm" is, so suggestive. All fancy, too. I *will* learn to love this pipe—as somebody did the Bottle-Imp: at least, I *think* he learnt to love the Bottle-Imp. I will love the Pipe-Imp.

Wonder if I have nearly finished it.

Shake out the ashes and see: only half way down—am I glad or sorry?

Smoking is distinctly an economical habit. One pipe is enough for anybody. Will it be too much for *me?*

I shall open the window—the juice has come up again. I want to feel the fresh air blowing in my face. I have a passion for fresh air!

Catch sight of my face in the glass as I rise. Green is simply not the word for it!

But I feel better now: I know I am under no obligation to finish that pipe, but I will—yes, I will finish it to the bitter end. Never knew quite what a bitter end *was* before!

There is no use in deceiving myself: smoking is *not* the pure unalloyed pleasure I once deemed it—perhaps I did not buy the *best* tobacco.

But shall I cast my pipe from me because it has ceased to charm as it was wont to do? Never! whatever its shortcomings. I will bear with it a little longer. Something within tells me it may not be for long.

I must put it down for a minute or two and gasp.

Away once more on my wild career! By smoking faster and knocking the ashes every other minute I may prove stronger than the tobacco yet...I *won't* be ill!

I don't think I *can* go on any longer: there is an obstinate little red-hot remnant at the bottom of the bowl which won't go out—one more puff and—*the juice again!*

I—I yield—Pipe, thou hast prevailed! I feel giddy...sea-sick ...very unwell, indeed. Oh, qualms—qualms!

Smoking...is...a...*beastly* habit!

F. ANSTEY.

The following names, among others, have been added to the National Memorial to the Dean of Westminster, against the proposed erection of a monument in Westminster Abbey to the late Prince Louis Napoleon:—Ernest Foxwell, M.A., William Clarke, M.A., Rev. T. G. Bonney, M.A., F.R.S., Sir R. K. Wilson, Bart, M.A.

CORRESPONDENCE.

To the Editors of the Cambridge Review.

THE WHEWELL SCHOLARSHIPS.

DEAR SIRS,—Will you grant me a little of your valuable space to call attention to the present position of these Scholarships, and the nature of the examination on whose results they are awarded.

They were founded in 1867, in accordance with the will of the late Dr. Whewell, for the promotion of the study of International Law orthics. Under the present system four papers are set; (1) questions in International Law; (2) either a similar paper, or a paper of essays in International Law; (3) a paper containing five and six questions on Ethics and Political Philosophy, and the same number on the work of Grotius; (4) a paper of general essays. Perhaps I can best explain the objections to the present system, by going through last year's (1879) papers question by question, and comparing them with those of the five preceding years. I may explain that where after a question I add a date, the meaning is that an almost identical question was set in that year; where I add a date with the word "partly" following, the meaning is that questions were set in that year which overlapped the subject matter of the question of 1879 to a considerable extent.

International Law.—Paper I.

1.—"Give a sketch of plan of Grotius' treatise "De Jure Belli" and the principles on which he founded the "Law of Nations." (It will be seen that this might either find a place here, or in the paper on Grotius; we may therefore look for corresponding questions in both these papers.) Essay, 1878, partly; two questions on Grotius, 1878, partly; 1877, Grotius partly; 1876, partly; 1875, both in International Law and Grotius; 1874, partly, both in International Law and Grotius.

The most inexperienced examinee will see from this that it "pays" to get up the "plan and principles" of Grotius.

2.—Position and operation of International Law—(I abbreviate the question, when possible)—1877; 1875, partly; 1874.

3.—Nature and operation of Private International Law. 1878; 1877; 1876; 1875; 1874.

4.—Jurisdiction of a state (Private International Law "pays.")
(1.) over foreigners within its limits. 1878; 1877.
(2.) its own subjects outside its limits. 1878; 1877; 1876; 1875.
(3.)—Consuls and Capitulations. 1877; 1875.

5.—Capture of Enemy's property. Post liminium. 1875, partly in four questions; 1877; 1876; 1874, partly in five questions.

6.—Blockade. 1878; 1877; 1876; 1875; 1874. (Blockade "pays.")

7.—Contraband. 1878; 1877; 1876; 1875; 1874. (Contraband "pays.")

8.—Effects in conquest on rights of conquered. 1877; 1876 partly; 1875 partly; 1874.

9.—Naturalization, Domicil. 1877; 1876; 1875; 1874.

10.—Extradition. 1878; 1877; 1876; 1875; 1874. (Extradition "pays.")

11.—Prize Courts. 1877; 1876; 1875; 1874.

12.—Recognition, and Belligerent Rights. 1877; 1876; 1875.

In this paper of twelve questions, there are four that have been set in almost identical terms every year for the last six years, and possibly for more. Every question has been set at least three times in the six years. The same process might be applied to the Essays, but space forbids. I can only say that the third Essay, "on the progress of Neutral Rights, with special reference to six 'Causes Celebres' named,"—covered the same ground as an Essay and two questions in 1878, six questions in 1877, three questions in 1876, seven questions in 1875, and six questions in 1874.

Moreover, the three essays set required mainly reproduction, and were more adapted to test memory and fast writing than originality.

As to the Ethical papers, the field being wide and only five questions set, the repetition met with in the International Law paper does not occur so frequently. Yet "the relations of Law or Jurisprudence to Morality or Ethics" have been inquired after in 1879 partly; 1878, 1877, 1876, partly; 1875, 1874, partly. The paper on Grotius can be answered in any year by a careful study of about a quarter of his work, and of the table of contents. With the general Essay paper no fault can be found.

This being so, one is tempted to ask whether the examiners have not set before themselves the promotion of the "Art of Cramming" by the means of the study of International Law and Ethics. Or are they of opinion that a good examination paper is a good thing, and should not be lightly altered, but may be continued with ad-

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vantage with verbal modifications for six years or so? The present system is adapted to test powers of reproduction only, the general essay paper being the only one requiring originality, or much more thought than is required to get the right answers, which may be learnt off beforehand, out of the right mental pigeon-holes. The examination tends to promote cramming in its worst form, a getting up of disconnected tips, and opinions of writers, with reference solely to questions that have been set in previous years. And as such, it is unworthy both of the pecuniary value of the scholarships competed for, and the reputation they possess in the outer world.

That I may not be thought to criticise without suggesting remedies, I may be allowed to name changes which would be in my opinion improvements:—

1. The general paper on International Law should contain problems on the subjects of examination. Problems involving a knowledge of the Law of Blockade, of Contraband, of Duties of Neutrals, &c., might be set very easily, and would be far better tests of an intelligent study of the subject than questions which can be and are, answered by parrot-like repetition of facts.

2. The essay paper on International Law should be made to require more originality, and less reproduction of facts.

3. The Grotius paper should be abolished, and any question that may be set on it, transferred to the general paper on International Law.

4. The Ethical paper should be extended to fill up the room vacated by the questions on Grotius. It should proceed on the lines of the Ethical papers in the Moral Science Tripos, and especial care should be taken to ensure a knowledge of Ethical History, not as disconnected opinions got up from a book of reference like Bain, but as a progress of thought with a connected history.

I must apologise for filling so much of your space; the importance of the subject must be my excuse.

I am, dear Sirs, yours truly,

T. E. SCRUTTON.

Trinity College.

To the Editors of the Cambridge Review.

SIRS,—In your College news column of last week under the head of "Jesus," your correspondent states that *The* Debating Society passed a motion in favour of 'Compulsory Chapels.'

There is no *College* Debating Society in Jesus.

I presume your correspondent was alluding to a private society, limited to fifteen members, but as there are 221 men in residence, it is scarcely probable that this society would have the presumption to call itself *The College Debating Society.*

Yours truly,

R. VEN. WILSON.

Jesus College,
February 22nd, 1880.

THE POLL DEGREE. A SUGGESTION.

To the Editors of the Cambridge Review.

Within a few hours of the appearance of Mr. J. S. Hill's article on the "Poll Degree" in the last number of the *Cambridge Review*, a suggestive paper was circulated by Mr. H. M. Taylor, Tutor of Trinity College, treating, *inter alia*, of the examinations connected with that degree. In Mr. Hill's paper a hint was dropped of a doubt whether the University ought to confer ordinary degrees at all; otherwise the criticisms and proposals of both papers dealt almost exclusively with the character of the examinations which qualify for degrees.

It is with reference to the degrees themselves that I venture to make the following suggestion, viz:—"That whilst the University should continue to confer the B.A. degree upon Honour men and Poll men alike, it should reserve the M.A. degree for those only who had attained an Honour standard in some Tripos."

In connection with this requirement there should be in addition to the three Classes of each Tripos an Honorary Fourth Class, or an Alphabetical List of all B.A.'s, not being of M.A. standing, who reach a sufficient standard to deserve the rank and status of Honour men; to whom, therefore, permission should be given to proceed in due course to the M.A. degree.

Perhaps the opportunity for thus qualifying for the M.A. degree might be extended even beyond the three years after the B.A. degree.

Away from the University the question "what degree did he take"? instead of being understood of the man's place in some Honour Class List would commonly be taken to mean, "is he a Bachelor or a Master of Arts"? Few persons hear for the first time without a feeling of great surprise that to pass from the B.A. to the M.A. degree is a mere matter of time and money.

As undergraduates Honour men are everything, Poll men nothing. The energies of College and University officers alike are devoted to the former, Scholarships and Exhibitions are founded for them, their performances are eagerly watched, their successes recorded in the Calendars. When the degree is past all is suddenly changed, a republican equality reigns, all have an equal voice in the Senate, all equal rights in the Library, and whatever else pertains to the Body Corporate of the University.

No doubt there is another aspect of the functions of our Universities which should not be overlooked. Besides being the homes of scholars, they have always been also the resort of men of wealth and position, who have come not for study only, or even chiefly, but for all the other education which results from three years of University life. And when we compare with the condition of many Universities and similar institutions elsewhere, the general and ready submission to discipline, the order and good manners which are the rule here, we may well hesitate to take any step which would deprive the men who are a few years hence to be amongst the most influential of the country of the valuable training gained during residence here.

It does, however, seem high time that we should cease to sell our higher degrees for money, and to entrust the government of the University to men who were nine-terms visitors indeed, but neither scholars nor students.

A. F. TORRY.

VIOLONCELLOS.

To the Editors of the Cambridge Review.

SIRS,—Mr. Lucas has taken occasion in the last number of the *Review* to correct what could scarcely be more than a printer's error in the spelling of the word violoncello, because he thinks it is so common a mistake. I should scarcely think that such was the case among educated people, but his explanation would not tend much towards the elucidation of the error. What does he mean by the 'violin' or double bass? I imagine he wrote 'violon' and the printer treated him in the same way as myself. Unfortunately, however, his facts are incorrect. The 'violone,' not 'violon,' our modern 'violoncello', was in use some time before the double bass or 'accordo' was invented. When the larger instrument came into use, the title 'violone' was sometimes given to it, and therefore the diminutive termination 'cello' was employed to distinguish the smaller instrument. Anybody who has read from an old copy of Corelli's Sonatas would be aware that the 'violone' part would be impossible on the double bass, and indeed in all later editions 'violoncello' has been substituted for the older word.

Yours faithfully,

THE WRITER OF THE NOTICE.

February 22, 1880.

COLLEGE CORRESPONDENCE.

ST. PETER'S.

Our first eight has been practising regularly, and seems to be improving, though still far from what it should be. A second boat has been out every day lately. H. A. Watson is second captain.

On Saturday the 14th, at the meeting of the Sexcentenary club it was moved "That Dickens has had a greater influence for good than any other Novelist." The motion was carried by a large majority. Last Saturday Home Rule was discussed, the motion being—"That Ireland is unfit to govern itself." After some lively speaking this was carried by 18 votes to 4, the Irish members of the College supporting it in a body.

CLARE.

Last Wednesday our Association team played the Old Reptonians and beat them by two goals to nothing. On Saturday our Rugby Union team was beaten by the Old Cliftonians by two goals and two tries to nothing.

Our boats commenced training on Saturday. Several changes have been made during the last ten days, but they seem to be nearly settled now, and to be getting on very fairly well.

At a meeting of the Debating Society held on Friday evening, C. F. Weston proposed "That in the opinion of this house it is undesirable that the parliamentary franchise should be extended to the Undergraduate members of this University." R. C. Craig opposed. The motion was lost by 8 to 14.

PEMBROKE.

Our second boat has shown considerable improvement during the last week. The crew went into training on Sunday. During the last few days Torkington has been stroking the 3rd boat, and they seem to have got better together.

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Our Association Football team has played two matches, both resulting in draws. On Tuesday against Mr. Morris' team, when neither side obtained a goal and on Wednesday against Magdalene, when each side obtained one goal.

The Lawn Tennis Club have decided to add an ash court to the four grass courts already laid down.

The Musical Society purpose every alternate concert to allow strangers to be introduced and to perform. Tuesday, the 17th, was the first of these open concerts and was a great success, towards which the strangers contributed not a little.

On Saturday, E. White urged upon the Debating Society "the inadvisability of abolishing flogging in the army." The most noticeable feature of the evening was the boldness of the opposition: only six members finally voted against the motion but of these five had previously spoken against it. The motion was carried by a majority of 20.

GONVILLE AND CAIUS.

On Monday night C. Jones-Bateman read a paper on "the Molecular Theory." The vigorous way in which the essayist handled his subject excited the interest of the audience in no small degree.

In the Debating Society, M. J. Thackeray moved in an original and vivacious harangue that "Compensation for railway accidents should be limited." John Bull opposed him in a speech of telling eloquence, and the motion was lost.

"Trichinosis" was the somewhat repulsive subject of a paper read by F. S. Sanders before the Science and Art Society on Thursday. In consequence of the horror-striking revelations made by the learned essayist, swine's flesh and pigeon-pies will be long tabooed in Caius.

On Saturday the Once-a-Weekers were favoured with readings by the Rev. F. Wallis, and C. S. Bailey, and after a weary and cumbrious ceremonial had gone on for a considerable time, the president announced the election of ten new members.

Later on the Shakespere Society read the first two acts of "King Lear."

In aquatic matters there is not much to relate. The third boat remains the same as last week. The fourth is still not finally settled. We regret to say that a bad ankle debars our first captain from his wonted activity on the bank.

We are glad to see that J. K. Fowler, M.B., of this College, has been appointed assistant physician to the Middlesex Hospital.

The death is announced of the Ven. George Bland, M.A., Canon Residentiary of Durham Cathedral. The deceased graduated at this College in 1828, and proceeded to his M.A. in 1831. He was Rector of Slinfold, Sussex, from 1836 to 1844, when he was appointed Archdeacon of Lindisfarne, which appointment he held till 1855, when he was instituted to the Rectory of St. Mary-le-Bow, Durham, which preferment he held until 1859. He was appointed to the Archdeaconry of Northumberland in 1853 by his uncle, Bishop Maltby, and at the same time appointed to a Canonry. The value of the latter preferment is £1,000 a year, with a residence. The Canon died on Tuesday, in his 73rd year. His widow is a relative of the late Sir John Franklin, the famous Arctic explorer.

TRINITY HALL.

Boat Club. We have three eights out daily in practice and occasionally four, though we have abandoned the idea of entering two boats for the time races to get on the river. The second boat is stroked by Simpson with Heape at 6 who rowed 2 in our four last October. Isaacson strokes the third boat with Trevor-Jones for 7, both of whom rowed in the second last May. The boats want work more than anything else now, especially as on Friday and Saturday they were unable to continue their daily practice on account of the Hall Athletic Sports.

CORPUS.

The past week has not been fruitful in events sufficiently important to record in the *Review*.

The boats, just at present, naturally occupy a large share of interest, and as far as we can learn some considerable improvement has been witnessed during the past few days. Our "3" of last year's May boat is still on the sick list. The 1st boat went down to Clayhithe on Saturday, and both boats commenced training on Monday.

On Saturday evening, 21st inst., at the Debating Society's Meeting, F. S. Colman brought forward the well-worn motion: advocating the "Abolition of Capital Punishment." W. W. Hough opened the motion, which, after a debate which did not prove very interesting, was rejected by 26 votes to 8.

The Rev. C. E. Butler, M.A., of this College, has been appointed by the Dean and Chapter of Llandaff, Head Master of the Cathedral school.

KING'S.

On Friday next, in the Debating Society, W. E. Crewdson will move "that the adoption of some scheme of conscription would be for the advantage of England." The motion will be opposed by G. Nugent-Bankes.

In boating there is nothing to chronicle beyond the usual practice of the boats.

On Friday last a Rugby Union match was played against Jesus, in which we were defeated by two goals and a large number of tries to one try.

QUEENS'.

Our boat is constituted as follows:—Bow, Jervis; 2, Bates; 3, Walker; 4, Anderson; 5, Hind; 6, Gray; 7, Wildman: stroke, Thompson; cox, Andrews.

A scratch Fives Tournament has been begun, and so far the games have gone thus:—Rix and Dummelow beat Thompson and Hind; Bolton and Rowlands beat Ashmall and Priestley; Haynes and Higham beat Wildman and Butler. The following tie remains to be played: Temperley and Giles v. Ellis and Manley.

ST. CATHARINE'S.

On Tuesday, 17th, at the meeting of the Debating Society, E. R. Newton proposed that "this house disapproves of the agitation for the Disestablishment and Disendowment of the Church of England." The opposer was A. D. Davies, and the debate, which was very well kept up, was finally adjourned until the next meeting.

Our two boats are practising daily, but cannot yet be considered as definitely made up. Training has already commenced.

JESUS.

Jesus sends in an unusually strong team for the Classical Tripos; amongst its seven representatives it hopes to secure at least two firsts.

The boats are all going pretty well: the second will no doubt stay where it is, though the Hall may not be very far behind. The third boat is strong enough, but seems to lack life; while the fourth may perhaps get on the river.

The Debating Society rejected a proposal to "Disestablish the Church" at their last meeting.

In Football the Rugby Team has beaten King's, but was obliged to knock off a match with East Sheen.

CHRIST'S.

C.C.B.C. The eight is now made up as follows:—Bow, Stephenson; 2, Williams; 3, Milner; 4, Jameson; 5, Moore; 6, Davidson; 7, Price; Str. Pigeon; Cox, Polwhele. Strenuous endeavours are being made to get a second boat on with, we trust, some prospect of success. Three Christ's eights have been on the river lately—an event of sufficient rarity to deserve record. C.C.D.S. On Saturday, E. Temperley attacked "the general policy of the great European powers." He was opposed by J. E. Stephenson. The proposition was negatived by 24 to 20.

ST. JOHN'S.

We are glad to congratulate J. C. Moss on his success in the University Scholarships, which has given St. John's its 15th Craven Scholarship.

At a recent meeting of the boat club the following officers were elected for the present term:—President, Rev. A. F. Torry; First Captain, W. Barton; Second Captain, G. M. Kingston; Treasurer, A. Hawkins; Secretary, B. S. Clarke; Third Captain, B. E. Wand; Fourth Captain, G. G. Wilkinson; Fifth Captain, W. P. Mayor. At a meeting of the Cricket Club to elect officers for the coming season, the following were appointed:—Captain, J. H. Payne; Secretary, P. G. Exham; Treasurer, F. D. Gaddum; Members of Committee, J. A. Bevan, R. Spencer, E. J. Wild, A. R. Aspinall, G. M. Livett, A. H. T. Pollock, F. L. Thompson, P. T. Wrigley.

At the Debating Society, on Saturday, J. Spencer Hill proposed "that further restrictive legislation is imperatively necessary for the suppression of the National Intemperance," and after a somewhat desultory debate his motion was carried by a large majority.

MAGDALENE.

On Thursday last we played football with Pembroke. The teams, however, were rather scratch, as our College men were required to give their services to each side. The game eventually ended in a draw, each side getting one goal. The other goals claimed by us were disallowed by the umpire.

H. P. Hodson with 10 yards' start, won the Emmanuel Strangers' Race, quarter-mile, in the good time of 50⅗ seconds.

On Friday last the Cricket Club held their first meeting this year. After the despatch of some preliminary business, interesting only to members of the College, the club proceeded to elect officers for the ensuing season. C. Hughes was re-elected captain, and E. R. Yerburgh, Secretary. A. T. Holmes, L. Barlow, G. le

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Fleming and A. K. Field were elected on to the committee.

We have three candidates in for the Classical Tripos and we wish them every success.

TRINITY.

The "Irregulars" met on Thursday, Feb. 19th. The House after a spirited debate showed its approbation of the "opening of Museums and Picture Galleries on Sundays" by a majority of one. Next Thursday it will discuss "the freedom of the Press in England."

Serjeant W. H. Whitelock of the F company has won the Peck Challenge Bowl. His score was 36 out of a possible 75. The day was a very bad one for shooting, windy and generally objectionable.

The Trinity Bachelors' Society met on Thursday, when a paper on the Stock Exchange was read by J. S. Nicholson.

The Classical Reading Society enjoyed Plautus' Menœchini last Thursday.

On Friday, the 20th, a crowded meeting of the M. & S. discussed a motion proposed by H. H. Turner—"That more legislation is necessary to avert the existing evils of over population." Ten members, led by Y. H. Scott Elliot, spoke against the motion: three supported the opener: while one speaker gave his reasons for maintaining a strict neutrality. The motion was lost at a late hour of the evening by a majority of 9. The following gentlemen were elected members of the society:—H. F. Wade, W. Soper, H. Batten, L. Wilberforce, H. Dickinson, and J. A. Thornley.

T. A. F. C.—The above club has played four matches during the week with the following results:—

Tuesday, Feb. 17th. *v.* Trin. Harrovians. Lost by one goal to none.

Wednesday, Feb. 18th. (2nd eleven), *v.* St. John's (2nd eleven). Won by three goals to none.

Thursday, Feb. 19th. *v.* St. John's. Tie, no goals.

Friday, Feb. 20th. *v.* Old Reptonians; Tie, one goal each.

On Saturday, Feb 21st, the 1st heats of the Scratch Sixes were decided, and resulted as below. Play was interfered with by a heavy fall of rain, but in spite of this the three matches necessary to decide the first ties were all played out, the victorious teams being those captained by Messrs. Wood, Harvey, and Pollock. Six teams came to the scratch.

First Heat.—J. S. C. Wood, (Capt.), E. J. Wilson, A. E. Green-Price, J. S. Oxley, A. F. Faithful, M. Firth,—(*v.*)—J. H. McLean, (Capt.,) C. P. Wilson, G. N. H. Tredennick, T. W. Yardley, G. Smith, C. Earle. This proved a very good match, and was only decided about five minutes before time in favour of Wood's team by a good goal kicked by Oxley. McLean's team tried hard to equalize matters, but time was too short, and they were beaten 1 to 0. For the losers, C. Wilson and Smith played well, while Wood's efforts were well seconded by Green-Price.

Second Heat.—C. P. Harvey, (Capt.,) J. W. Liddell, J. C. Royle, S. P. Potter, C. H. Williams. J. Wilkinson,—(*v.*)—W. Windley, (Capt.,) J. Heald, E. G. Holmes, C. P. Guest, C. J. Wilkinson, A. H. Champion. This, it was thought, would be an easy victory for Harvey's team, but the event proved their opponents much better than was expected, and Wardley and Guest frequently endangered the opposite goal by good runs: Harvey was invaluable to his side and also had several shots, but nothing resulted but two corner kicks, which were both unsuccessful. At call of time the game was a tie, and they adjourned for a time to allow the next teams to play off their tie. On resumption, ten minutes play brought nothing decisive; at this point, however, Harvey unfortunately had an accident, but not such as to prevent his playing off the tie after a short interval. In the next few minutes he kicked a goal and thus secured victory for his side. Beside those above mentioned Heald (back), and Potter played well for their respective sides.

Third Heat.—C. A. E. Pollock, (Capt.,) W. H. Whitfeld, H. Easton, A. C. Child, A. H. Barker, H. M. Holman,—(*v.*)—B. F. Westcott, (Capt.,) C. F. Poole, R. C. F. Scott, J. Fayrer, J. Jacob, F. G. Walker. This, the last match, resulted in favour of Pollock's team by 2 goals to 1, all gained within the first quarter-an-hour. The first goal, resulted from a long fluky kick, by Pollock, owing to the absence of a goal keeper. The other two goals kicked by Jacobs and Child respectively. For the losers, Westcott and Poole were most conspicuous, while Whitfeld and Pollock played well on the winning side.

The 2nd ties of the Sixes were played off on Monday, in very wet weather and on a very sloppy ground: as it will be seen the teams did not consist of the same players as before, but the winners of the first ties were all drawn again and divided into their respective sixes. The two teams were captained by Messrs. Harvey and Pollock, and the game resulted in a tie, after half-an-hour's play, each side having obtained one goal. The following are the players:—C. P. Harvey, (Capt.,) J. S. C. Wood, A. F. Faithful, S. P. Potter, J. S. Oxley, M. Firth, (absent),—(*v.*)—C. A. E. Pollock, (Capt.,) A. J. Holman, C. H. Williams, J. C. Royle, J. W. Liddle, A. C. Child.

Harvey's team were unfortunate in having to play one short. Until half time nothing happened, but very soon after changing Harvey scored the first goal for his side by a very good shot, and this was very soon responded to by a goal, after a good run by Child. Each side then got two corner kicks, and just at call of time both goals had a narrow escape, but no advantage was gained. Harvey was well backed up by Faithful (back), and Child and Eastern did goood service for the other side. The tie will be played off to-day (Wednesday).

The following is the team that has drawn the bye:—A. H. Barker, M. Easton, W. H. Whitfeld, J. Wilkinson, A. E. Green-Price, E. J. Wilson.

EMMANUEL COLLEGE.

A meeting of the boat club was held on Tuesday night. It was proposed by the president, Mr. Shaw, that there should be a voluntary subscription to pay off the debt of the club and to pay for a new light ship for the May races. The appeal of the President was liberally responded to by those members present at the meeting. We hope that should any old members of the club, who perhaps had a share in the formation of the debt, read our letter, they will not be backward in helping so good a cause.

At the meeting of the Debating Society on Saturday, the vice-president, Hopkinson, moved that a donation of £7 10s., be handed over to the boat club towards the new boat. The motion was carried unanimously. H. W. C. Mackenzie then opened the debate, approving of the "abolition of capital punishment." His motion was lost by a majority of 10.

The Lawn Tennis Club have elected A. Durrant president, and have voted £10 towards the new boat.

We had splendid weather for our athletic sports. The events showed that no one had trained for them, which we venture to think is rather a good thing than otherwise in College sports. Shields won the Champion cup.

SIDNEY.

At a Cricket meeting, last week, the following were elected Officers for the ensuing season:—President, A. F. Ostrehan; Secretary, R. S. Goodchild.

The Debating Society mustered rather few in numbers on Saturday, to discuss the subject of "Sconcing in Hall." A. W. Richards brought forward a motion against Sconcing; and as no one had put down his name as Opposer, that duty was undertaken by A. C. Williams. After a short debate the motion was put to the House and carried by a single vote.

DOWNING.

An interesting debate took place on Saturday, February 21, under the chairmanship of H. D. Roe, D. L. Harris moved "that in the opinion of this house legislative encouragement should be given to the formation of a class of peasant proprietors in Ireland," and was successful in convincing a large majority of his hearers of the necessity of such a step. The subject to be discussed next time is the "constitutional independence of our colonies."

A "Shakspeare Club" has been recently founded in the College. At a preliminary meeting rules were drawn up and two officers elected, viz., as President, A. D. Roe and I. S. Cox, Secretary. The first regular meeting was held on Thursday, February 19, in the President's rooms when "Twelfth Night" was read. For the present the number of members is limited to ten, and the meetings are to be held fortnightly.

NON-COLLEGIATE.

The Foot-ball team (R. U.) got together by W. P. Buncombe to play against Cavendish College, on Monday, the 16th inst., was defeated, though not quite so signally as last term.

The institution of Morning Chapels at 7.30 seems to be in favour among the men, as the numbers still keep up, since there is no Dean to enquire affectionately after absentees. This says a good word for chapels being optional. We think, however, that this option is not used wisely by those men who carefully abstain from shewing themselves at least once a term. The Rev. R. B. Somerset, the Censor, conducts the service alternately with the Rev. G. F. Howard, Chaplain of Trinity.

A meeting of the Debating Society was held in the Board Room, on Thursday, the 19th inst., when E. Morgan proposed "That in the opinion of this house, the principle of Euthanasia is good, and would be beneficial to mankind." The speakers were, Buncombe, Farthing, Graham, Small, Clemson, Waughton, Naughton, Curlock, Richardson, G. H. Cameron, and Hyde. On the motion being put there were 3 for it, 15 against, and 1 neutral. It was therefore lost. On Thursday next, W. E. Peach will introduce a motion in favour of "Trade Unions."

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CAVENDISH COLLEGE.—The Debating Society held its first meeting for this term on Thursday, 12th inst., when the officers were elected as follows:—President, the Warden; Vice-President, Mr. Flather; Secretary, R. C. Hitchcock; Committee, M. C. Sturges, W. P. Phillips. R. C. Hitchcock then proposed a motion in favour of affiliating Ladies' Colleges to the Universities, which was lost by 8 votes to 18.

On Monday, 16th inst., we played the Non-Colls, (Rugby), on our ground, and beat them by 2 goals and 3 tries to 1 try. On the following Wednesday, our Association team played the return match against Saffron Walden, and, after a very hot game, were beaten by 2 goals to 1. Our return match with Newmarket (Association) was played on our ground, on Friday, and resulted in a victory for us by 2 goals to none.

Our Cricket Club held a general meeting on Friday, 13th inst., when the following officers were elected:—Captain, J. S. Hill; Secretary, A. W. Bradnack; Treasurer, F. L. Brereton; Committee, W. L. F. Fetch, M. C. Sturges. The committee are taking steps to secure a better ground for our matches than we had last season.

UNIVERSITY INTELLIGENCE.

The Kaye Prize has been adjudged to the Rev. W. Cunningham, M.A., Trinity.

The American Academy of Arts and Sciences have addressed a letter to the Vice-Chancellor, in which they invite the presence of one or more delegates from Cambridge at the celebration of the 100th anniversary of the American Academy, on the 26th of May, 1880.

In June there will be held an examination in the Theory, History, and Practice of Teaching. Applications for admission must be sent to Mr. Oscar Browning, King's College, not later than May 1.

In a Grace offered to the Senate to-morrow (Thursday, Feb. 26), it will be proposed to confirm parts I and II of the Report of the Board of Natural Science Studies.

The number of students who matriculated on Feb. 16 was 63. Eighteen of these are Non-Collegiate.

The University Scholarships have been awarded, the Craven to J. C. Moss, St. John's (to whom the Examiners were of opinion that W. Wyse, of Trinity was nearly equal), and the Browne to W. Wyse. Between the merits of these the Examiners had some difficulty in deciding, as was the case last year. The examination seems to have been entirely in the hands of the two large colleges; the final list containing also the names of H. C. Goodhart; F. B. Westcott and Ll. Davies, of Trinity; and T. G. Tucker, of St. John's. Closely following on these were G. L. Duff, A. Macnamara, and J. W. Barker, all of Trinity; the latter a "double" man, and still in his first year.

CAMBRIDGE PHILOLOGICAL SOCIETY.

At a meeting of this Society held on Thursday, February 19, in St. John's College Lecture Room, No. I. Mr. W. Aldis Wright, Vice-President, in the absence of the President, in the chair, there being a large attendance, the report of the Special Committee appointed last term was read by the Secretary, and it was resolved that it should be circulated amongst the members of the Society.

The Committee's report recommends first several changes in the rules. The most important of these are to remove the restriction which limits the Society to Cambridge men, another enabling the Society to elect honorary members, and another which allows members who have subscribed for ten years to compound for five guineas. The report then mentions several suggestions which have been made for improving the Society, but abstains from making any recommendation, as it considers none of them are inconsistent with the existing or proposed laws. It further recommends that the best way of obtaining a room is by joint action with the Antiquarian Society, whose claims are now being considered by a Syndicate. If this should prove unproductive, it recommends that the Society should hire one next term. The report closes with a list of periodicals which should be taken in by the Society. Ten new members were proposed for election. Dr. Hoyman read a paper on the connexion between Greek Tragedy and Heroic Myth shewing how diverse was the treatment of the Homeric and Cyclic legends by the various dramatists and Aeschylus, Sophocles, and Euripides, and in various plays of the same dramatist.

Mr. VERRALL contended that the date (*circa* 420 B.C.) usually assigned to Tisias, the coeditor with Corax of a rhetorical treatise or 'art' of speaking (τεχνη), was wrong. There was no conclusive evidence either that Tisias taught Lysias at Thurii, or Isocrates about 418 B.C., and that he was in Athens in 427. The joint Τέχνη was published about 466 and Tisias may have been a coadjutor with *Corax* in an etymological work published about B.C. 475 and referred to by Pind. Ol. 2, 83, follg (where γαρυετον shows a double authorship).

Mr. POSTGATE contended against Balhrens that Tibullus IV., 13, was spurious. It occurred among spurious poems, it was flat and prosaic and not in Tibullus's style and was a mere cento from Tibullus and Propertius.

C.U. HARE AND HOUNDS CLUB.

The C. U. Hare and Hounds Club seems to be a great success. Scarcely three weeks ago a few men discussed the possibility of getting a small number of men together for a run across country once or twice a week. A Committee was formed, consisting chiefly of names well known at Fenner's, and the Hare and Hounds Club came into existence. It is evident from the patronage which the club receives from running men, that paper-chases are considered a good and pleasant means of training: and from all accounts the success of the corresponding club at Oxford would naturally increase this opinion. The meets have at present been very well attended, and new members are continually being admitted, so that the books at present contain more than 50 names. The runs are never very long, the distance posted in the college screens being about 7 miles: as it is found that short runs are more satisfactory than the longer and slower paper chases, of which every one has had experience at school. We have heard it rumoured that the Oxford Club is anxious to get up a united meet of the two clubs. Whether it will ever be realised or not we can hardly tell at present.

THE RIVER.

THE UNIVERSITY EIGHT.

Three weeks ago we made some remarks about the policy of Mr. Prest's choice of a stroke for the crew which is to represent us at Putney this year. By a somewhat curious coincidence it was necessary, on the day after our article was published, to try the arrangement which we had advocated as being preferable to that which had found favour with the President. Baillie was compelled through indisposition to absent himself from the boat, and Davis was placed at stroke. To us it seemed that the change produced a striking improvement in the pace and appearance of the Eight, and we believe that we were far from being alone in this opinion. We heard it very generally remarked by competent judges that it was "more like a University boat," that is, there was more life and energy, more power and length in the stroke than before. The swing both fore and aft was longer than it had been, and the men were able to finish their strokes out in a style which showed that they had begun to realise the importance of keeping their oars in the water as long as possible, and that the new stroke enabled them to carry this happy thought into practice.

Mr. Prest, however, appears to have been no better satisfied with Davis than he was before, and it was determined to remove him from the place, though Baillie had not yet recovered from his illness. A consultation with some old Blues who had come up to give him the benefit of their advice, resulted in a new arrangement of the crew, one feature of which caused something very like amazement. Nimmo, who had been considered perfectly secure in his place, disappeared from the boat altogether, and was replaced by Warlow. Davis was then transferred to six, and was replaced by Pilkington. The other change was not of so startling a character. Roden has not been improving so fast as to justify keeping him in the crew, and we have nothing to say against ejecting him, though we are not altogether convinced that his successor is the right man in the right place. But we feel it our duty to declare, with every deference to the "powers that be," that, in our opinion, the removal of Nimmo is a decided mistake. We hear that he is admitted by the authorities to be a first-rate oarsman, always rowing hard and long, and with good staying powers. But there is one fatal drawback to these fine qualifications. He is registered by the excellent weighing machine of the University Boat House at something like 14 stone. Therefore he is too heavy to row by at least a stone. A coach must draw the line somewhere, and at present it is drawn at 13 stone. A man may pull his weight up to that point, and he may be allowed, though with much doubt and trepidation, a margin of a pound or

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two, but a president captain will shrink from any number which expresses a weight approaching to 14 stone with as much horror as if it were the "Number of the Beast" itself. We confess we are surprised to find this fallacy about "pulling one's weight" reviving once more, after the clear and conclusive refutation by which Mr. Woodgate has disposed of it in his little book on "Oars and Sculls." We fully agree with that eminent authority that a man who gets his weight in the right way, who rows an adequate length of stroke, and who is able to last over the required course, *must* pull his weight, whatever that weight may be. Of course we do not mean that a crew of men rejoicing in the goodly proportions of the "Claimant" or Daniel Lambert would have much pace. It is not necessary to take such extreme cases into account, and that for the simple reason that such unwieldly members of humanity are unfit in every respect to be athletes, and coaches of Boat Clubs are hardly likely to have any dealings with them. But it will readily be acknowledged that men of the age at which rowing is usual rarely or never exceed 14 stone. If they do, it must be owing to an "accumulation of adipose matter," which would render a sliding seat decidedly less inviting than an arm chair, and make them accept very contentedly the decision of the Presidents of Boat Clubs to decline their services with thanks. Nature having thus pointed out so clearly the limit of weight in a young man of active habits, it is surely most unreasonable for coaches to fix an arbitrary line by rule of thumb and pronounce flatly that no one above that weight can fairly discharge his duty in a boat. The unusual weight in such a case must be due to bulk of frame and size of muscle, or in other words, to something which enables an oarsman to row a longer and more powerful stroke. The only instance we can recall of a weight like Nimmo's being taken into a University Eight is the occasion when Tinné rowed some years ago in the Oxford Boat. As the crews he was in were all victorious, it seems to us that the presence of a fourteen stone man in a boat cannot be so fatal as some would maintain.

We ought, however, to anticipate an objection which, we suppose, will be made to our arguments. It is said by some who prefer to put the doctrine about "not pulling one's weight" in a more plausible form that Nimmo may row very well, but he only does as much work as might be fairly expected from a man of, let us say, 12½ stone, or thereabouts. It would doubtless be a highly useful accomplishment to be able to gauge the work done by an oar so accurately that it would be possible to pronounce offhand that A was pulling precisely the proper amount of work and that B was evidently rowing so that a certain number of pounds of unproductive weight was retarding the boat. The scientific progress of the age may perhaps give us a machine which would impart such information as often as needed.

But we must be forgiven for thinking that the coaches of the present benighted epoch are hardly capable of such delicate calculations. It was obvious at any rate that Nimmo was doing far more work than anybody in the boat. But there are several in the crew of the weight which is regarded as being proportionate to his work. We are reduced then to this dilemma. Either he must have been doing his fair share of work, and these others likewise, or else he was not rowing strongly enough, and they were by a natural inference in the same plight. Mr. Prest has shown, by turning out Nimmo, that he believes the last alternative to be the true one, but he does not pursue his judgment to its logical results in ejecting the others. Of course it may be said that there is less dead weight in their case than in Nimmo's, but this is surely carrying the principle of apportioning the proper work to the weights to a preposterous extreme. It is indeed very much like a *reductio ad absurdum* of the whole theory. To conclude, we have no hesitation in saying that where great weight accompanies good honest muscle and size of body it must always be useful in a boat, provided the man possessing it can be taught to row in proper form, and to apply his strength effectively in the same way as the others. His work cannot be amiss, if the blade of the oar is fairly covered at the right distance behind the rigger and pulled through with that peculiar swirl behind it which is so pleasant to the eye of a coach. Believing, as we do, that these conditions are satisfied in the case of Nimmo, we venture to say once more, as we said above, that his rejection is a decided error of judgment.

This question is of so much general as well as special interest, that we hope we have not trespassed too far on the patience of our readers in discussing it. But it is time to make a few remarks about the crew as at present constituted. We have already expressed our opinion of Baillie as stroke, and we are not inclined to retract our remarks of three weeks back. We firmly believe that he will never get the most out of the men behind him. As long as he is stroke the rowing will be short and ineffective. There is to our mind a distinct change for the worse in the look of the boat since he superseded Pilkington. If the President is resolved to abandon altogether the idea of restoring Davis to the post of honour, we should much prefer to see the Third Trinity man there. He is beautifully neat, and with careful coaching, could be made to set a fairly long stroke—the only point, at present, in which he is notably defective. It is true, he is a very light weight, but Baillie is also light for his place, and as Mr. Prest has seen fit to discard for this year the principle that the stroke of the University Eight should be a heavy man, there seems no reason why he should not go still lower in the scale, if by so doing he can secure a better stroke. This arrangement would have another advantage. Baillie might then be transferred to bow, where he would certainly be much more useful than at present, while the present bow, who is admitted to be a very weak point in the boat, might be dismissed altogether. Baillie is an excellent oar, and ought to be retained if possible, but he is by no means a born stroke, and the sooner he is put elsewhere the better for our chances at Putney.

Prior is rowing very indifferently at seven. He is certainly not the man to make up for the defects of stroke, but rather aggravates them. His swing is "all over the shop," his sliding is, as a general rule, done at the wrong time, his beginning wants precision and dash, and his finish is short, sluggish, and cramped. His work, which was sometimes very fair in the tub-eight, is now conspicuous by its absence. Altogether he seems to us a most undesirable kind of seven. The present five would, we fancy, be a better man for the place, though he could scarcely be a very brilliant success. His finish is "clipped" quite as badly as seven's, and he is very much inclined to row light all through the stroke, but his beginning is sharper and his sliding very much better. Davis is now the best oar, both for form and work in the boat. He has, as we predicted three weeks ago, recovered and more than recovered all his old style. He is rowing far stronger than last year, and almost his only serious fault now is his tendency to shorten the finish of the stroke. We were watching him carefully the other day, and we came to the conclusion that his doing so arose from his anxiety to adapt the length of his own stroke to Baillie's. There is really no time for him to row it properly through. This, we need scarcely point out, is another proof of the harm done by retaining Baillie at stroke. Warlow is perhaps a trifle better than the other Queens' man, but the difference is not very remarkable. He has very much the same faults as Prior—laphazard swinging and sliding, a short stroke in the water, not much beginning, and as little or less finish than the rest of the boat. The selection of Barton for a three does not strike us as happy. The chief point about his past history in the rowing world is that his substitution for Green in the Lady Margaret Four last term had a very notable effect upon the pace of that boat. What would have been an easy victory was turned into what would have been, but for the bad steering of the Jesus crew, a very close-fought contest. Such a fact is certainly not in his favour, and, unless he can be shown to have improved a great deal since that time, it ought, we think, to exclude him absolutely from the Eight. We confess we do not consider that his rowing is any better now than it was then. He is regarded, we hear, by certain critics, as one of those oarsmen who work hard without showing it. With all due submission to those authorities, we must declare in the words by which Betsy Prig somewhat rudely conveyed to Mrs. Gamp her doubts about the existence of Mrs. Harris, that "we don't believe there's no sich a person." A man cannot possibly row hard without showing it, though it is undoubtedly true that a man may make a very great show with a very small expenditure of labour,—an operation to which boating men have given the expressive title of "sugaring," and which any coach of ordinary experience can easily detect. Barton's rowing is, to our eye, quite ineffective. The boat runs away from his oar at the beginning of the stroke, and he never overtakes it. He has not learnt to get on his work with his back and shoulders, nor to use his slide at the right time. The result is that he is obliged to make up for lost time by pulling his oar in too hard at the end of the stroke, and thus exhibits the ungainly "Lady Margaret finish," as we may so call it, in a peculiarly exaggerated form. We observe that Green, his predecessor in the Four, has been out once or twice in the reserve Eight. We trust that this is only a preliminary to his being established in the University crew itself. He would be a valuable acquisition for a boat where so little hard work is going. Sandford must look to his laurels. He is not rowing so well as for the first few days after he was placed in the boat. The latter half of his stroke is everything that it should be. He is, indeed, the only man in the boat that finishes properly. But he does hardly any work behind the rigger,—a fault which, we must say, he is more guilty of while paddling than while rowing. All the same, it is a defect no old Blue ought to have, and, we hope he will shake off so bad a habit before long.

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Of Jones we have already spoken. He and three are quite the worst oars in the boat. If Baillie is to be left at stroke, and the President does not wish to take a seat in the boat after the Tripos, we trust that an attempt will be made to procure another bow. If we might be allowed to make a suggestion, we should think that Wheeler, of Third Trinity, would be, to say the least of it, a great improvement on the present occupant of the place. In the scramble of two years ago, which ended in Jones getting a seat in the boat, Wheeler was one of those who tried, and he was considered by many to be fully as good as the man upon whom the choice finally fell.

On the whole we should think the crew, as now made up, distinctly below the average—slower even than the crew of last year or the year before, which were the two worst we have sent up since Goldie turned the tide of victory for us in 1870. This assertion we make in spite of the fast time the present crew has done over a lock-to-lock course. This apparent speed is, we have no doubt, to be accounted for by the favourable circumstances under which the course referred to was accomplished. The new tub-eight used was much lighter than the boats in which previous crews had practised, there was a rather strong stream and a favourable wind to help the pace, and last, but by no means least, the rate of stroke was about three to the minute faster than a University eight usually rows in its heavy ship. This we take to be the simple solution of the marvel that the present crew should actually do a quicker course than such splendid eights as those of 1876 and 1877. That a boat with so many defects should have done the fastest "lock-to-lock" on record is a fact which would prove too much, if it did not really prove nothing at all, for no one can sincerely believe this boat to be equal to those we have just mentioned.

We shall conclude our somewhat lengthy article by alluding to another possible reason for the inferiority of the present crew. It was suggested to us the other day by a friend who takes a keen interest in everything connected with the river, though himself quite a non-rowing man. His remark, we thought, had something in it, and we take the liberty of repeating it here, though it may be open to the objection of imputing unfairness where, we feel certain, none exists. If the eight continues unchanged, no less than six men out of the Jesus first boat of last May will have rowed in the University crews of the two consecutive years. Now there is nothing to be said against drafting into a University eight a large contingent from a thoroughly good crew, which has proved itself indisputably the fastest on the river. But in the present case the Jesus boat was decidedly inferior to the Lady Margaret boat, and was not more than equal to the First Trinity boat, though the latter carried much more than its fair share of "luggage." Even Caius, with the disadvantages of a bad stroke and an untrained man at bow, were only a hair's breadth slower than Jesus. "Surely," our friend remarked, "there is something a little odd in this. I am not much of a judge of rowing, but it seems to me that a boat with four Blues *in esse* and two *in posse* for the following year, to say nothing of a trial-eight man, ought to be able to show a clean pair of heels to any other crew on the river." Of course our friend does not understand the reasons which may influence a captain's choice of men, but for all that, we agree with him that "there is something a little odd in all this." In fact, though the idea is not our own, we take leave to adopt it, and express our opinion that there is a mistake somewhere. It shows, we think, that Mr. Prest has not been very happy in picking out the strength of the best crews which rowed last May. How is it there are no Caius men at all in the Eight? How is it that the First Trinity Boat, which would have been much faster than the Jesus Crew, if it had not been burdened by some conspicuously weak oars, who were also among the heaviest men in the crew, is only represented in the Eight by one Blue who won his colours last year? (We might point out in passing that Nimmo was one of the few who worked hard in this boat, and must therefore be of more use than he is thought by Mr. Prest and his advisers). How is it that Third Trinity and Trinity Hall send no contribution to the Eight? We do not ask these questions as insinuating that Mr. Prest has wittingly favoured his own College in making up the University Boat. We simply ask for an explanation of the phenomenon that a crew, which, if the present Light Blue Eight is composed as it should be, ought to have walked away from everything behind it, should be only the second-best on the river, and share even that praise with one, if not with two others. The Lady Margaret boat cannot, we think, complain. Prior, their bow, was, we understand, offered the same place in the University Eight, but could not accept it, and Green, the only other member of the crew who could fairly aspire to a Blue has been unable to row so far, though it appears not unlikely now that his services may be obtained. It is the other boats which we believe to have been unduly neglected, and we hope the President will re-consider his position even thus late in the day, and endeavour to strengthen his boat by introducing into it some of the good material which he might before have found by looking more carefully outside his own College crew.

		st.	lbs.	
Bow.	Ll. R. Jones (Jesus)... ...	11	5	
2.	H. Sandford (L.M.B.C.) ...	11	9	
3.	W. Barton (L.M.B.C.)	11	4	
4.	W. M. Warlow (Queens) ...	12	1	
5.	C. N. Armytage (Jesus) ...	12	10	
6.	R. D. Davis (First Trin) ...	13	1	
7.	R. D. Prior (Queens')	11	13	
Stroke,	W. W. Baillie (Jesus),... ...	11	2	
	Cox, B. S. Clarke, ...	7	3	ARGO.

The continuous high winds and rain during the past week have been sufficient to tax the strength of most crews practising for the Lent races, and the tempers of most coaches under whose charge these crews have been; but we were glad that the inclement state of the weather has not in any way stopped the vigour with which practice has been carried on this term.

The new regulations respecting the number of boats to be added to the 3rd Division lately made by the C. U. B. C., in which it is possible that should enough boats start there will be three put on the river, has given an additional stimulus to colleges wishing to get their 2nd, 3rd, or 4th boats on. Several Clubs have even gone so far as to attempt to get up two boats to compete in their time races, noticeable among whom are Clare, who have shown great energy this term, and got two very fair boats in practice, and doubtless will do well.

Emmanuel, too, have a very fair second boat, which they are striving hard to make as good as possible, and which will, we think, succeed, if only they persevere, and are as energetic as at present they seem.

The rowing in the second division does not seem to be quite up to the standard of former years, and though the men are bigger and the crews seem heavier than formerly, still they are on the whole very rough, and not a bit together.

Jesus 2 should keep their place as head of the division, and become holders of the Granta Cup, but they will have to improve and get together, and pay more attention to the time.

Third Trinity 2nd are very weak in the bows, and row short; they have, however, improved during the past week, but they must drop that bucket and get a more regular swing in the boat before they can come up to the mark.

St. Catharine are not a bit together; they have made some change in their crew during the last week, which does not seem to improve the go of the boat. They too, have to cover their blades, a great fault also in the Trinity Hall 2nd boat, which, though the best together in the division, still row light. They have, however, improved much in the last week, and are rowing much longer than they were, and should they continue in the same way will run Jesus close for the head place in the division.

King's have a better boat than usual; they should keep their place if they continue to take the same amount of pains they are doing at present.

First Trinity are very short, and very rough; the men seem too to be smaller than the other crews; their boat sadly lacks dash.

Pembroke have got a very fair boat; so have Sidney, who have improved steadily during this term.

Christ's are a very strong lot of men, though very rough indeed. Were they neater and better together they would do well.

Caius are very rough indeed.

In the Third Division the boat which commends itself most to notice is undoubtedly Cavendish, who did so well last year when they were allowed to put a boat on the river; they take great pains, are fairly well together, and were they a bit stronger in the bows of the boat, and if they did not hang so they would be a good boat. The other boats seem very rough, but there is ample time for them to improve. Trinity Hall 3 are a boat which send their ship through the water at a good pace, and we expect that were they to take more trouble about their swing, and try and do their work at the beginning of the stroke and not at the end, they might do well. They are a dangerous boat, though, and will improve with plenty of work.

We have noticed in the Cavendish boat mentioned above that which many crews might imitate with great advantage to themselves: they thoroughly row themselves out at the end of a course. We have stood at the railway bridge and seen crews easy there as fresh as paint, after "keeping a course." All the good of a course is to see what a crew really can do. When rowing their hardest they can never improve if they come in pretty nearly as fresh as when they started, and how will they feel in the races when hard pressed up the Long Reach if they are not *used* to doing their very utmost while in practice.

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OXFORD LETTER.

Considerable changes have been made in the Eight since my last letter. First of all Brown, who was three, changed places with Hargreaves, seven. This did not remain long, however, and H. R. Poole, of Brasenose, one of the reserve men, was put bow: Wharton went to seven, and Brown returned to the front of the boat, but not to his old place. He took the seat of Capron, at two, who retired from the scene. The weather has been so very rough since these changes that it is difficult to say what the effect has been, but it is hoped that the time will be better, and the boat steadier, as soon as it gets a chance. The floods came down in two or three days and are now all over the meadows and tow path. The barges cannot be reached dry shod, and everything is in its usual torpid trim in these respects—which, considering we have not had the water out ever since the abnormal floods of last summer, we were really beginning to be very anxious about; the idea of running with the Torpids along a dry towing path would have been really too awful.

The said Torpids begin on Thursday. They have been coached under difficulties. The Hartford Torpid is the only one that has gone down this week: the casualty happened on Friday, when a hurricane was blowing, and when Disney (O.U.B.C.) was coaching from the stern—some people hint this coincidence was not one of those that can be proved to be altogether independent of causation.

Last Monday and Tuesday St. John's had their sports. The wind was terrific on Monday, but rather better on the second day.

The other day a *grand coup* was made in the Market. Mr. Faussett of Christ's Church, and Mr. Ogle, of Trinity, the Clerks of the Market (*Clerici Mercatûs*), made a swoop down upon some 85 pounds of butter, which was being sold under weight. In virtue of the ancient jurisdiction of the University in those matters they seized the whole, and divided the spoil between the Radcliffe Infirmary, in Oxford, and another hospital at Heddington.

The Hertford Scholarship for this year has been awarded to J. W. Macknaill, of Balliol. Five others were mentioned by the Examiners, namely:—J. Cookson, Corpus; E. C. E. Owen, Balliol; E. W. Watson, St. John's; R. E. Mitcheson, St. John's; F. J. Haverfield, New.

At Brazenose, the following have been elected to open Classical Scholarships:—W. H. Stephenson, B.N.C.; G. R. Asquith, Marlborough; and G. Bellews, King's Coll., London: C. J. Reade, All Hallows Grammar School, Honiton, to a Mathematical.

Professor Richmond gave two lectures last week, on Thursday and Friday, at 2 o'clock, on the Arena Chapel of Giotto.

The Professor of Poetry will give two lectures this week in the Theatre of the Museum, on Thursday and Friday. The first on "The Spiritual side of Poetry;" the second, "A Study of Milton's Lycidas"; it is not stated why he no longer lectures in Balliol Hall, as he did at the first, and which is a much more convenient place as far as position is concerned, but one cannot help remembering what no one here has yet forgotten—how sadly his criticisms on Shelley wounded the susceptible feelings of an audience not unaccustomed to admire that poet. Since which time, in fact, we have heard him alluded to as "the blasphemer," in more than one circle of Oxford Society.

The Brampton lectures began in St. Mary's, on Sunday. The Lecturer this year is the Rev. E. Hatch, of St. Mary's Hall; the subject: "The Organisation of the Christian Church," These Lectures, I may remind you, were founded by the Rev. J. Bampton, M.A., Trinity College, Canon of Salisbury. They are eight in number, preached on Sunday mornings in full term, between the commencement of the last month in Lent term and the end of the third week in Act term, on any of the following subjects:—to confirm and establish the Christian Faith, and to confute all Heretics and Schismatics—upon the authority of the writings of the primitive Fathers, as to the faith and practice of the Primitive Church—upon the Divinity of our Lord and Saviour Jesus Christ—upon the Divinity of the Holy Ghost—upon the Articles of the Christian Faith, as comprehended in the Apostles' and Nicene Creeds. The lecturer must be an M.A. of Oxford or Cambridge, and is chosen by the Heads of Houses.

Last Saturday evening, at the entertainment given by the members of Christ Church, in the Town Hall; upwards of eleven hundred people are said to have been present; represented by nearly five pounds worth of pennies. They were regaled with instrumental and vocal quartetts and solos. Choruses from "Pinafore" Recitations and Readings, and a short address from Canon King, in the middle; with which programme, considering that it was almost impossible to get standing room in the Hall from the moment it began till the time it left off—they appear to have been fairly well satisfied.

HIGHER SCHOOLS IN GERMANY.

II.

I must preface this paper with the hope that the printer will deal more humanely with it than with the first. The only misprint that it is now worth while to correct is on p. 28, ii. 6, which should read—"but numbers such as those mentioned by Mr. Hardcastle," &c.

Let us now turn to the matter of discipline. It is maintained, in the schools we are speaking of, if not without, yet with a sparing use, of corporal punishment. This is in Saxony prohibited by law; in Prussia striking with the hand is forbidden, but the cane is sometimes used as a punishment intended by its grave and exceptional character to fill a hardened young offender with awe and repentance. In practice, probably few masters would hesitate at their own risk to give a boy a box on the ear, such treatment however being always regarded as marking wilful and exceptional misconduct. Corporal punishment is never administered to the older boys, and it is on the whole regarded both by masters and boys with a sensitive seriousness that would have rather puzzled Dr. Arnold and amused his lower form boys. Somewhat the same may be said of the other usual punishments, detention, detention involving absence from a family meal, confinement for an hour or two in the school *Carcer*, a written censure in the journal of the class or in the pupil's conduct book, &c. Discipline is not difficult to maintain among German boys; they are less irrepressible, have less of the self-governing instinct, are more ready to fall in with an order imposed upon them, than English boys. The school, too, as part of the state-system, has a more commanding hold upon the pupil's imagination and sense of self-interest, than any but the old public schools with us. He very soon learns to recognise that the abuse of his privileges, bringing disgrace or failure at school, means self-exclusion from any higher career, and probably in a great measure failure in life.

German boys are protected against some of the dangers and evils of our public schools, but they have not such a free and joyous life as English schoolboys. They are more ruled and ordered, more closely kept within the limits of a strict routine, which absorbs their energies and restrains their youthful elasticity. An unfavourable influence in this direction has undoubtedly been exercised by that strict military drill and discipline to which the Prussians ascribe their rise to greatness, but which, extending into every department of national life, is threatening to extinguish both in this and in individual character much of what an Englishman has learnt most to prize. German boys are treated for the most part not harshly, but with too much of repression and drill, and too little of generous confidence; they have not enough of freedom and scope for the development of the robuster virtues, of self-reliance and self-determination. This naturally tells upon the national character, and I think it is not a harsh or ungenerous judgment, that a sensitive regard to strict truth and honour, manly straightforwardness and fearless independence are less characteristic of German than of English "gentlemen,"—I might say generally, of the Germans than of the English.

I do not think German boys are originally and by nature indifferent to play. They have not indeed the boisterous animal spirits of English boys, and they often show at a very early age some of the tendencies of the German character, which is more subjective, more meditative and sentimental, less practical and outward in its impulses than the English. But I have seen little German boys playing in the *Pause* in a diminutive school-yard with a zest that showed a sufficient love of play, if only freedom and scope

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were given for its development. But play is not encouraged, both time and opportunity are lacking, and a false tradition is a barrier not easily overcome. When the notion has once gained ground that play is childish, and that to sport a cigar or lounge in a beerhouse or café is more typical of manhood than athletic skill, there is no force left to break through the material difficulties that often lie in the way of any pursuit of out-door sports. Higher ideals of manhood are by no means wanting, but they are generally more connected with studious pursuits than with sports, and take more of an inward and personal than an actively outward direction. And yet that the youth of Germany are by no means incapable of excelling in bodily exercises is shown by the way in which, with only the preparation given by their school gymnastics, they go through their period of military service, to which they seem for the most part to submit with willingness and a real appreciation of its value, both as physical training and as a salutary if somewhat rough discipline for life.

Mr. Hardcastle seems to have been somewhat unfortunate in his experience of German masters. He has found them to be mere officials, not only lacking in refinement, but rude and repellent, even coarse, in their treatment of their pupils, with whom they have no intercourse out of school, so that any attachment to them on the part of the latter is impossible. We may admit, but also accord some indulgence to, that deficiency in social refinement which we know to be more or less characteristic even of the educated classes in Germany. We know also what is its main reason, the same that explains a similar union of intellectual culture with unrefined manners, still often to be found in Scotland. The lack of a fair degree of material prosperity is the ultimate and sufficient ground of much that strikes us disagreeably in German life, of much that has tempted popular writers into somewhat ungenerous caricature. Again, as regards the tone of social intercourse, some allowance should be made for a national temperament very different from our own. The Germans are less reserved and self-contained, more demonstrative, even vehement in manner, less restrained in their bearing towards one another by a sense of personal dignity, than the English. *Gemüthlichkeit* is to them more than blameless propriety of manners. It is hard to unite antithetic virtues, and the average German is certainly more accessible and sociable, less impregnably neutral, or "buttoned up" than the more proper and conventional Englishman.

Admitting a tendency to officialism to be a very common German trait, not likely to be absent in schoolmasters, I do not think that the masters in German schools are generally chargeable with treating their pupils as though they cared nothing for them, or so as to incur their ill-will. It must be remembered that almost all the German public schools are day schools, and that there are no sports for masters and boys to share. They probably have as much and as cordial intercourse with each other out of school, as the masters and boys, *e.g.*, of the City of London School, or of most provincial day schools in England. Walks and botanising excursions voluntarily taken together by boys and masters, and a number of unmistakeable proofs of the attachment of boys to their master, have fallen under my own personal observation. And it is only just to say that the school course of German boys—of the less quite as much as of the more promising ones—is as a rule watched over by their masters with a marked degree of conscientious care. This could not fail to impress anyone who has been present at one of the masters' conferences, which are frequently held, or has been the guest of the *Ordinarius* of a class, and seen the tax upon his time and energies to which he submits as a part of his duty, communicating with parents and receiving their visits.

While speaking of the surroundings which act upon the character of masters and boys, Mr. Hardcastle has ventured the surprising statement that "Germans have no home," "the mighty influence of family life is altogether wanting." An acquaintance with German literature, little as this reflects, compared with English literature, the family life of the people, should yet have been sufficient to cancel this impression, which is otherwise not unnatural in a foreigner acquainted only with the outside of German daily life. What is true in it, and what soon strikes an English observer, is the small amount of social intercourse between families, and of hospitality. He finds it difficult, even with good introductions, to gain entrance into family circles, and any hospitality shown to him is generally confined to a few set occasions. His situation is to some extent shared by unmarried Germans living away from the family home. The chief reason of this is again want of means, which greatly restricts sociability involving hospitable entertainment. Even the keeping up of a household that will not be put out by an unexpected guest is not easy on narrow incomes. How far the frequenting of places of public resort, corresponding to the English clubs, even by men who are members of families, is a further cause, or a result, of this lack of intercourse between families, might be difficult to say. But to the existence of a large measure of family life, and of the most important home influences, any one can testify who has been admitted into their privacy, who has heard their family-talk, shared their frugal evening meal and the reading aloud or the singing that has followed, who has seen the boy at his lessons in a corner of his father's study, the girl just come home full of school gossip, or the family party preparing for a Sunday walk. The Germans are far from being as domesticated a nation as we are, especially in their larger towns, but to say that they have no family life is a misrepresentation they would deeply and with justice resent.

We come to our last point, the question how far it is in the first place feasible, and in the second advisable, to send English boys to German public schools. Almost all that Mr. Hardcastle has said with regard to the peculiar advantages offered to foreigners, and the indulgence extended to English boys, in the schools of Stuttgart, must be confined to that town, and perhaps one or two others, where the presence of a large number of foreign residents has led to the admission of foreign boys into the schools under special conditions. The Germans are as far from inviting foreigners into their public schools as we are, and certainly have no idea of allowing them to be used as a convenience for English boys spending two or three years in the country to learn the language. They are liberal enough to admit foreigners on the same terms as Germans; they must be so far master of German as to be able to join in the ordinary work of the class, without obstructing it, or requiring special attention or indulgence, and they must come up in general attainments to the standard of the class they wish to enter. I say the Germans are liberal enough to admit foreigners on the same terms as natives, for it must be remembered that school fees cover but a part of the expense of the education given, and that in receiving foreigners they are rarely training their own future officials and citizens, for whom the state and other endowments were intended.

Why should English boys be sent to German schools? To get a good education, not procurable at home; or paying its full cost, still to get it cheaper? To a parent capable of putting such a slur upon his own country, it would hardly weigh much that such a course would involve a length of absence that must make a boy a stranger to his native land. But in truth these reasons neither re-

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quire, nor are likely to receive much serious consideration, and are here suggested chiefly for the sake of the hint lying in them, which need not be lost upon us; it may serve to quicken the desire for a time when it shall not be true that a high-class education is the expensive privilege of a few, and that a first-rate intellectual education is the privilege of a fortunate few out of the few.

Looking at the question from an educational point of view, and weighing advantages against disadvantages, I cannot think it desirable to send English boys—at least those who are to be educated "on the first plane"—for a part of their education to Germany, or in general to foreign schools. The chief reasons that might at present be urged for it imply dissatisfaction with the educational system—or want of system—at home, and would disappear under a reform which should place our secondary education generally upon a level with that of Germany. There is, indeed, not much danger of denationalising an English boy by sending him for two or three years to a foreign school, though he loses a substantial portion of the influences and experiences of English school life, which are surely the best mould for the Englishman, but the unity and continuity of his school-course are broken, his time and power are wasted in needless change, and in fiting together or dismissing, at a formative period, heterogeneous impressions and habitudes. A change at such a period in the instrument of thought, of mental development, and of the acquisition of knowledge, cannot be regarded, from the point of view of a scientific *Pädagogik*, as other than a drawback.

The advantages supposed to counterbalance the drawbacks are chiefly two. They may be expressed in Mr. Hardcastle's words: a grand language is well-mastered, insular prejudices to some extent removed, and the sympathies enlarged. To the first of these there are qualifications not to be forgotten. The German language, as taught in German schools, receives but little of that analytical and grammatical treatment which is essential for the thorough and permanent acquirement of a foreign language. It is well known that a language "picked up" in a country without such training, is easily lost after the country is left; the language is seldom spoken, and, to turn to metaphor, the swimmer is no longer supported by the surrounding element. Nor is the private instruction received from a German who has not trained himself to teach his language to foreigners likely in any great degree to supply what is wanting. Again, a person can only "master a language" within his own mental range and up to the point of his own development. A boy of 15 or 16, who returns home speaking like a German boy of that age, will still have a good deal of the same work with the language, and still more with the "grand literature," that he would have had if he had learned only at home. His chief gain, certainly no slight one, is that he has a much higher degree of that familiar sense of the language as a living thing, instinct with idea and feeling, which even under the best teaching can be only partially acquired at home. But this can be obtained in a very fair degree by vacation visits, and a moderate length of residence abroad, after the school-course is finished. The latter, too, would bring with it at the most favourable point those widening and de-insularising influences which are undoubtedly a most salutary element in the education of an Englishman.

English people residing in Germany will of course be glad to avail themselves of the educational opportunities it offers. Parents of boys intended to go early to business, and requiring a "practical" knowledge of German, may send them for a residence in the country, but these will hardly be likely—except in the few places above noticed—to be received as qualified into the public schools we have been speaking of, until their aim is half accomplished. And parents able to secure for their sons a thorough and rational school education at home can hardly be advised, in view of the above considerations, to send them before its completion for a residence abroad. Had space allowed, I should have been glad to touch upon the advantages that might accrue from a *semester* or two at a German University.

H. J. WOLSTENHOLME.

IS MALLOCK WORTH READING?

In all literary and political discussions, a natural prominence is given to the more striking peculiarities of representative thinkers, and sometimes even to details not apparently connected with public concerns. These inquiries, when kept within reasonable limits, possess an interest considerably more significant than is vulgarly assigned to them. The intellectual or moral ascendancy of any man, whether merited or otherwise, is much more than a merely personal question. It implies remarkable qualities in those whom it controls as well as in the individual who exercises it; and no sufficient account of personal influence is possible without a parallel account of the human nature which both assists its development and fixes its limits. These discussions are all the more likely to be instructive when there is reason to suppose that the notoriety is misplaced. For the admiration of weakness and absurdity points to the existence of similar defects in ourselves, while it would hardly be safe to lay down an analogous proposition regarding the admiration of wisdom and goodness. These considerations may supply some answer to those who think Mr. Mallock a wholly unprofitable study because he may be set down as overrated and superficial. The abstract irrationality of certain prejudices and superstitions is irrelevant to their importance, regarded as signs of national character.

The directness of Mr. Mallock's attack is in striking, and, to some, refreshing contrast with the current "reconciliations" of science and theology. It is necessarily attractive to the many who regret the irresolution of orthodox apologists, without venturing for themselves on a more pronounced resistance. His aim is simply to increase the existing hostility by ridiculing the pretensions of science itself, as well as by personal invective against its professors. And his success in this more important respect has been at least such as to efface whatever adverse feeling may have been provoked by his unorthodox defence of the Romish Church. This results, however, not so much from any special ability in Mr. Mallock, as from the peculiar position of scientific writers in this country. It is not long since the generality of scientific men were denounced by Comte as "indifferent" to questions of social and ethical importance; and their apathy was doubtless inferred from the concentration which the pursuit of science necessarily implies. But whatever justice these strictures may have once contained, they are now at least altogether inappropriate. We can hardly open one of the more serious reviews without noticing contributions to social speculation by eminent authorities in physical research. No disagreement respecting the intrinsic value of these essays can affect their ample disproof of the usual Positivist objections to the "specialism" and spiritual "nihilism" of science. The writings of Mr. Mallock form a continuous protest against what he regards as intrusion on the part of scientific men. He represents them as having made "astonishing conquests in the physical world," as thence proceeding "by a kind of *coup d'état*" to "take possession of the spiritual world," and as thus acquiring a "false *prestige*" which it

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is his object to dispel. Opinions will differ as to the probable issue of the circumstances which Mr. Mallock describes in these extravagant terms. The popular respect for science is naturally great at a time when the results of investigation have taken a peculiarly visible form. It may be increased in certain minds by the now familiar evidence of an intimate relation between the physical and mental worlds. But the more common sentiment is still probably one of considerable suspicion and incredulity. The knowledge and methods which by some are valued as adding to human working power and comfort are, by others, regarded as inducements to selfish ease, or as hostile to all chivalrous and poetic aspects. And this class of readers (ably represented in a recent sermon by the Dean of Peterborough) will find in Mr. Mallock's pages abundant acquiescence and consolation. It may indeed be argued that the standard of excellence in the subjects which he discusses needs raising through a more accurate appreciation of their difficulty. And it may further be suggested that this task is especially appropriate to a body of men who are already professionally accustomed to find mysteries and problems for solution in familiar things. But Mr. Mallock evidently imagines that inquiries into the "value of life" involve no serious learning and labour—that, being of universal moment, they require no sort of special preparation. This is one symptom of an inordinate presumption which appears on nearly every page of his writings, and especially in the passages which are most obviously intended to exemplify a modest self-depreciation. His dedication to Mr. Ruskin of a recent volume will sufficiently explain our meaning. The utmost deficiency there admitted is the having "unduly emphasized some points and not put enough emphasis on others," while the omission of important considerations, the inclusion of trivial ones, or the misinterpretation of either, is apparently not contemplated as possible. Mr. Mallock believes that here and there a few "verbal inconsistencies" may be detected; but that, on the whole, his "tribute" is "possibly" more blessed for himself to give than for Mr. Ruskin to receive. In language which only a narrow interval distinguishes from an offensive parody, he refers those who, "coming after" him, will be "preferred before him;" and the parallel thus suggested, whether consciously or otherwise, is the best illustration of the extent and vulgarity of his self-conceit.

There are circumstances which explain much of Mr. Mallock's popularity, apart from the proverbial fortune of a bold self-estimate. And one of these is the general love of personal satire and caricature. His writings are simply the application to philosophical questions of the "society" journalism which has attained extraordinary dimensions in our day. He has done his best to undermine scientific authority by making scientific men appear ridiculous. He seldom opposes an argument without directing attention to the personal light in which it presents its advocates. The parallel holds still further. There is the same mean conception of social principle, the same absence of moral elevation, the same epigrammatic devices for securing the public favour. This appears most prominently in the parables and analogies by which Mr. Mallock enforces his arguments, and which are, for the most part, either coarse or puerile. This is especially the case when the point to be illustrated is some variety of human happiness or aspiration. We may generally be sure of some distasteful reference, some almost prurient quotation. The aspiration will be the vulgar desire of Bill or James the tourist, and the pleasure will hardly admit of specific description.

The common feature which these defects imply is the want of reverence. It is to this that Mr. Mallock is indebted for his sudden and temporary success, and it is this which condemns his success to be no more than temporary. The tastes which are the easiest to satisfy are the love of novelty or of personal details connected with current topics, or the disinclination for continuous intellectual effort. They are necessarily more common than the genuine appreciation of work which affects deeper and therefore more hidden interests. And precisely because they are the easiest to satisfy, they are also the first to satiate. In more serious literary production there is a less extensive competition, and one in which the element of novelty is comparatively unimportant. Now, while the want of reverence is almost indispensable in the former class of writings, it is generally a fatal disqualification for the latter. Those who are impressed by the greater achievements of mankind will leave the record of this reverence on their own performances. They will aim, to the extent of their own powers, at the solidity of acquirement and care in execution which distinguish every variety of permanent excellence. But this solidity and care are, for the most part, fatal to success in satisfying the more transient humours of daily life. It is only in the most exceptional cases that those who are penetrated with the importance of deeper interests can occupy themselves successfully with the lighter and more superficial. In the present case, the want of reverence is manifested in its most offensive and presumptuous forms. Thus we find attributed to Miss Harriet Martineau a "grotesque over-estimate of her own social and intellectual importance," which "a little knowledge of the world would have taken from her." This is the woman whom Mr. Morley describes, with bare justice, as accustomed to "the most neutral self-judgment," and whose estimate of her own powers Mr. Greg declares to have been "rather below the truth, not to say wide of it." In the same work, we are told that "the feebleness and vacillation of Dr. Tyndall's whole views of things" are "typical of the entire positive thought of the day;" and a similar judgment is passed on Mr. Leslie Stephen, as exemplifying "the solemn imbecility of his school." This school is elsewhere alleged to consist of "men whose province of knowledge is an extremely small and limited one, who outside that province are enlightened but by the merest smattering of an education, and whose thinking on general subjects is that rather of a bewildered woman than a keen and collected man." There is, however, a subsequent admission that none of the writers thus stigmatised are personally known to their assailant: and there is reason to prefer this to the other statement of the case. Among them are George Eliot, J. S. Mill, Herbert Spencer, and Professor Huxley. It must not be supposed, however, that these civilities are entirely reserved for those whom Mr. Mallock incongruously classes as "Positivists." Even Mr. Carlyle's known repugnance for certain aspects of scientific teaching, to say nothing of the greatness of his name, has no weight with Mr. Mallock. He talks as easily of Carlyle's "shallow rhetoric," as of Mill's "characteristic falsehood."

It is not often that we feel tempted by Mr. Mallock's example, but we cannot refrain from following it in the present instance. It may be excusable for once to imitate him in that association of literary with private characteristics which is open to such general objection. Whatever may be the precise value of the claims which he derides, they are, in every case, the result of an arduous life-time. There can be no doubt respecting the actual achievements on which they are based. And now, some ill-informed reader may naturally inquire, what are the achievements of Mr. Mallock? Who is it that thus rates and scolds the most eminent of his time, like some angry schoolmaster?

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He is a young man who describes himself as "an outsider in philosophy, in literature, and in theology," and whose Oxford career terminated (not very brilliantly) about half-a-dozen years ago.

The reverence for greatness is fortunately a common habit in youth, wherever a genuine intellectual interest can be found. It owes much of its predominating force to more than one of the teachers we have mentioned. It supplies in many cases the only corrective to an excessive speculative presumption. And we may be sure that it will never come, if not at this impressionable and sympathetic season. As might be expected, Mr. Mallock has too small a respect for the finer examples of humanity to have any respect at all for its average specimens. The object of his writings is to show that its permanent excellence and happiness are supplied by beliefs which he rejects in explicit terms. He proclaims himself a "complete outsider," a "literal sceptic," while urging the extinction of scepticism by an operation not of intellect but of "will." Here, as usual, he is absurdly inconsistent. In one passage he tells us that "not to affirm is a very different thing from to deny"; in another, that "absolute doubt...is practically equivalent to absolute denial." This may perhaps be accounted for by the fact that he has not the remotest idea of the real connection between utility and truth. Thus he alludes to the harm occasionally done by the unreflecting disclosure of particular truths, and asks triumphantly whether a "chattering nurse" who "betrays his danger to a sick man", has made a very sacred and glorious announcement. As if the proposition that truth is useful were equivalent to the proposition that it is useful to everybody, without qualification as to time, place, and circumstance. Mr. Mallock ignores the only material point, which is that there is no truth which *somebody* may not usefully know—as (to use his own illustration) the sick man's relatives or doctors.

We shall not attribute to this confusion the various misstatements and inconsistencies into which Mr. Mallock has fallen, in his inquiry into truth as he conceives it. Of these, perhaps, the most remarkable occur in his defence of Catholicism, in which the position of Protestant religion is completely misrepresented. We may fitly compare the statement that Protestantism is rapidly losing both its "religious" and "practical" elements with the previous conclusions regarding the moral atmosphere from which these elements have disappeared. The superior standard of societies which accept the more definite and practical system is not precisely self-evident. This is hardly the sort of reasoning which might be expected of an "intellectual housemaid," who aims at "sorting and dusting" the scattered thoughts "which every man has at his elbow." But although this comparison does not correctly represent Mr. Mallock's intellectual method, it admirably illustrates his moral deficiencies. It never occurs to him that this is not a perfectly creditable task—that there can be any harm in preserving and organising the whole unsavoury "litter," instead of selecting the thoughts which are deserving. He is quite ready to drag forth and make definite the vague dislike of science, the inward tendencies to persecution, the secret liking for trivial and unseemly details. It is an early lesson in childhood that there are certain mysterious uses belonging to the most insignificant or apparently noxious creations. But it may be questioned whether a "life" thus occupied can be so far "worth living" as to justify this *a priori* assumption.

ARTHUR STRACHEY.

A valuable collection of pieces of sculpture, and of pictures by the most eminent masters, has lately been presented to Charterhouse School by an Old Carthusian, Mr. G. Allen, of Torquay. He has also presented to the School Library 1000 volumes originally belonging to his father, formerly Bishop of Ely.

THE PAPER-KNIFE.

More's Utopia. The English Translation thereof, by Raphe Robynson (sometime Fellow of Corpus Christi College, Oxford), printed from the Second Edition, 1556. To which is prefixed The Life of Sir Thos. More, written by his son-in-law, William Roper, reprinted from Hearne's Edition, 1716. Edited with Introduction, Notes, Glossary and Index of Names, by J. Rawson Lumby, D.D., Fellow of St. Catharine's College, Norrisian Professor of Divinity. Cambridge, at the University Press. Pitt Press Series.

To enthusiasts in history matters, who are not content with mere facts, but like to pursue their investigations behind the scenes, as it were, Professor Rawson Lumby has in the work now before us produced a most acceptable contribution to the now constantly increasing store of illustrative reading. The period of Tudor dynasty is one in which our attention is centred on the sovereign, and we are too apt to neglect the condition of the lower classes and to forget how much it cost the country for him to be aggrandized. But in books such as this, our minds are called back to the real state of things; we see with the eyes of one who was not able against his conviction to cover the inner defects with a veneer of outward splendour.

Mr. Lumby has pointed all this out most ably in his introduction, where he sketches the general state of the country as gathered from the contemporary literature, and more especially from More's own work.

We have the author's life too, in full, adding to the interest as pointing out the circumstances under which the Utopia was written, in no agitatory spirit, for More's friendship was courted by the King, but in a pure desire of benefiting his fellow creatures.

Mr. Lumby has also exerted himself in the elucidation of some of the more difficult grammatical phenomena of the translation, so that we are enabled to appreciate the quaintness of the style.

Many of the notes are interesting, embodying as they do an encyclopædical investigation into all the details of the book. We are sure that the reader, after a careful perusal of these notes could wish for no further information on any subject connected with the text. Hythlodaye, Amaurote, Anyder, for instance, would no doubt prove an obstacle to many, were we not informed that More with the quiet humour that pervades the book, and makes him even apologize for his ignorance of the Utopian alphabet, had derived those names from the Greek, as an evidence of the fictitious nature of the narrrative.

The text is published as a reprint of the second edition of 1556, and includes a facsimile of the original title page.

COLLEGE SPORTS.

EMMANUEL COLLEGE.

The sports commenced on Tuesday, February 17, on a beautiful afternoon; though the ground was rather dead owing to the morning's rain.

FIRST DAY.

100 Yards.—R. M. Pattison, 1; E. Hopkinson, 2; H. G. Atkinson, 0; R. P. N. Downing, 0; T. R. Kneale, 0. Time 10 4-5 secs.

Putting the Weight.—H. G. Atkinson, 1; H. C. Filmore, 2; E. Hopkinson, 0; E. S. Whelpton, 0; T. R. Kneale, 0; W. Thornton, 0. Distance, 28 feet 10½ inches.

120 Yards Handicap.—R. M. Pattison, 4 yards, 1; E. Hopkinson, 2 yards, 2; T. R. Kneale, scratch, 0; R. P. N. Downing, 5 yards, 0; H. F. Rose, 6 yards 0. Time 13 secs.

Long Jump.—E. Hopkinson, 1; H. G. Atkinson, 2; J. Pierce. Distance, 17 feet 7½ inches.

Quarter Mile.—R. P. N. Downing, 1; E. S. Whelpton, 2; Pattisson, 0; Hopkinson, 0. Time, 59 secs. Pattisson, who was leading, fell at the tape.

Half Mile Handicap.—H. G. Atkinson, 20 yards, 1; F. G. Shields, 20 yards, 2; R. P. N. Downing, 20 yards, 0.

Strangers' Race.—First heat: R. H. Macaulay, King's, 2 yards, 1; E. H. Crisp, Caius, 16 yards, 2. Time, 52 seconds.—Second Heat, H. P. Hodson, Magdalene, 10 yards, 1; H. Smith, St. John's, 2 yards, 2.

SECOND DAY.

200 Yards Freshmen's Race.—F. G. Shields, 1; H. G. Atkinson, 2; H. M. Chataway, 0. Time 23 seconds.

High Jump.—Atkinson, 1, 4 feet 7 inches; Pierce, 2, 4 feet 6 inches.

120 Yards Hurdle Race.—F. G. Shields, 1; E. Hopkinson and H. G. Atkinson tied for second, Time, 21½. In running off the tie E. Hopkinson won. Time 21¼ secs.

One Mile.—F. G. Shields, 1; R. P. N. Downing, 2; H. G. Atkinson, 0; E. Hopkinson, 0. Time, 5 min. 14 2-5 secs. There was a good race between Shields and Downing, the former winning by about 3 yards.

Consolation Race.—H. M. Chataway, 1; Pierce, 0.

Strangers' Race.—Quarter Mile.—Final Heat.—H. P. Hodson, Magdalene, 10 yards, 1; W. L. Beverley, O.U.A.C., 2 yards, 2; H. Smith, St. John's, 2 yards, 0; R. H. Macaulay, King's, 2 yards, 0. Time, 53 3-5 secs.

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CALENDAR FOR THE WEEK.

WEDNESDAY, February 25th. — C.U.M.S. Wednesday Popular Concert.

THURSDAY, February 26th.—End of first two-thirds of the Lent Term.

SATURDAY, February 28th.—Meeting of College Correspondents at the *Review* Office, 8.30 p.m.

SUNDAY, February 29th.—Third Sunday in Lent. Select preacher, Rev. E. Thring, M.A., King's College.

MONDAY, March 1st.—St. David. Meeting of Cambridge Antiquarian Society.

TUESDAY, March 2nd.—Local Option meeting at the Guildhall at 7.0 p.m.

ATHLETIC FIXTURES.

Thursday, Feb. 26., University Handicaps; Football: King's v. St. John's; C. U. R. V. C. 1st Wimbledon Competition.

Friday, Feb. 27, University Handicaps.

Saturday, Feb. 28, Football: King's v. Trinity; Pembroke v. Felstead School.

MR. STEVENSON BLACKWOOD'S ADDRESS.

On Sunday evening, Feb. 15, at 8.30, the Guildhall was filled with undergraduates to hear an address of which the following is an abstract:

"The Winning Side."

In this world in which we live, a continual conflict is going on, heat against cold, light against darkness, life against death. God has chosen that this order of things shall be ruled by conflict. The contest between fire and water produces the steam to which we owe so much, and all our labour, our study, our commerce, owe their being to the conflict between life and death. But it will not always be so; there will be a winning side. Life shall conquer Death, Light Darkness, and Right Wrong.

Everyone of us has been conscious of a conflict in our own hearts as long as we can remember—good impulses striving against bad, and bad against good—the field of which is our own personality, the field of which is our own heart. The words which Shakespeare puts into the mouth of King John's mouth.

"Nay, in the body of this fleshly land,
This kingdom, this confine of blood and breath,
Hostility and civil tumult reigns!"

are only the expression of the truth of which every one is conscious.

But God knows how to bring good out of evil, and those who will some day be the saints in His Heaven are having their characters stablished, strengthened, settled, by this struggle. Everyone knows that those who have to struggle for their bread or for any great object in this world become strengthened in a way which those who live in the lap of luxury know nothing of. The fight will be a hard one, you will often be sore pressed, and forced down like Christian by Apollyon in the wonderful allegory. But cheer up, there will come a moment when you will stand on the shore of the sea of glass mingled with fire—cheer up, for though you are down, you are on the winning side if only you are trusting in CHRIST. That moment will come, sooner perhaps than we think, when we shall sing "Hallelujah, for the LORD GOD Omnipotent reigneth."

On all sides we see this hand to hand fight raging in the moral world, in the nations, cities, villages, parliaments, the men of the world against the men of God, and as the world grows older, the fight grows hotter. But thanks be to God, there is a winning side, the victory must be to God. Though we cannot see through the maze of the sin and battle of this world we shall one day see what is written in that glorious Psalm "O sing unto the Lord a new song, for he hath done marvellous things, with His own right hand and with His holy arm *hath* he gotten Himself the victory." He hath *already* won it.

Now everyone of us is on one side or other, we *cannot be neutral*. There are two sides and a middle to this hall, but there is no middle to this fight. We may sit unconcerned about the fighting between Chili and Peru, but if England were invaded you could not be neutral then, unless indeed you were a traitor, but a traitor would be on the enemy's side. You have already no doubt enlisted, for I am assuming that everyone here is already professedly by at least a Christian—though I fear there may be some whose professsion is as hollow as mine was for the first half of my life, when I sank into as deep a pit of worldliness and sin as man ever did—I want you to remember some of the characteristics of this side.

First, then, it is the side of *a despised minority*. Brother, you must put up with being laughed at, and sneered at and called names. Don't think that if you set yourself to fight on God's side like a man you will be patted on the back all the time. No. "All that will live Godly in CHRIST JESUS shall suffer persecution." This is the law laid down by God Himself. You will be sneered at as a 'saint,' 'methodist,' 'new light,' or 'one that sets up to be better than other people.' We know all the while this is not true, for really we feel and confess we are 'vile,' as we have just been singing.

We are not put to the rack now, but to some this derision is even harder to bear than torture. But never mind all this. Isn't it worth while to get some scar. *Now's* the time, and very little time too, to win this honour. There will be no chance of winning it in heaven, where all will be peace and joy; *now's* the time to win scars in the King's battle. So make up your mind now, brother, to be on the winning side. I am not speaking as a novice in this matter; I have gone through it, and I remember well how, when I first was led to break with my old worldly companions, the mock-courteous remarks they made when I met them.

But this is the law of our Christian life. Trees would grow up soft without the wintry blasts of the north wind to make them sturdy; so a Christian without persecution would have but little strength—and we must make up our minds to be always here a despised minority. But, blessed be God, it will not always be a despised minority, but "a great multitude which no man could number, of all nations and kindreds and tongues," and will you be the less happy then, when you walk the streets of the heavenly city, that you have been on the side of the despised Crucified One, and sharing His reproach for a little while, fought like a good soldier at His side?

Again, it is the side now of *apparent defeat—apparent*, but *only* apparent; the angels are tuning their harps already for the song of victory. But it did seem like defeat when He, the embodiment of love, was cast out of the world He had made, and sealed down in the tomb, so that they might keep Him out of sight. But the hour of defeat was the hour of Coronation. Those words "to-day shalt thou be with me in Paradise," spoken to one who but just before was reviling Him as his enemy, prove that even in the act of dying, He was beating Satan on his own ground, while *apparently* he was so hoplessly conquered. Yes, it is *here* in weakness and apparent defeat that the victory must be *won*, though *there* it will be fully *enjoyed*. Isn't it worth while to be on the winning side? We all have an instinctive desire to be on the winning side in whatever battle we are engaged—an innocent desire,—without which indeed we should scarcely be men. In your life here, whether in athletics, or boat-races, or the great struggles in the schools, you all naturally wish to win. For look at the other side, which must be the losing side. '*Man of the world*,' what does that mean? Rather a grand thing to be, as many men count it, and plume themselves upon it—does it not mean an *enemy of God*, and so one who *must* be on *the losing side*. Oh suffer me in the face of these tremendous realities to press this question upon you. Think what it would be to be on the losing side in that great day, if you should be unable to "trace your genealogy" as a child of God then. I beseech you, brother, think of this. My words are soon to die away, but these facts will never die, and one day you *must stand on one side or the other*, and then you will have your reward. Even in that day, if you have not here accepted your Saviour you will then be in one sense on the winning side—but what a victory that would be! A victory over the love and the Blood of your Lord who gave His life for you—the victory of the suicide, who conquers his life with his own hand. Yes, every one who is lost is a *suicide*; "thou hast destroyed thyself."

You *will* think over it, will you not? Indeed, I see by your attention that you will. But perhaps you say you have not quite made up your mind yet, you mean to decide soon, but you want to enjoy yourself a little first, and you can't enjoy life when you give up the world and become a true Christian—"a Christian can't enjoy life," *that's the Devil's lie red hot from Hell*—just what the devils in the maniac of Gadara said to our Lord—"art thou come *to torment us*?" as if He who came down and gave His life and death to make us happy, could possibly come to torment you! Every time you allow that thought, you are flinging an insult into the face of your God. "These things have I spoken unto you," saith He, "that your *joy* might be full." Ask the Christian men you know, whether they are not happy. I know which has been the happiest half of my own life—the first part, the half-lived part of wordly pleasure, or the last twenty-five years since my eyes were opened. Oh he loves to make people happy, He's a happy God. If the devil says *he* can make you happy by lust, or sin, or wordly delights, he deceives you. So do not be cheated by this cry, face the question *now*, and make up your mind to come straight to Him, and offer yourself to be His soldier as long as you live. He will accept you as you are, He will ask no questions as to your past life,

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he knows it already. Thank God, when a man takes the Queen's shilling as a recruit, no questions are asked as to character, in most regiments, at any rate, if only certain conditions are fulfilled, and he is of the *standard* required. God's standard is a six foot one. And the six feet are six letters—S-I-N-N-E-R,—blessed be His name, He will take you just as you are, and clothe you, and more—go *with you* to the fight. He is infinite in love, hear what he says, "Come unto me all ye that are weary and heavy laden, and I will give you rest."

May it be through His infinite mercy that those of you who have come in here perhaps just from curiosity, may now, as we kneel in prayer, or when you come to kneel by your bed-side to-night, give yourselves up wholly to your loving gracious Master, the Mighty Captain of Salvation, who will lead you through the battle of this life, to serve Him for ever in the golden streets with all the enlarged capabilities we shall then have.

Oh brother, *be on the winning side*, for Christ "*must* reign till He hath put all enemies under His feet."

My heart's desire for you—nay, I need not talk of *my* desire—it is *His* desire for you that you may make this choice *now*. "Believe on the LORD JESUS CHRIST and thou shalt be saved."

After a short prayer by the Rev. J. Barton, M.A., Rector of Holy Trinity, a bright hymn—"Stand up, stand up, for Jesus," was heartily sung by the immense body of University men, who had listened with rapt attention for an hour.

We are happy to be able to state that Mr. Blackwood has, at our request, sent down pamphlets written by him, for gratuitous distribution among members of the University, which can be had by application to Mr. Johnson, Trinity Street.

CAMBRIDGE ANTIQUARIAN SOCIETY.

At the General Meeting of this Society on Monday, 16th of February, 1880, Professor HUGHES (President) in the Chair,

Mr. W. W. CORDEAUX exhibited three British coins lately found near Caistor in North Lincolnshire. Of these the first was of base silver and of the Channel Island type; the second of bronze, and struck by the Brigantes; the third was of the "horseman" type of Constantius, and is a barbarian copy of the Roman coin.

In the absence of Dr. W. R. GROVE, Mr. LEWIS exhibited and commented on a bronze figure of Mercury 2½ inches long, found about four years ago in a field between Fenstanton and Conington; and probably of Gallic or even of Romano-British workmanship.

Dr. GROVE contributed also a small terra-cotta head dug up last year on Mr. Osborn Daintree's land at Fenstanton.

Prof. HUGHES and Mr. JENKINSON offered a preliminary report on some recent explorations at Great Chesterford, and exhibited a few of the specimens discovered. Some workmen employed in the gravel pit near the mill at Great Chesterford, about the commencement of last Long Vacation, came upon what appears to have been a kiln.

The top had been broken away at an early period, and the burnt plaster and stones lay at various levels among the other rubbish that filled the chamber. This showed that it had been used as a refuse pit for bones, broken pottery, and used up household things of various kinds during the Roman period.

The writers added:—

The great interest of the discovery lies in this, that we had an opportunity of investigating for ourselves all the objects associated together in one refuse pit, and so probably referable to one period, and obviously belonging to one locality. We are apt to lose sight of the fact that the Roman occupation of this country extended over several centuries, and that therefore we may look for many changes in the fashion of the objects of every day life, but we are not aware of any systematic investigations having been carried on with a view to illustrate this point. Opportunities such as will probably not recur have been allowed to pass away. We have, however, got sufficient evidence to show that this line of enquiry promises well.

The Roman bricks built into the walls show that the pit is not pre-Roman, and the rubbish cannot have been thrown into it earlier than the dates of the latest of the following coins, of which the first two were found by Mr. Jenkinson, the third by Mr. Digues la Touche, and the fourth by one of the workmen in our presence.

1. 2nd brass of Magnentius (A.D. 303—353).
2. 3rd brass of Valentinianus (A.D. 364—375).
2. Victorinus (A.D. 265).
4. A 1st brass, with a Roman head, legend worn out.

Among the bones we recognised the following animals:—

Ox (*Bos longifrons*). It is interesting to note that among the large number of bones of ox which have been found with Roman remains in the neighbourhood of Cambridge, we have yet found no evidence of *Bos primigenius*, although it occurred commonly in the fens in neolithic times. The horn cores show considerable variation, beyond what might be attributed to difference of age and sex, and would suggest domestication. How easily the horn core is modified will be understood by those who remember that the Galloway polled cattle dropped their horns in obedience to artificial selection in about half a century, the core going first. *Horse*. The bones of the horse are broken, and occur scattered among the other bones, as if it had been used for food. It is a small breed. Possibly the ass is also represented. *Sheep*. A small breed with horns like Welsh ewes. Whether the rams had curled horns we have no evidence. *Red deer*. We have no evidence of the red deer having been used for food. We have recognised only portions of the antler, some of which seem to have been fashioned into instruments of various kinds. *Pig*. Of various sizes, and probably all domesticated. *Dog*. There are two breeds, which fairly represent forms pictured in relief on some Roman ware. A small strongish-jawed animal like a fox terrier, and a larger animal with a jaw between that of a wolf and a greyhound, but considerably smaller. There were also some bones of puppies or fox-cubs. *Cat*. We have found the remains of two cats, but Prof. Boyd Dawkins has not been able to tells us whether wild or domestic. The domestic cat, well known in Egypt, is said to have been long kept by the Romans, but I believe there is no clear evidence of its introduction by them into this country. Of the marten cat we have never found any trace with Roman remains. *Poultry*. The common fowl, often with spurs, as we have found in many other Roman rubbish pits. *Duck*. Rare.

The pottery may be grouped under many heads, but a full description of it and of the potter's marks we reserve for a future occasion. There was a large coarse ware including amphoras and a multitude of smaller vessels, and a large thick-rimmed open-mouthed vessel often ornamented with fine lines. We have never seen an ornamented amphora. There was a great variety of rough red or black or grey vessels, plain or with horizontal lines on the shoulder, probably a local ware. Fragments of a fine close-textured black or grey ware were found, sometimes ornamented with lines traced on the unbaked clay. Perhaps this may have been imported from Upchurch, or imitated from Upchurch ware. Very beautiful specimens of *Durobrivian* pottery occurred all through with floral devices and hunting scenes in relief. Drinking cups with pinched-in sides and sometimes a metallic lustre and sometimes a pattern in relief were not uncommon. There were several mortaria, some of them with the potter's mark clearly stamped on the rim. The *Samian* was unfortunately very fragmentary, but we succeeded in restoring some interesting pieces. There is a great variety of form and ornamentation, exhibiting hunting scenes, vine leaves, and the common romanesque kind of line and loop band. We have many shewing the potter's mark. Some fragments of yellow ware with coloured bands and lines suggest commerce with the islands of the Mediterranean.

Bricks and tiles. There were fragments of Roman bricks and flanged tiles built into the walls of the kilns or rarely scattered through the earth in the kiln and other pits at Chesterford. These would not form part of ordinary household rubbish; but it seemed to be the custom to cover the layers of bones and rejected portions of animals with earth and sand, and some of the curious and unexpected objects which occurred in the kiln may have been thrown in with this earth. We learn, however, that the debris of destroyed houses were lying about; whether they pulled down old buildings and erected better, or whether fire or sword had swept through the Romanized village, who can now tell? It seems probable that the village was extending in the direction of the kiln, for we found a human jaw thrown in with one of the layers of earth. This we explain on the supposition that the pits and kiln were dug on ground where at an earlier period interments had taken place.

Among the miscellaneous objects found we may enumerate a bone comb; a bronze object resembling a surgeon's probe; a bronze bracelet; perforated discs of lead and of pottery, formed by chipping round fragments of the flatter portions of broken

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vessels; unperforated discs of pottery; bone pins, perhaps for fastening the dress or hair, or perhaps for ornamenting the pottery; hones; a roughly cut chalk box; fragments of glass, some highly ornamented; a spindle-whorl; nails and charred wood, and many small objects of unknown use.

A fuller report, with illustrations of the pottery and various objects found in this and other Roman stations in the neighbourhood of Cambridge, is promised for some future occasion.

CAMBRIDGE PHILOSOPHICAL SOCIETY.

At the meeting on Monday, February 23, 1880, at half-past eight o'clock in the evening, the following communications were made to the society:

1. By Professor HUGHES:
   (1) On the transport of mud and other matter by confervoid growths
   (2) On the altered rocks of Anglesea.
2. By Mr. CORDEAUX:
   On some antlers of the fallow-deer (cervus dama) found near Cambridge.

BLINDFOLD CHESS.

We now print copies of six of the blindfold games played by Dr. Zukertort in the Guildhall on Friday, the 13th. The remaining six we hope to insert next week.

White, J. N. Keynes, M.A. Black, J. H. Zukertort.
Ruy Lopez.

White.	Black.	White.	Black.
1 P to K 4	P to K 4	14 P to K R 3	P to K R 4
2 Kt to KB 3	Kt to QB 3	15 B to R 4 (ch)	K to B sq
3 B to Kt 5	P to QR 3	16 P to B 4	Kt to R 3
4 B to R 4	Kt to B 3	17 B to Q 2	B to K 3
5 Kt to B 3	B to B 4	18 R to B sq	P to K Kt 3
6 Kt takes P	Kt takes Kt	19 P to B 5	P takes P
7 P to Q 4	B to Q 3	20 B takes Kt(ch)	R takes B
8 Castles	P to B 4	21 P takes P	B to B sq
9 P takes Kt	B takes P	22 Q to Q 2	R to R 2
10 B to Kt 3	P to Q 3	23 QR to K sq	Q to Q sq
11 Kt to K 2	Q to Kt 3	24 Kt to B 4	B to Q 2
12 K to R sq	Kt to Kt 5	25 Q takes P(ch)	Resigns.
13 P to K B 4	B to B 3		

White, J. F. Sugden. Black, J. H. Zukertort.
Ruy Lopez.

White.	Black.	White.	Black.
1 P to K 4	P to K 4	30 P to QR 3	K to B 2
2 Kt to K B 3	Kt to Q B 3	31 K to Kt 2	R to QR sq
3 B to Kt 5	B to B 4	32 R to QR sq	R to R 3
4 P to Q 3	Kt to K B 3	33 R to R 2	KR to QR sq
5 B to KKt 5	Kt to K 2	34 KR to QR sq	Q to KB sq
6 B takes Kt	P takes B	35 Kt to KB 2	K to Q 2
7 QKt to Q 2	Kt to Kt 3	36 P to Kt 4	B to B 2
8 P to KKt 3	P to B 3	37 P to KKt 5	B to Q 3
9 B to B 4	P to Q 3	38 K to Kt 3	P to Kt 3
10 Q to K 2	P to B 4	39 Kt to R sq	QRP takes P
11 P takes P	B takes P	40 QRP takes P	R takes R
12 Castles Q side	Q to K 2	41 R takes R	R takes R
13 Kt to K 4	B to Kt 3	42 K takes R	P to B 4
14 B to Kt 3	Castles Q side	43 K to Kt 2	P takes QKt P
15 Kt to B 3	B to K 3	44 P takes QKt P	B takes Kt P
16 B takes B(ch)	Q takes B	45 Q to QKt 3	Kt to B 2
17 K to Kt sq	P to KB 4	46 P to KKt 6	B to Q 3
18 KR to K sq	KR to K sq	47 P to KR 5	Q to B 3
19 P to Q 4	P to K 5	48 KKt to Kt 3	B takes P
20 Kt to KKt 5	Q to K 2	49 Kt takes B	Q takes P (ch)
21 P to KR 4	P to Q 4	50 Q to QB 3	Q to B 7 (ch)
22 P to KB 3	B to B 2	51 KKt to K 2	Kt to K 3
23 P to KB 4	P to KR 3	52 P to KKt 7	P to Q 5
24 Kt to KR 3	R to Kt sq	53 Q to B 8 (ch)	K takes Q
25 R to Kt sq	Q to B 3	54 P queens (ch)	Kt to Q sq
26 Q to K 3	Kt to B sq	55 Q to B 4 (ch)	K to Kt 2
27 Kt to K 2	Kt to K 3	56 Q to Q 5 (ch)	K to B 2
28 P to QB 3	B to Kt 3	57 Q takes KBP	Q to K 6
29 P to QKt 4	P to QR 4	58 Kt to Q 5 (ch)	Black resigns.

White, W. H. Gunston. Black, J. H. Zukertort.
(Ruy Lopez.)

White.	Black.	White.	Black.
1 P to K 4	P to K 4	12 K to B sq	Kt to B 5
2 Kt to KB 3	Kt to QB 3	13 B takes B P	P to Q 4
3 B to Kt 5	Kt to K B 3	14 P takes P	P to K R 4
4 Kt to B 3	B to B 4	15 P to K R 3	P to Q R 3
5 P to Q 3	Castles	16 B to B 4	P to Q Kt 4
6 B to KKt 5	Kt to Q 5	17 B to Kt 3	B to Kt 2
7 Kt takes Kt	B takes Kt	18 P to Kt 3	Q R to B sq
8 Kt to Q 5	K to R sq	19 P takes Kt	R takes B
9 Q to B 3	Kt takes Kt	20 Q takes P (ch)	K to Kt sq
10 B takes Q	B takes Kt P	21 P takes P	Resigns
11 Q R to Kt sq	B to B 6 (ch)		

White, Dr. Zukertort. Black, E. L. Raymond.
(King's Gambit declined).

White.	Black.	White	Black.
1 P to K 4	P to K 4	18 P takes P	P takes P
2 P to K B 4	B to B 4	19 P to B 6	P takes P
3 Kt K B 3	P to Q 3	20 B to Kt 5	K R to K Kt sq
4 Kt to Q B 3	B to K Kt 5	21 Q R to K sq	Q to Q 3
5 B to B 4	Kt to Q B 3	22 P to K R 4	P to K R 3
6 Kt to Q R 4	B to Q Kt 3	23 R to B 5	P takes B
7 Kt takes B	Q R P takes Kt	24 Q R takes P (ch)	Q takes R
8 P to Q 3	Kt to Q 5	25 R takes Q (ch)	P takes R
9 Castles	B takes Kt	26 Q to R 7	R to K R sq
10 P takes B	P to Q Kt 4	27 Q to K B 5	K R takes P
11 P to Q B 3	P takes B	28 Q to Q 6 (ch)	K to B sq
12 P takes Kt	K P takes P	29 Q to Q 5	Q R takes P
13 P takes P	P to Q B 4	30 Q takes P (ch)	K to Kt 2
14 P to B 5	P to B 3	31 Q to Kt 4	P to Q 6
15 P to K B 4	Kt to K R 3	32 K to B 2	Q R takes P (ch)
16 Q to R 5 (ch)	Kt to B 2		and White resigns.
17 P to K 5	Q P takes P		

White, R. C. Reade. Black, Dr. Zukertort.
Scotch.

White.	Black.	Black.	White.
1 P to K 4	P to K 4	21 Kt tks Kt (ch)	B takes Kt
2 Kt to K B 3	Kt to Q B 3	22 Q tks Q (ch)	K takes Q
3 P to Q 4	P takes P	23 P to B 3	B to K 4
4 Kt takes P	B to B 4	24 B to Q 2	R to B 4
5 Kt takes Kt	Q to B 3	25 Castles (Q side)	Q R to K B sq
6 P to K B 4	Q P takes Kt	26 Q R to K sq	K to B 3
7 Kt to Q B 3	B to Q 2	27 P to K Kt 4	R to B 6
8 Q to B 3	Kt to R 3	28 P to Kt 5 (ch)	K to K 3
9 Q to R 5	B to Q 5	29 B to K 3	K to Q 2
10 P to K 5	Q to K 2	30 P to K R 4	R takes B
11 B to K 2	B to K B 4	31 R takes R	B to B 5
12 Q to Kt 5	P to B 3	32 K R to Q sq (ch)	K to B sq
13 B to R 5 (ch)	K to Q 2	33 R to Q 3	R to K sq
14 Q to Kt 3	P takes P	34 K to Q 2	R takes R
15 P takes P	B takes K P	35 R takes R	K to Q 2
16 Q to K 3	B to Kt 5	36 K to K 2	B takes R
17 B takes B (ch)	Kt takes B	37 K takes B	K to K 3
18 Q to Q 3 (ch)	K to K sq	38 K to K 4	P to B 4
19 Kt to K 4	R to K B sq		
20 Q to K 2	Kt to B 3		

At move 38 White left the game to the subsequent analysis of Dr. Zukertort.

White, Dr. Zukertort. Black, H. J. Lloyd.
(Vienna.)

White.	Black.	White.	Black.
1 P to K 4	P to K 4	20 Kt to Kt sq	R to K B 4
2 Kt to Q B 3	Kt to K B 3	21 Kt to B 3	R to Q sq
3 P to B 4	P takes P	22 K's R to Q sq	P to Q Kt 3
4 P to K 5	Kt to Kt sq.	23 R to Q 5	P to K R 3
5 Kt to B 3	P to Q 3	24 Kt takes P	Kt takes Kt
6 B to B 4	B to Kt 5	25 R takes R	B takes R
7 P to Q 4	P takes P	26 R takes B	Kt to K B 2
8 B takes P ch	K to K 2	27 R to K 8 ch	K to Q 2
9 B takes Kt	R takes B	28 R to Q R 8	P to B 6
10 Q to K 2	Q takes P	29 R takes P ch	K to B 3
11 Kt takes Q	B takes Q	30 P takes P	R takes P
12 K's Kt tks B	P to Q B 3	31 Kt to B 6	P to K R 6
13 B to Q 2	K to K 3	32 Kt to Kt 4	P to R 4
14 Castles (Q's R)	P to K Kt 4	33 Kt to R 2	R to B 7
15 Kt to K 4	Kt to Q 2	34 K to Q sq	Kt to Kt 4
16 B to B 3	B to K 2	35 B to K 5	Kt to B 6
17 P to K R 4	P takes P	36 Kt takes Kt	R takes Kt
18 K's R to K sq	Q R to K B sq	37 R to K R 7	R to B 4
19 R to Q 2	P to Q B 4	38 B to Kt 8	Resigns. (?)

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C. U. M. S.

The first of the series of Wednesday Popular Concerts was given last Wednesday, February 18. We are glad to see a good promise of attendance, as the limited space of the small room at the Guildhall was occupied to the utmost. The first piece was Mozart's Trio in E flat for pianoforte, clarinet and viola, played by Messrs. C. V. Stanford, Galpin, and Crichton. The trio was was well rendered throughout, and we must especially compliment Mr. Crichton on his rendering of the viola part, which, particularly in the trio, is far from easy. His tone was excellent throughout, and we must congratulate the musical society on a new acquisition. Mr. Wing next sang two of Brahm's "Romanzen aus Magelne," Nos. IV and V, and subsequently Handel's song "Droop not young lover." Brahm's songs are both very difficult, but were rendered by Mr. Wing with much spirit, though we are of opinion that his voice is heard to more advantage in the graver style of Handel. The song 'Droop not,' we presume from one of the operas, is a fine song, and seemed to be a favourite with the audience.

Mr. Stanford played as *pièce de résistance* Bach's Suite Anglaise in G minor, which contains the well-known Gavotte with its Musette trio to be found nearly in every book of popular selections from Bach's piano works. We could only wish that the whole work were as well-known; the Sarabande especially being full of grace and melody.

The interest of the evening naturally centred on Mr. Stanford's *Three Intermezzi*, (M.S.S.) for clarinet and piano, which were played for the first time. The first is *andante espressivo*, varied by a *scherzo* interlude, and pleased us better than either of the other two; the melody is beautiful, and very cleverly varied with the other motion, the close in slow time echoing the quicker movement very gracefully. The second (*allegro agitato*) did not strike us so much, but the third (*allegretto scherzando*) shows again to great advantage Mr. Stanford's power of melody. The *arpeggio* chords forming the second subject contrast well with the first part, and are skilfully accompanied by the clarinet. We need not say that the new work had an efficient rendering in the hands of Mr. Galpin and the composer. In the low register, particularly at the end of the second of the three pieces Mr. Galpin's tone seemed to us remarkably good, and all through he mastered well the difficulties of his part, which must be considerable. The next concert, which is to take place this evening, is to be the occasion of the first appearance of Herr Gompertz, the new violinist, who will play Brahm's Sonata in G major for pianoforte and violin, and other violin solos.

POETRY.

WITH THEIR OWN WEAPONS.

"Dactylics call'st thou them? God help thee, silly one!" Canning.

Muses—O list! of the isle that is set like a pearl in the ocean;
White in a circlet of blue; list, native Muses of England,
Whether on fell or in field, by mere or in valley rejoicing,
Or on the crest of a star-kiss'd hill in the bosom of Heaven
Most ye delight to be found: no tribute of melody bring I
Fit to be laid at your feet; but a groaning tortured language,
Feet with spondees bound, and chafing in dactylic hand-cuffs.
Was't not enough that our bards, from Caedmon to Chaucer and onwards,
Leaving the trumpet of Vergil alone, and the thunder of Homer,
Sang of a land as dear to the Nine and to Freedom as Hellas,—
Sang in their own free-tongue;—not enough that Spenser and Milton
Caught up the chimes of the Past, with the Present in harmony blending,
Chimes of the old old times, ringing over the fogs of the ages,
Muffled and broken chimes,—like Echo to Echo replying,
Rolling away in the distant hills, and dreamily dying:—
Was't not enough?—but of poets a pitiless race hath arisen,
Heavily learnéd, a race undaunted by failure of others,
Loosing the reins of their souls in a riot of fanciful numbers,—
Know ye yourselves trick'd out, like a modern young lady of fashion
Dress'd in an ancient *chiton hunation* buckle and top-knot?
Nor had they failed of success, if success could attend such an effort:
Longfellow, Kingsley has tried,—what measure has Longfellow not tried?—
Kingsley of Andromade, of Evangeline Longfellow singing:
Pretty the tale, pretty poetry too, fresh flow'ry oases
Sweetly relieving the eye; but, alas! for the versification,
Drearily creaking along like a wagon that wanted a wheel greased.
Cease we further to moan:—not the heedless laugh of a stranger
Startling the streets of the dead;—not mirth at a funeral gathering
Better assorts with still sad death, and the tears of the mourners
Mourning the lost;—not the slipper of her who nightly her ashes
Changed for the arms of a prince, fit better the feet of her sisters
Cruelly reckless of heels and of toes, than such rhythm to English.

H. F. M. S.

MORAL SCIENCE CLUB.

The ordinary weekly meeting of this club was held at the rooms of Mr. Winkley, St. John's College, on Saturday evening. A paper was read by Mr. T. E. Scrutton, Trinity College, on "Heredity in Political Philosophy," and a discussion followed.

May Term.

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CONFERENCES for the Reverent Discussion of Religious Subjects are held in the News-room of the above building at 11 a.m. on Sundays.—Subject for February 29th, "The usual proofs for the existence of God."
Evening Lecture: "Christ's triumphal entry into Jerusalem."

Social Purity Alliance.

"PURITY": an address to men delivered in Lincoln Cathedral, Sept. 19th, 1879, by the Rev. R. G. Bulkeley, Vicar of St. John's Dukinfield. Copies may be obtained of the Rev. R. A. Bullen, the Secretary of the Alliance, Duppas Hill- Croydon. Complete lists of the Alliance's publications will be forwarded on application, with information relative to the work and aim of the Society.

THE RECOVERED THREAD OF ENGLAND'S FOREIGN POLICY. An Appeal to the Electors of England, by P. M. THORNTON.
LONDON: W. RIDGWAY, 1880. PRICE SIXPENCE.

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THE UNIVERSITY PULPIT:

SUPPLEMENT TO

The Cambridge Review.

No. 13. WEDNESDAY, FEBRUARY 25, 1880.

Sermon by the Rev. J. B. MAYOR, M.A., St. John's College.
Sunday, Feb. 22, 1880.

1 Cor. ix. 25 "Now they do it to obtain a corruptible crown, but we an incorruptible."

The results we arrived at last Sunday were as follows:—Self-denial to a certain extent is a practical necessity. We cannot live without it. It is a main part of education, and is forced upon us by every day's experience. If we are not content with this, but seek further to know the reasons for our actions, and to learn from philosophy the limits within which we should practice self-denial, we have one philosophy telling us that the end of life is to make the most of it from a subjective point of view, to energize to the full, to educate and develop to their highest pitch our sensibilities and our active powers, and to keep them in constant and various exercise. Whatever self-denial is needful for this end is good, whatever is opposed to it is bad. Another philosophy makes our aim objective, the production of the greatest amount of happiness to mankind in general, and bids us subordinate our own private pleasure to this end. A third bids us put aside the thought of pleasure or happiness altogether, as things which are either unworthy the attention of a reasonable being, or else are unattainable, so that to pursue them could be productive only of disappointment and unrest. It tells us that the one end of life is to act in accordance with the dictates of reason, and that the necessary means to this is absolute self-mastery and detachment from external things.

While pointing out what appeared to me defects in these several views of life, I said that we might learn from the first that man's nature was given him not to stunt or crush, but to develop; from the second that self-denial must be regarded as a means to an end, not as in itself an end, and that the end should have reference to men in general, not to ourselves alone; but that there was something which seemed to appeal to a higher part of our nature in the language of the third, when it bid us discard the thought of pleasure altogether, and aim at a single-hearted obedience to the call of duty.

Perhaps the following sketch of the results of a liberal education, drawn by one of the greatest teachers of our age, may be taken as embodying the best that philosophy can offer in this matter, provided that we add to it a more distinct recognition of the Utilitarian and Stoic doctrine, that the highest work of the individual is to promote the happiness and the improvement of mankind in general. 'That man,' we are told, 'is rightly educated who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear cold logic-engine, with all its parts of equal strength and in full working order; whose mind is stored with a knowledge of the great and fundamental truths of nature and of the laws of her operations (understanding by nature not merely things and their forces, but men and their ways); one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learnt to love all beauty, whether of nature or art, to hate all vileness, and to respect others as himself.' Truly a noble ideal of education, one that teachers of all classes may well take to heart; yet still we may ask 'is it complete?' We need not, of course, assume that it is irreligious, because it makes no distinct mention of religion, any more than we need assume that the philosophic systems, which we considered, must of necessity be antagonistic to religion. Such systems may be combined in larger or smaller proportions with almost any form of religion; but they may also be, and, as a matter of fact, they frequently are opposed to religion. And what I wish to do now is to compare together the effects on self-denial of the Christian religion on one side, and of the best non-religious systems on the other.

If we take, as the essence of the religious view of life, the belief that the universe is directed by a perfectly good and wise Being, who has placed man upon this earth for a few short years, in order to train him for a higher immortal life hereafter; then the essence of the opposite or non-religious view will be contained in the belief, that all existence is merely a bubble on the ocean of eternal nothingness, the individual man a smaller and frailer bubble, but the existence of a nation of humanity itself, of this earth, of the universe as a whole, a bubble also, larger and more durable it is true, but still only a bubble, doomed after a while to disappear like the rest. Or if, instead of the ocean of eternal nothingness, we substitute a seething sea of atoms, which give rise to all the phenomena of the universe by their accidental combinations; we do little more than change our metaphor, as long as, in dealing with the fashionable entities of modern scholasticism, struggle for existence, natural selection, and the rest, we guard against the tacit introduction of the anthropomorphic idea of an infinite reason, planning all things from the beginning, and conducting all things to the best end.

Let us consider, then, what difference it would make to one who really believed that there was no future life and no God, or to one who believed that it was impossible to arrive at any certain conclusions on these points, and then, by a strange inconsistency, argued that therefore he was justified in acting as though atheism were certainly true—let us consider, I say, what difference it would make, if such an one became convinced that this life is only a lower preparatory stage of existence, which cannot be fully understood any more than other preparatory stages, until we reach the higher stage for which it is a preparation; that the feelings and ideas which are connected in our minds with the terms 'good,' 'just,' 'right,' are not merely the prejudices or instincts of a particular species of animal, analogous to the instincts which others have for choosing and catching their prey, for building their nests, for hibernation or migration, but that they are the ideas which actuate and guide the infinite power which we must confess to be outside of us; that, when we with pain strive to do what we believe to be just, to control resentment or passion, we are not merely preferring a weaker animal instinct to a stronger, but are acting in accordance with the law of the moral universe, which is elsewhere obeyed perfectly even now, and will hereafter be obeyed universally; that no good effort is wasted, that no struggle for right can ever be ultimately defeated, whether in the individual soul or in the world at large, because God inspires it, God will use it, God will reward it, both here and hereafter.

Let us think a little how such a change of view will alter the inducements to self-denial. We saw last Sunday that the philosophies of pleasure, of utility, of right, all demanded a certain amount of self-denial from their disciples, but that the great difficulty with all was the want of hope and of stirring power. "You bid me strive to develop my whole nature so as to experience every variety of consciousness, and this you tell me is the life best worth living. But I find the training exceedingly irksome; I see pleasures within my reach, which you tell me I must forego for some fine transcendental pleasures, for which I am not sure that I have any capacity, and the attainment of which requires a combination of fortunate circumstances which may never fall to my lot. You do not pretend that I am under any positive obligation to seek these high ecstasies of superior souls; I shall therefore use my right as a free man, and select the lower and nearer gratifications which I understand and of which I can make sure." Such is the answer which ordinary human nature makes to the appeal of the philosophy of pleasure. And the answer to the utilitarian appeal

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will be in many respects the same, in so far as utilitarianism makes the attainment of our own individual pleasure the inducement to aim at the general happiness. But the better sort of utilitarianism appeals to higher motives. It calls out the generous and sympathetic part of our nature, and bids each man act for the happiness of others, as being intrinsically good, without any thought of the happiness resulting to the agent. But here another difficulty arises. If this life is all, what certainty have I that my action will contribute to the general happiness, except in so far as I abstain from positive unkindness? And is the general happiness which I can conceive practicable here, an end for which it is possible to feel any strong enthusiasm? Perhaps some far-off future may realise some higher ideal of life, such as would scare away the pessimistic fancies which haunt us now. But what security is there for a continued advance? Why may not the social and political changes of modern days be to our present civilization what the incursion of the barbarians was to the ancient? Or if growing science still continues to advance material civilization, is that any guarantee for the increase of individual intelligence and virtue, and consequent happiness? Even if there is a continual advance in the highest qualities, what is it all to end in? Before the progress is complete the human race may have become extinct, or in any case it must one day become extinct, and the result of all this long laborious upstriving be lost for ever to the universe.

Then consider, lastly, the philosophy of right, which calls upon us to act up to our ideal, and to strive to ennoble human nature. I have said that, though the demand is more exacting, yet the appeal here is probably more powerful than in the former cases. Nevertheless all earnest experience bears witness to the words, 'the good that I would I do not; the evil that I would not, that I do.' The more sublime the aspiration, the more painful is the consciousness of falling below it. If a man has only himself to depend upon, and only the few short years of life on earth to work in, he must have but a poor ideal, and small insight into his own heart, who can be sanguine and hopeful as to the issue. The reflexion that 'it will be all the same a hundred years hence' has probably often contributed to a Stoic endurance of suffering and disappointment, but it is equally efficacious in checking any disposition to undergo protracted and self-denying toil for the sake of a distant and uncertain result. But let the horizon be widened from time to eternity, from earth to heaven; let a man once feel that this is but the earliest rudimentary stage of an endless progress, endless for the individual as well for the race; that he is here but, as it were, an embryo with an embryo's vague fore-feelings of a higher life to come, fore-feelings which he is not to check and discourage as mere idle fancies, but to encourage and develop to the utmost, as that which belongs most truly to his permanent nature; that, according to the great words of Aristotle, though in a sense higher than Aristotle gave to them, it is not man's duty θνητὸν ὄντα θνητὰ φρονεῖν, to limit himself within the range of this mortal existence, but as far as possible ἀθανατίζειν, to think and feel as an immortal —if man becomes conscious that *this* is his birthright, what a light and glory it sheds over the dark places of life, what courage, what power, what strength against temptation, when we know that each trial bravely endured, each difficulty and temptation overcome, is a step gained in an eternal ascent, not so much of suffering abstracted from the brief possibilities of happiness offered to us in our three score years and ten!

What I have just said has reference to the motive of hope, but no one who has thought seriously about life, or has any real knowledge of human nature, can ever dream that hope will do all. Deterrents are needed as well as encouragements; and if in this life only we have fear, what is to deter men from a course of decent selfishness? 'Every man,' you say, 'has finer emotions.' True, but every man has strong temptations to stifle these; and fear of punishment, *i.e.* of the evil consequences which attend misconduct, is often a necessary, and always a useful, ally to these better emotions. If the evil consequences are limited to this life, the more palpable of these, judicial punishment, bodily disease, general adverse opinion, may be warded off by prudence, while the higher and more impalpable, such as the serving of the conscience, the hardening of the heart, the loss of sympathetic power,—these are liable to be disregarded in moments of passion, and are indeed hardly understood by the coarser natures. How different is the deterrent force, if every act, word, and thought are open to the gaze of an all-wise and all-just ruler, by whose ordinance it comes, not only that misconduct is followed by suffering here, but that vice is in itself misery, and will be recognized as such by all in the clearer light of the life to come; that misery therefore must continue as long as vice itself continues, and even afterwards, in so far as the once diseased soul must continue to bear about with it the marks and scars of its previous condition!

That the motives of hope and fear are immensely strengthened by religion, is universally acknowledged, though the true nature of religious hopes and fears has been constantly misrepresented and misunderstood both by religious and by non-religious writers. But it is an entire mistake to speak as if these were the only, or the chief, motives made use of by religion. Infinitely stronger than any fear of consequences, stronger than hope, though inseparably combined with it, is the motive of love with its attendant emotions, gratitude, reverence, loyalty, desire to please, fear to grieve or pain the great object of a Christian's love, the universal Father, whose presence fills all nature, and who has manifested himself more fully in the person of His Son, the head and crown of our race, living and dying on earth for us, and now dwelling within the heart of each by His Holy Spirit. Subordinate to this, yet of no small power to comfort and to encourage is the thought of the great cloud of witnesses, whose sympathising eyes are turned upon those who seek to follow in their steps, and fight the good fight of faith, more especially the dear memory of those whom we have ourselves loved and lost, the father, the mother, the friend, the wife, the child, safe gathered from the storms of this troublesome world, and watching with an anxious longing for our reunion above.

Yet even this is not all. Strong as these motives are, Christianity offers to man a help beyond all motives, a help which is indeed the root and foundation of them all, the indwelling power of the Holy Spirit. Bacon has well said that God is to man, what man is to the dog, a *melior natura*, whose companionship inspires him with a generosity and courage above his own; and it is on this ground especially that he condemns atheism, because it deprives human nature of the means to exalt itself above human frailty. And yet this is only a small part of what Christians mean by the inspiration of the Holy Spirit. We mean by it to express our belief in the fact of a higher spiritual presence within us, warning, reproving, guiding, comforting, purifying; suggesting holy thoughts, kindling a fire of holy love, and therefore it is we pray, 'cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit,' and ask that 'by His holy inspiration we may think those things that be good.'

We may take it then as an undoubted fact that Christianity does make a vast difference as regards self-denial, by strengthening and multiplying the motives which dispose us to submit to it, and by infusing into each man a higher nature, offering a divine help which tends to make self-denial easy and delightful. Atheistic philosophy is always oscillating between a one-sided optimism and a one-sided pessimism. It begins by condemning religion as harsh and gloomy and austere, and represents happiness and virtue as things easily attainable by all, so easily indeed that they would be universal even now, were it not for the sinister influence of bad laws. Then comes the stage of disillusion; first as to happiness, it is confessed that, if this is ever to be attained, it can only be by the self-sacrifice of the elect of the earth, who are to labour disinterestedly for the elevation of the race; then, in the next stage of disillusion, comes the doubt as to the possibility of such high-pitched resolution, the conviction that, even in the best, there are moments of weakness, or rather that their weakness is a constant, their strength a variable element; that they cannot trust to themselves to struggle for ever without hope, that here the grounds for hope are wanting, that human life and the world are a hopeless enigma. Christianity alone is able to dispense with illusions and to look facts in the face. Christianity alone can view with steadfast gaze the physical and moral evils of the present, because it views them in the light of the future. The world is evil as you say, man is as weak as you say, life is as hopeless as you say, if the world and men are left to themselves, if there is nothing beyond and nothing above. But to us Christians that which is beyond and above is the great reality, which, though it does not clear away every shadow from life, opens to us infinite possibilities for hope, because we believe that the universe is under the dominion of Him who is infinite love, and that the time will come when every enemy shall be put down, and God shall be all in all.

But does Christianity, which so much increases our power to endure self-denial, make any alteration in our conception of the nature of self-denial? Does it turn it from a means into an end, or condemn pleasure as being in itself evil?

Before answering this I will advert for a moment to another consideration, which distinguishes the self-denial of the believer from that of the unbeliever. Men submit to self-denial either deliberately, on grounds of reason, because they think it right or expedient, or else impulsively, because the motive to indulgence is driven out and swept away by a stronger antagonistic motive. If the sphere of duty is enlarged, the sphere of self-denial is enlarged also; if the end of life is changed, there will be a change also in the means by which it is to be attained. I have already spoken of the

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difference of the ends, respectively set before themselves by the Agnostic and by the Christian. The effect which this difference must have upon their lives in shown in such words as these: "Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven,' 'here we have no continuing city, but we seek one to come,' 'I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul.' Again, while the Agnostic recognizes a comparatively superficial duty to man alone, the Christian recognises besides a paramount and exhaustless duty to God. 'Whatsoever ye do, do all to the glory of God,' 'thou shalt love the Lord with all thy heart and with all thy soul, and with all thy mind, and with all thy strength.' And the Gospel, while it represents the fulfilment of this duty as the highest perfection and happiness of man, never puts it forward as a matter of easy attainment. On the contrary, the strongest forms of speech are used to give us an idea of its difficulty. We are to 'strive to enter in at the strait gate,' we are to 'take up our cross and follow Christ,' to 'die to sin and rise again to righteousness.' Let us look at this more in detail. The secret of the Christian's strength is faith, the sight of Him who is invisible. But to maintain this faith in vigour, much self-denial is required. With the Christian, as with other men, what is out of sight is in danger of being out of mind: and strong resolution and steady perseverance are needed to overcome this tendency. It is here we shall find the chief difference between the self-denial of the Christian and that even of the most philanthropic of Agnostics. Every Christian holds himself bound to devote a portion of his time to deepen in his mind the consciousness of the relation in which he stands to God and to his fellow-men. Whether it is easy or difficult, whether his heart rises naturally upwards, or seems to him to cling heavily to the earth, he holds it equally his duty to bring his joys and his sorrows, his hopes and his fears, his plans, his thoughts, and his wishes, all that is bad in him and all that is good in him, and spread them out in the sight of God, that so viewing them in the light of heaven, he may himself come to see them as God sees them; that he may learn patience, resignation, hope, fulness, charity, hatred of sin, desire of holiness, that thus by constant communion he may grow in the knowledge and love of God, and may become more sensitive to the signs of the Divine presence in the world around him, and to the whispers of the still small voice in his own heart. Then again, besides the self-denial which is thus deliberately chosen, there is the self-denial which is impulsive. It was no thought either of duty or of expediency, which prompted David's refusal to drink of the water of the well of Bethlehem, when his soldiers brought it to him at the hazard of their lives. So it was neither duty nor expediency, which caused St. Paul to rejoice that he was allowed to share in the sufferings of Christians: it was that delight to which none of us can be entirely strangers, the delight of sacrificing something for a friend, and so giving a deeper utterance to our affection and as it were realizing it to ourselves.

I return now to the question which I asked before: Must not a change like this, in the scope of self-denial necessitate a change also in our conception of self-denial? Can we still attach any value to the conclusions we arrived at in viewing the question from the moral side exclusively? If this world is of such little worth, as compared with the next, if its pleasures are like snares in the path which leads to the better world, if our affections are to be set on things above, if we are to crucify the flesh with its affections and lusts, does it not seem as if man's nature and the world around, existed only to be renounced and eradicated, and were altogether incapable of receiving the Divine blessing? It cannot be denied that ascetic views of this kind have prevailed among Christians as among the followers of other religions. The pillar-saints and Flagellants, the monks and hermits of Christendom, have rivalled the fakirs and dervishes of the East in their insane austerities, partly, no doubt, from a wish to make themselves conspicuous, to impress the crowd with admiration of their superior holiness; but partly also from religious motives, from a hatred of sin in themselves, and a desire to punish and weaken the flesh, which they regarded as the sect of the sinful principle, and from a belief that self-torture was in itself meritorious, and would help to procure them a higher place in heaven. Similarly, among Protestants, the puritanical spirit, while disclaiming any idea of merit attaching to self-denial, asserts, in the strongest terms, the total depravity of human nature, and condemns all the common enjoyments of life as worldly and ungodly. Even among ourselves at the present day we find traces of both these forms of asceticism. On the one hand there is the tendency, gradually disappearing it is true, but still widely influential, and influential in unsuspected ways, to look with suspicion upon all amusements, and on all but a very limited class of activities. On the other hand, there is the sentimental revival of mediæval practices, the exaltation of the ecclesiastical 'counsels of perfection,' chastity, poverty, and obedience, as they are technically understood, into a higher class of virtues. In both ways Christianity is discredited with the world at large, and set in opposition to a wider view of human nature, such as we find, for instance, in Shakespeare. The question then is, which is the truer form of Christianity, ascetic Christianity in either of its developments, puritanic or monastic, or, what we may call, Shakesperian Christianity? Which is most in accordance with the general teaching of the Bible? And first, as to the relation in which man and nature stand to God, we read 'in the beginning God created the heaven and the earth,' 'God created man in His own image,' 'God saw that all was very good.' Nor is the divine image represented as lost in the fall, for after the fall we find it stated, as a reason for the sacredness of human life, that "in the image of God made he man," and St. Paul even appeals to it as a ground for determining the details of Christian worship, "the man, he says, "should be uncovered, because he is the image and glory of God." And though all nature is, as the same apostle tells us, groaning and travailing together for the coming redemption, yet our Lord Himself, unlike the ordinary Jewish teachers, loved to dwell upon the various aspects of nature in his parables, and bade his disciples note and ponder the wonders and beauties of creation: and St. Paul repeats again and again the exultant words of the Psalmist, "the earth is the Lord's and the fullness thereof," using them with express reference to the asceticism of his own time.

Perhaps we may sum up the teaching of the Bible as to asceticism under four heads. In the first place, whilst it is everywhere asserted that the Christian life is a warfare, that we must be sober and vigilant, that, "if the eye offends, we must pluck it out and cast it from us, because it is profitable for us that one of our members should perish, rather than that our whole body should be cast into hell," that is to say, because moral purity is more to be valued than aesthetic perfection, if we are compelled to make our choice between the two,—yet it is no where hinted that such a mutilation of our nature is in itself good, or other than what may perhaps be a necessary, though painful, means of obtaining a higher end. We never find the ascetic disposition reckoned among the fruits of the Spirit, nor do ascetic practices form a prominent portion of the Christian's armour. The virtues and duties upon which our Lord and His apostles lay stress are the virtues and duties of every-day life, which are supposed indeed to have their root in the inner Christian life, but which are continually contrasted with claims to merit, based on strict religious orthodoxy or obedience to rule. Thus the publican is accepted before the pharisee; thus our Lord warns men that "not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven," and makes the final division between the sheep and the goats, depend on the performance or omission of acts of kindness and compassion; and St. Paul exhorts the genuine feeling of kindness beyond any amount of self-denial or spiritual attainment, "though I speak with the tongues of men and angels, though I bestow all my goods to feed the poor, though I give my body to be burned, and have not charity, it profiteth me nothing." Secondly, the Bible gives very distinct warning against the dangers of asceticism, as St. Paul in the epistle to the Colossians, against their *ἐθελοθρησκεία* and *ἀφείδεια σώματος*, "why are ye subject to ordinances, touch not, taste not, handle not;" and in the first epistle to Timothy, where forbidding to marry and commanding to abstain from meats, "which God has appointed to be received with thanksgiving," are condemned as doctrines of devils. On the other hand the Gospel is described as "the perfect law of liberty"; the Galatians are bidden to "stand fast in the liberty wherewith Christ has made them free," and again in the first epistle to Timothy, we are told that "every creature is good, if received with thanksgiving," and that "God has given us all things richly to enjoy." So we have the contrast between the fastings thrice in the week, the strict observance of the sabbath, and the other heavy burdens imposed by the scribes, and the easy burden and light yoke to which Christ calls his disciples, the principles which He has laid down, that the sabbath is made for man and not man for the sabbath, that it is only when the bridegroom is taken away, that the children of the bride-chamber should mourn. Thirdly, while it is broadly stated that "wisdom is justified of all her children," that is, that Christianity allows scope and room for every variety of dispposition and character, and indeed needs this variety in order that "the whole body of the church may be fitly joined together by that which every joint supplieth"; while, therefore, we are not required to force ourselves into an unnatural mould, but rather to develop each man his own special nature, and use to the best his special faculties, in dependence upon Him who gave them; and while it is fully granted that there are characters and circumstances, to which the severer discipline is appropriate, yet it is important to bear in mind, that when the common life and the ascetic life are contrasted in the Gospel, it is the Son of Man who comes eating and drinking, sharing in the marriage feast, accused by his enemies of being a gluttonous man and a wine-bibber; while of the great ascetic it is

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said that the least in the kingdom of heaven is greater than he. Lastly, though we hear much of the uses of affliction, as the chastisement and correction of a loving Father, teaching sympathy and weaning us from too great love of the present world, though we are told to take up our cross and even to rejoice in tribulation, yet we are never told to make our cross for ourselves, or to expose ourselves unnecessarily to tribulation. In this, as in all else, our Lord Himself is our example. Tribulation, when it comes, is the cup which our Father has given us to drink, but before it comes we may pray, as nature directs, that, if it be possible, the cup may pass from us.

Such I believe to be a fair statement of the general teaching of Scripture on this subject: but there are undoubtedly isolated passages which seem to favour more the ascetic view, as that "the whole world lieth in wickedness," "behold I was shapen in inquity," "we are by nature the children of wrath." And such pasages have sometimes been allowed to obscure the more hopeful view which pervades the Bible as a whole. It is an unfortunate legacy which has come down to us from the scholasticism of the Middle Ages, that the passionate expression of highly-wrought feeling, which is so common in the Bible, has been treated, as if it were meant for so many logical definitions, and been stiffened accordingly, into precise formularies of doctrine. Thus, in the article on "Works before Justification," it is said, that such works are not pleasant to God, but have the nature of sin; and in the Catechism we are taught to say, that "we are born in sin and children of wrath." No doubt there is a truth which underlies these words. It is true that something beyond impulse is wanted for virtue, that the instinctive human nature, if unchecked, runs of itself into sin; and it is true that every good action done by man is done in and by the Spirit of Christ working in him, and therefore it is verbally accurate to say, that "no action done before the grace of Christ and the inspiration of His Spirit is pleasing to God." But what the language of these formularies naturally suggests is, that new-born infants are objects of aversion to Him who made them, and that none but baptized—some would add, converted—christians, have ever acted so as to please Him,—doctrines which are not only opposed to common sense and common morality, but to the plain teaching of the Bible, as the Baptismal Service reminds us, how our Saviour Christ declared his good-will toward children and exhorteth all men to follow their innocency, and as in the Acts we are taught that "in every nation he that feareth God and worketh righteousness is accepted by Him," and in the epistle to the Romans that, among the Gentiles which have not the law, there are some who "do by nature the thing contained in the law," and that "glory, honour and peace, will be rendered to every man that worketh good, to the Jew first and also to the Gentile."

But it is time for me to close. I have slightly departed from my main subject, the consideration of the practical effect of Christianity, as compared with non-religious systems, in stimulating and strengthening the moral nature, in order to notice certain erroneous views which have grown up around the true Christian belief, and impeded or distorted its natural action. These erroneous views may be classed together under the name asceticism, if we define that as the system which regards acts of non-moral self-denial, as being either generally obligatory, or meritorious. If the ascetic only claims for himself and for others the right to practise self-denial, beyond what is of directly moral import, as something which experience has shown to be in certain cases expedient and useful, but neither essential nor meritorious; then such a teacher may be wise or unwise, he may have grounds for his opinion or he may not; but he is not guilty of asceticism in the bad sense. The great mischief of wrong ascetism is that it confounds men's ideas of right and wrong, and shuts them up in a little ecclesiastical world of their own, where vice and virtue are thrust into the background by a crowd of imaginary sins and imaginary virtues. Of such a system it may be said, that Christianity has had few more dangerous enemies, whether we regard it in its effect on those who have accepted it or on those who have been repelled by it. Its fundamental ideas of the total corruption of human nature, and the hopeless future of the majority of the human race, have perverted education, poisoned the chief sources of innocent pleasure, fostered a bitter hard pharisaic spirit, estranged its adherents from art and science and philosophy, from all that belongs to human progress as commonly understood, caused them to look with suspicion on any sign of good in the unregenerate world, and with something not unlike a gloomy satisfaction on any facts which tended to prove the impossibility of morality, apart from the profession of their own peculiar doctrines. Take even the noblest representatives of asceticism in its gentler aspects; read the lives of Romish or Mediæval saints, read even such admirable books as the *Imitatio Christi* or Law's *Serious Call*; and mixed with much that is beautiful and elevating, what a morbid tone do we find there, what a want of hopefulness and large-mindedness, what a contrast to the teaching of our Lord and of St. Paul! While such is the influence of the system on the minds of its adherents, those who are repelled by it either lose all faith in Christianity, which they identity with it; or else, as happened in England on the overthrow of the Commonwealth, they are in danger of running into the opposite extreme of indulgence and forgetting that watchfulness and self-denial are essential to the Christian life. The majority perhaps consists of those who are alternately attracted and repelled, at one time ready, in their admiration of the spirituality and unworldliness of the ascetics, to surrender up to them their own judgment, to submit to their discipline, and accept blindly their view of life; while at another time, occupied in the performance of active duties, they seem to themselves to be returning to the region of common sense, and throw aside their ascetic fancies as an idle dream. Thus they move in an endless zig-zag with double mind, never able to arrive at a clear harmonious view as a whole. Surely it is not necessary that the vital forces of Christianity should be thus frittered away. It is possible surely for us to combine common sense with religious fervour; in St. Paul's words 'to pray with the Spirit and pray with the understanding also';] it is possible to feel the sacredness of common life, no less than of the religious life; to feel that the work of the student, the actor, the magistrate, the manufacturer, the farmer, may be as much work done for God, as the work of the parish priest or the sister of mercy; that, in a word, whatever work is necessary to carry on the life of the world, is work ordained by the Author and Governor of the world, work in which we may expect God's blessing and show forth His glory. If each of Christians would set ourselves thus to apply to our own lives the faith which we profess, if we would endeavour thus to utilize the talent entrusted to us in the possession of all those motives of which I have spoken, if we would let the light of the glorious Gospel of Christianity thus shine through us, there would be no need to seek anxiously for fresh evidences to confute the doubter. Our lives would be God's epistle, a continued revelation of His nature, known and read to all men. The great evidence of the truth of Christianity is each man's experience of its power in his own heart, just as the evidence for the existence of the sun is our own perception of its warmth and brightness; but as we may sometimes see the reflexion of the sunrise on the western mountains, before he himself appears above the horizon, so the effects of Christianity on the hearts and lives of believers may afford conclusive proof of the reality and power of Christianity, to those who have not yet experienced them for themselves. But the fact is we Christians are too often like misers who live the lives of paupers, with priceless treasures buried in their vaults. It is our failure to use what we profess, which makes scepticism possible. Make your Christianity what it ought to be; let it be felt that each Christian is actuated by a spirit of straightforward honesty, of wide and ready sympathy, of fairness in acting and judging, of gentleness, earnestness, hopefulness, cheerfulness, of faith in God and man; and then, agnosticism having served the purpose for which it was sent, its worse elements will wither away, and die out of themselves, its better elements, which we now repel through our narrowness or lukewarmness, will be drawn again to Christ, their true and natural centre. May this Lent deepen in each of us the conviction of our Christian calling, to be the salt of the earth, the light of the world! May we strive and pray, that in our sphere, whatever it may be, our light may so shine before men that they may see our good works and glorify our Father in heaven!

COLLEGE CHAPELS.

THURSDAY, FEB. 26th.—*King's*: Anthem; "O God thou art my God." Purcell.

FRIDAY, FEB. 27th.—*King's*: Anthem; "Cast me not away." Wesley.

SATURDAY, FEB. 28th.—*King's*: Anthem; "O God have mercy," Calkin. *Trinity*: Anthem 274; "When I call." Beethoven.

SUNDAY, FEB. 29th.—*3rd in Lent*. *King's*: Morning, Hymn 255; Evening, Anthem; "Lead kindly light." Stainer. *St. John's*: Evening, Anthem; "Withdraw not thou thy mercy." Attwood. *Trinity*: Morning, Hymn 65; Evening, Anthem 341; "My God, My God." Mendelssohn.

The Editors wish it to be understood, that after this term, in the event of subscribers not notifying to the contrary, it will be taken for granted that they desire to continue their subscription.

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The Cambridge Review:

A JOURNAL OF UNIVERSITY LIFE AND THOUGHT.

No. 14.] WEDNESDAY, MARCH 3, 1880. [PRICE SIXPENCE.

SUMMARY OF NEWS.

The Vice-Chancellor has published a letter received by him from Mr. R. C. Winthrop, Chairman of the Centennial Committee of the American Academy of Arts and Sciences, inviting the company of one or more delegates from this University at the celebration by the Academy of its 100th anniversary, on May 26th.

It would seem that the objectors to the proposed union of King's and St. Catharine's are gradually being persuaded to withdraw their opposition. St. Catharine's being a daughter college of King's would do well to acquiesce in setting an example of amalgamation that, once initiated might be followed with advantage by other of the smaller colleges; and we should have the general picturesqueness of Cambridge enhanced by the magnificent frontage that King's, St. Catharine's, and perhaps something in a transition style on the site of the Bull (so as not to make the contrast too startling), would present to the "Railway Traveller" in his "walk through Cambridge."

During the last week a memorial to the Vice-Chancellor has been put into circulation by Mrs. Aldis, dealing with the Higher Education of Women. It claims that recent successes on the part of lady-students "shew that many women desire sound training in higher learning, and also desire to have the results of that training authoritatively tested and certified." It is added that the present system "is unsatisfactory as regards the University, and is liable to cause disappointment to candidates who may be refused admission to Examinations for which they have been working."

This petition is sure to obtain a large number of signatures, but it is not the general opinion that it is wise or opportune. The working of our Tripos system is not so good that it can be put forward as a standard of education suitable to both sexes, and it would be much to be regretted if, for instance, Newnham students should be compelled to adhere strictly to the University course. Again, competition for place produces some very ill effects, and we may hope that it is gradually being abandoned. Any direct participation of women in it is hardly desirable. The question of degrees is less important; probably as they are granted by London they will sooner or later be thrown open by Cambridge also, especially if Cambridge students are found to go to London to obtain them. But this point may safely be left to time.

The two material points are the recognised admission of women to the examinations, and consequent on this, the publishing of their names in an official class-list, or the granting of certificates to them. A memorial to this effect might conciliate a large number of signatures, and would be more likely to have some definite result.

The class list of the Semitic Languages Tripos been published, and contains one well-known name in the first-class. Although this Tripos invites but little competition, it is now some years since it has dropped through, and we believe there are two candidates reading for next year.

It has been decided that the memorial to the late Professor Clerk Maxwell shall consist of (1) a bust, and (2) a collected edition of the Professor's scientific papers. It is also hoped that a portrait in oil may be executed by some approved artist. The names of subscribers will be received by Mr. W. D. Niven, M.A., Trinity, and Mr. W. Garnett, M.A., St. John's. Subscriptions may either be paid to them, or at Messrs. Mortlock and Co's. bank, to the account of the Clerk Maxwell Memorial Fund.

A meeting of the C.U.B.C. was held at the Hoop Hotel, on Friday last. Mr. Prest, Jesus, was re-elected President; and Mr. R. D. Davis, Trinity, secretary. The first night of the May races was fixed for Wednesday, May 19.

The University Athletic Handicaps were run last Thursday and Friday. The performances of Mr. W. W. Hough, of Corpus, have been exceptionally good; and we may hope, next year, if not this, to see Cambridge bearing the palm in the three mile contest.

The Inter-University Rugby Football Match fully realised the expectations formed about it. The teams were unusually strong and well matched, the victory resting with Cambridge by two goals to one.

In consequence of the meeting at the Guildhall in favour of Local Option being held last night, the debate at the Union Society has been postponed to this evening (Wednesday).

Every undergraduate knows amongst the other elementary facts of History that there was once a retired Emperor who spent the last years of his life in endeavouring to reconcile the movement of a number of watches one to another, and that he finally gave up the attempt in despair. But in these days of more advanced science and improved machinery, we think that something might be done to effect a greater unanimity amongst the clocks of the various Colleges. At present it is possible to start from one end of the town at five minutes to a given hour and arrive at the other end at seven minutes to the same given hour, walking at a moderate pace. This phenomenon can hardly, we think, be accounted for in the manner that some one has ingeniously suggested, namely, by the difference of longitude, for the Colleges lie relatively more North and South than East and West. Besides, no formula can be fixed by which to make due allowances for the difference, as it is subject to "diurnal variation."

It is said that an eight-oar race and a cricket match have been arranged for the Long Vacation between the College servants of this University and those of Oxford.

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THE CAMBRIDGE REVIEW IN 1824.

It was announced the other day that the theatre of Pompeii would re-open under entirely new management, after being unavoidably closed for eighteen hundred years. Such a notice, absurd as it was, at least paid due recognition to the labours of the dead, and kept alive their memory; but in the title of this Review, this theatre of our world at Cambridge—the work of a former generation may seem unduly passed over.

Any one who consults a certain small volume in the Catalogue of the University Library, will find that the *Cambridge Review*, xx. 7, 23, already reposes with its faded pages in a crowded and gloomy corner of that haven, among Proceedings of foreign societies and collections of Stuart tracts. Then, too, there is a combined "Cambridge and Oxford Review," but that we need not consider just now. Certainly it may seem a strong ground of complaint against the present journal that it should thus usurp the name of an elder sister; ill-natured people say, it either shows how little Cambridge men know of their annals, or in what straits they were for a name. On the other hand, it can be justly asked in the spirit of the law of Mortmain, why should any such useful thing be appropriated for ever by the act of one man? The original possessors have long since passed away, and in fact the full titles are sufficiently different. There is no attempt to superscribe this one "*Commenced in* 1824," as old established University tea shops say, nor is there any real danger of confounding it with the old "Cambridge Quarterly Review and Academical Register" of that date.

In looking through these periodicals of a bygone time it is deeply interesting to note the changes time has made in the tone of thought and expression. All is altered since 1824, and few are the names of those who have seen both the building of Ridley, and of the hall of King's College.

A short account of the old "Review" may not be untimely. It is needless to say the plan of the work was different: it forms a very substantial volume, to which the first number contributed 182 pages, not to speak of the Register in a sort of appendix. A grave, Tory, Church and King tone runs throughout, it is the Quarterly written at Cambridge with some little spirit and a good deal of learning. Many of the articles are still most attractive. How could it be otherwise at such a period? Fancy having to give an account in the first six months of new books by Southey, Blunt, Praed, "the great unknown author of Waverley," as he is called, Lord Byron, and J. Montgomery, and of papers read by Whewell, Herschel, and Prof. Sedgwick! What topics they had in the recent Revolution in Greece, the voyage of the Hecla, the doings of Edward Irving, the first institution of the Classical Tripos, and the building at King's, Emmanuel, and the Pitt Press! Then, too, one of the cleverest sets of men Cambridge ever had were just ending their course here. Lord Macaulay and G. B. Airy were that year elected fellows of Trinity, Chief Justice Cockburn took his first class, and Sir T. Watson his M.D., while Lubbock, De Morgan, Baron Cleasby, Dr Kennedy, Maurice, the Archbishop of Armagh, and a score more were among the undergraduate members. There was plenty of matter to write on, and of men to write. It would be strange if they turned out dull papers, when the great reforms which have made this country what it is, were being thought out and discussed. In reading these essays, one is struck by the intense bitterness of party feeling, and what seems the narrowness of their criticisms running through the most scholarly work. Are we less earnest, or less capable of forming clear decided judgments to-day, now that we can talk and write without the personalities and *odium Theologicum* which for ever crop up in old Cambridge life? Or is the change simply owing to the introduction of railways and the abolition of tests, by which we are made part of a far wider world than formerly?

The Review commenced with an examination of Southey's Book of the Church, which is highly praised at the expense of Dunstan and other "Gothic personages." The article on St. Ronan's Well, then lately published, was written solely for the reading men to give them in a short form the story which as usual every one anxiously looked for. The reviewer transcribes passage after passage with great delight, but feels it necessary for his own dignity at last to talk sternly about the "foolish prating" and false grammar of the tale.

People to-day often feel at a loss to understand fully the life and character of Edward Irving The founder of a powerful though now decreasing sect, and yet a man who raved in a barbarous dialect, he had the strange power of converting the wealthy classes, and of making them believe one of the most extraordinary gospels ever laid before Englishmen. We find here an amusing account of his fervid and eccentric discourses, as they were called. He had been arraigned on seven counts of a sham trial in the court of Common Sense by one of the authors of Rejected Addresses, and our reviewer, after confessing the raw Scotch dominie was a man of no ordinary talent, justified the deprecatory criticism of the author:—"We have read of a bishop in the olden time, who played at shuttlecock in the pulpit in order to fix all eyes upon him: Mr. Irving would do the same if there were no other way of gathering a host around him." *Trial*, p. 47.

The first volume of the Transactions of the Philosophical Society furnished material for an interesting but very solid paper. The writer began by recalling the Cambridge of a few years before, when they had neither the Fitzwilliam, the Little-go, the Classical Tripos, nor the Philosophical Society. The changes were great, and it was felt that a new future was opening to the University. Already the Philosophical Society had to mourn the loss of one of their founders, Dr. E. D. Clarke, whose life is the subject of a memoir in a subsequent number. He was the first lecturer on Mineralogy in Cambridge, the University Librarian, the inventor of the so-called gas blow-pipe, and a great European traveller.

But to hasten forwards, Godwin's "History of the Commonwealth" comes in for a storm of Tory criticism, which reaches its height which the author relates with gusto the purification of the University by Cromwell. "The Murdered Monarch" and "the Piety of the Clergy" are thrown at the unfortunate Godwin in every other sentence, he is even snubbed for suggesting that Coke was one of the founders of The Commonwealth, by his noble conduct in the case of Peacham. The next paper is on Byron, whose greatness, wickedness, and careless metre, seem to surpass everyone else the reviewer knew of; but the poet died just then, and we are therefore treated to an elegy in postscript. A clever critique on a wretched poet of the neighbourhood is amusing throughout. The following is a sample of his verses:—

> Oh let me stray the hills anear,
> Where once our Shakespeare dwelt;
> Inspire me with the fine ideas
> The bard of Avon felt.

"The Studies of the University" shows the interest taken in the new Tripos, and praises a set of examination papers which the successor of Porson had just published as a guide to intending students. As yet it was an experiment, and previous honours in Mathematics were required from all candidates, a restriction that proved fatal to Macaulay. The question of training Divinity students gives rise to a plea for the establishment of diocesan Theological Colleges

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for graduates, which has since been carried out to an extent then unexpected. Blaquière's Greek Revolution produced a clear short narrative of the war of freedom, and Captain Parry's journal in the *Fury* could not fail to be interesting, but the Captain's yarns are prodigious, and seem to stir up the reviewer to rivalry. An etymological connection is suggested between the oyez of the English courts and the oo-yee-oo-yee of the Esquimaux, and their filthy ice huts are compared to the fairy dwellings in Kubla Khan. Still when we are told by the Captain, with tabular statistics, what an average Esquimaux can swallow at once, it is clear the reviewer is distanced.

The second volume shows fewer good subjects; perhaps the best paper is a history of "Metrical Versions of the Psalms," with reference to Maud's translation. A collection of all the choice Psalms from each version, including King James', Addison's, Sternhold's, and the recent ones was said to be needed, and, indeed, a very choice collection might be made. Unfortunately, polemical matter follows in subsequent papers, and the stream soon dried up altogether. Meanwhile a real effort had been made and a thoroughly readable 'Review' turned out, but, like most other Cambridge journals, the changing tide of men left it high and dry on the sands. It seems to me that its success and final decay are not unworthy of consideration at the present time by a new generation.

Geo. Parker.

SPECIALISATION AT CAMBRIDGE.

Specialisation is a word which has already become familiar even to the popular reader of science. To the scientific student it is of the utmost significance, since he sees the necessity of its existence as a product of that evolution which modern research more and more impresses upon him as being of a universal character. Nevertheless, we have it in our power to decide to what extent in our studies we shall specialise. What then is specialisation? It is the direction of our energies in one particular channel to the exclusion of all others—at all events to any considerable extent. Now it is a question of considerable moment how far this narrowing of our energies is desirable in a seat of learning such as this University. It is said, and with much plausibility, that a man comes up here with the object of general education, with the intent of so training his mental faculties as to make them of use to him in future life. Admitting this, how is it best attained? Is it to be attained by limiting his studies to one particular branch of knowledge to which he applies himself to the exclusion of others, or is it to be looked for in a general culture and a training of what talents he may possess? Specialisation undoubtedly has the advantage of giving *certain* faculties that strict training which enables them to exert a strong grasp on whatever is submitted to them. It is also true that the range of subjects is now so great that it is impossible to gain eminent distinction in more than one or two. Yet is it advisable to cultivate some faculties at the expense of making others sterile, for you most certainly cannot have the strong differentiation which specialisation produces, increasing the power of one faculty without lessening that of others? It is not, I think, desirable for the mind whilst in that plastic condition in which it is at the age usually spent at the University to form itself too much in one mould. It is rather to be desired that it should develop all round while it has the power of rapid growth. A narrowing of the sphere of work will always be possible, and in fact invariably comes sooner or later, even against the will, as the mind becomes older. It cannot be denied that specialisation at Cambridge is in very many cases forced. I mean that it arises not as a natural taste, but from a consciousness that it is necessary for future success, whether that success be looked at from a high or a low point of view. What, I think, is to be contended against is the doctrine that specialisation has any binding force on the ordinary man at Cambridge. We should rebut the dogma that it is the duty of every man to find a hobby and make it his life-work, or his life-plaything as the case may be. For a man to enter on such a course is to force his powers in a direction which will probably most often be the opposite to that which his more matured faculties would choose. Intellectual Cambridge at the present time is strictly monotheistic and its god is Tripos. Almost its sole aim is centred on the Triposes: the energies of each man are brought to a focus on some particular Tripos, and he thinks that if successful in that it is of little consequence what tastes he may have engendered, or to what culture he may have aspired during his three or four years at the university. And this, too, when Cambridge ignores the study of his native tongue, and makes no provision for instruction in modern languages. Assuredly this tends in a wrong direction, for during these years the mind of the man is in such a condition as to be more susceptible of all that has a cultivating effect upon it than at any other period of his life. It is now that the intellect is most impressed, sees in everything which is met something more or less new, striking, and full of interest. To shut the mind up now in a narrow sphere is to cut it off from many influences which would powerfully affect it for life. I believe it will be found that all great men owe a powerful bent or a strong taste to impressions received during this critical period to which I am alluding. Instance Lord Beaconsfield's admiration of Byron's genius, the deep religious emotion of Mr. Gladstone as a result of the Oxford revival, the keen critical acumen of Gibbon, the sacrifice for literature of Hume, or the scientific taste of Faraday when Sir Humphrey Davy's assistant . . . . . Regard the Triposes for a moment, and it is at a glance evident that any one of them alone leaves most important faculties altogether uncultivated. In the Mathematical you have dry bones, possessing an enormous latent force it is true, yet alone thrusting the mind into a most narrow groove, and depriving it of any of that culture which has its spring in literature and language. In the Classical you have high culture, inasmuch as the mind is brought in contact with, and moreover forced to dwell upon a rich and varied literature; but it fails to educate the reasoning faculties. Morals alone leave the mind too much in the abstract. History, which in theory would probably supply the best educating means if only one were at our disposal, yet in practice is little more than a synopsis of details such as its fellow the Law. Natural Science gives a very necessary education, inasmuch as it impresses on the mind, more especially in its concrete study, the immutability of law, yet alone leaves the mind unevenly balanced, in a state of unstable equilibrium, and almost destitute of that influence of literature which the Classical tripos largely supplies to the exclusion training as important, if not more so.

It then appears that specialisation is the rule at Cambridge, although the mind is not yet, evolution would tell us, in a condition to specialise, at all events to that extent which it has now reached under the hot-house development of examinations. The moral is obvious. Those who are not forced by the external pressure of domestic life to specialise closely, should fight against the immediate allurements of mere Tripos success, and endeavour to cultivate to the fullest extent within their power the *ensemble* of their faculties, so that when the mature time for specialisation arrives, as of necessity it will arrive, they may find themselves in a position to follow their speciality with a mind

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of even tenour, a judgment unwarped by a continuous running in one particular channel, and the capability of seeing its true relations to other branches of knowledge.

Ernest A. Parkyn.

PHILOSOPHY AND UMBRELLAS.

Every one must acknowledge that an umbrella, besides being what Mr. Wemmick would call "a piece of portable property," is an absolute necessity of life in our Noachian climate, and so, when I discovered some ominous rents in my best Sunday-go-to-meeting "Paragon," my first impulse was naturally to get another. Now, to the ordinary mind of members of this University, whether mathematical, natural scientific, moral, or the reverse, the natural proceeding would have seemed to be to go to a shop where such articles are sold, select one which suited one's fancy, and, after settling the price by the "higgling of the market" (for which see Aristotle, Nic. Ethics, Bk. V., chap. — I don't know which, now that that too enthralling work has been so cut up, that its own mother wouldn't know it), have it put down in one's tutor's bill, unless one had started the ready-money system, deposit account, and so forth, for which see Prospectuses.

But not so to me,—I was a candidate for the last Classical Tripos, and I determined to avail myself of the stores of philosophical learning which I then acquired. "How can I tell," I said to myself, "that the shopman may not be a philosopher, and perhaps ask me to define an umbrella, and then, through my inability to cope with him in the art of dialectic, I may be compelled to go away with a dozen collars or a hat-box? No, I will set about the matter methodically, and when I have arrived at the true knowledge of what an umbrella is, I shall be able so completely to crush him, that, perhaps, he may be even induced not to charge me more than twice what I should have to give for the same thing in London or elsewhere.

Now there are, I think we may safely say, three umbrellas:—the ideal umbrella in heaven, phenomenal umbrellas on earth, and, thirdly, painted pictures of the latter, chiefly by Willing and Co. The last class would clearly be of no use to me, and the first I am not likely to obtain, so, by the exhaustive process, I must direct my attention to the second class; but even of phenomenal umbrellas one can get no real knowledge, without grasping the ideal to a certain extent, for of course umbrellas are umbrellas, only so far as they participate in umbrellotês. Now there is a method called *synagôgê* or "collection," (which must have been invented by some god), which enables you by comparing a number of individual phenomena to work up to the original, and then, as far as I remember, you work down again by some back way—but it is such a time since the Tripos. Now, it hardly requires a practical syllogism to suggest that if you require a "collection" of umbrellas, the Union is the place to go for it. ... ... But I hadn't got farther back than the swing-gate, with my collection under my arm, when two or three men rushed after me, and, seizing the phenomena, made some disparaging remarks as to my knowledge of the eighth commandment. I explained my intention, when one of them, I am afraid, called me a fool; however, I didn't mind, I thought of my great master Sokratês, and reasoned with myself:—"I am a fool, and I know it; you are ditto, ditto, and don't know it; so it's fifteen love after all." However, I didn't say this out loud, as another syllogism was stealing into my mind like "footsteps upon wool," relative to the inadvisability of calling a man six foot high a fool.

But evidently in this money-grubbing age the method of collection breaks down, and I was almost in despair, when suddenly a light seemed to break in upon me, and, ejaculating the one word "*dihaeresis*," I rushed off to my rooms. For the benefit of those few members of the University, who have not attended certain crowded lectures during the last year or so, I may state that the method of *dihaeresis* is this:—You select some sufficiently large class or "*hen*," which contains the thing you want to define, and then divide it into two sub-classes, one of which shall include, and the other exclude the thing in question, and then sub-divide the sub-class, and so on, till you get to the definition required,—in fact, first catch your "hen," and then dichotomize her. Now, after mature deliberation, I fixed on everything that exists, as a good all-round "hen" to begin with, and was just going triumphantly to divide it into umbrellas and non-umbrellas, when an awful thought struck me,—I had been guilty of the heinous sin of jumping at once from the one to the many, and I know where people will go who do that sort of thing; I thought of Ardiæus and his thorn-bushes and trembled. No, we must start again, and why not divide everything into manufactured and unmanufactured things? Umbrellas (omitting skiapods, as they say in Arithmetic,) evidently belong to the first class. Good; again, manufactured things may be divided into useful and ornamental; umbrella (normally) belongs to the first class again. Once more, things useful may be divided into useful for offence and useful for defence; after some hesitation I choose the second division for a change. Then defence may be sub-divided into defence against the weather, and defence against other animals (fine Graecism, critical papers "please copy"). We're getting on, but our definition would still include the Tower of Babel, if that interesting relic still remains to gladden the heart of some orthodox explorer, to say nothing of Adam's original costume, and Nevile's Court during a shower; so suppose we divide defences against the weather into those which shut up like a telescope, and those that don't. At last we have come to the definition of our word, that is, unless it still includes express trains. So off I went to the shop.

"Good morning; oh, if you please, I want a manufactured thing, said thing to be useful, said use to be for defence, said defence to be against the weather, and said thing must shut up like a telescope; and please put it down in my tutor's bill." By the way, oughtn't I to dichotomize my tutor too? but no, the result showed that the shopkeeper was no philosopher. He stared at me for a moment, and then, muttering, "I've got it," (I believe he thought I was asking conundrums)—dived under the counter, and produced—a Gibus hat.

I left that shop, and on my way home made a new dichotomy of everything into philosophy and common sense, and determined to restrict the former, for the future, to examination purposes.

T.

CORRESPONDENCE.

THE UNIVERSITY EIGHT.

To the Editors of the Cambridge Review.

Sirs,—Your correspondent "Argo," finds much fault with the President of the University Crew for his choice of some of the men, and severely criticizes their rowing. But as an "old Blue," I must say, that, having seen them (about ten days ago), I thought (considering the early stage of their practice,) that they were "well on," both as to time, steadiness, and pace, and provided they reach well forward, catch the *beginning* and make a good *end* of the stroke, and also study to feather high enough for the Thames, as I feel sure they will do, they will win, even though Oxford may bring a good crew against them.

Surely it is unfair to blame the President for having men of his own College in the crew. For he is responsible more than any one for the result, and must know whether they are fit or not. But if he has made such great mistakes, it would be better for "Argo" to try and have him superseded, or get a better crew himself, than anonymously find fault with a man who has acted as every one knows honestly, and as most men think, judiciously in the matter.

Yours truly,
"Argonaut."

To the Editors of the Cambridge Review.

Sirs,—Having read the article on "The University Eight," which appeared in your issue of last week, I should feel much obliged if you would allow me to say a few words in reply to it.

Of the criticism bestowed on the several members of the crew I will say nothing, as every one has a right to his own ideas on the subject of rowing; I will only remark that it was the general opinion of boating men that the crew showed a marked improvement after the departure of the two heavy men. It is with the latter part of your article that I would especially deal, as, if left unchallenged, it might lead your readers to suppose that Mr. Prest had been guilty of unfair partiality in his selection of a crew. It is asked how it was that a boat with four 'blues' in *esse* and two in *posse*, proved itself (according to your correspondent) inferior to some, and at least only equal to other, boats in the last May races. Now it must be remembered that since last May term, sufficient time has elapsed for men to alter considerably in their rowing; and also that it does not follow because one boat is better together than another, and therefore goes faster, that therefore the individuals composing the crew are better oarsmen, or would prove more useful men over the Putney course. From what I saw, too, of the May races, I should certainly say that the 'Lady Margaret' boat was the only one that anything like equalled the 'Jesus' boat in pace; though it is quite true (as your correspondent intimates) that 'First Trinity' might have been faster had they had no bad men in the boat; but under those circumstances so might have been any other boat. Why again, it is asked, is there only one representative of 'First Trinity' and none of 'Caius,' 'Trinity Hall,' and 'Third Trinity' boat clubs in the

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University boat? The answer is simply that there is not room for more than eight men in a boat; and that though men from each of these clubs, except 'Third Trinity,' were picked up in the 'trial eight' crews last term, they have all, after a sufficient trial, been discarded in favour of others who were by competent judges considered to be better; while Pilkington, the only eligible man in 'Third Trinity,' has been tried at stroke, and though he is perhaps a neater oar than Baillie, I believe it is generally considered that the President was right in not subjecting so light a man to so severe a strain; especially as Baillie before his illness had been giving general satisfaction.

The boat this year, though somewhat rough, is acknowledged, on all hands, to be fast; and your correspondent is bound to admit that they have done the course from Lock to Lock in very fast time; this he tries to account for by the fact of wind and stream being favourable; but if he has ever rowed he will probably acknowledge that wind, in whichever direction it may blow, and especially on a course which winds about as ours does, is not conducive to pace; while the stream, with the exception of one or two days, has been no higher than on other years, the crew having rowed over the course in fast time on several days.

In conclusion I may say that perhaps the strongest proof of the general approval of Mr. Prest's choice, lies in the fact that at a meeting of the 'University Boat Club' held last Friday, he was unanimously re-elected president, by the captains of the various college boat clubs, who may fairly be considered the best judges in such matters; and who would no doubt have proposed some one else as President, had they the slightest suspicion that Mr. Prest was actuated by any but the fairest motives in choosing the crew.

Apologising for the length of my letter,

I remain, yours truly,

FAIR PLAY.

THE "POLL" MEN.

To the Editors of the Cambridge Review.

SIRS,—The last paragraph of Mr. Torry's letter on the "Poll Degree" in last week's *Review*, (p. 54), hits the nail on the head very accurately. If the non-students are clearly "visitors" for a certain number of terms, why should they be allowed degrees implying scholarly attainments, giving a most real cause for the look askance which London graduates are apt to cast on the M.A. of Oxford or Cambridge? A social "training" without training to any hard work is necessarily a training to clever pretence and to vice.

If, however, we compare "the general and ready submission to discipline, the order and good manners" alleged to be "the rule here," by Mr. Torry, with the reports of many entertainments interrupted by riots and disorder in Cambridge, and with the indecent and unmannerly language frequently used by gownsmen, we cannot but question whether Cambridge is the place where "Poll" men can gain most advantage.

G. T. BETTANY.

To the Editors of the Cambridge Review.

SIRS,—From your account of the case Lane *v.* Muncey, in the Rolls Court, one word has, I think, dropped out, possibly in the printer's hands. As the omission makes a very important difference, may I be allowed to supply it? You say that though the cheque in question was ordered to be given up, the Master of the Rolls added that "the defendant was free to bring his action for his money"—it should have been "for his money *lent*." Muncey affirmed that Mr. Lane owed him money which had been properly advanced, as well as the money lost at gambling. The latter could not be recovered of course, and the defendant's only claim to the cheque, was that part of it represented a just debt. But as part even was for an illegal purpose the claim on the cheque as a whole was bad, and the cheque was therefore given up and destroyed. This decision did not prevent Muncey bringing his action for the money he had lawfully lent if he could prove the loan.

Lincoln's Inn. Yours, &c.,

T. D. H.

C. U. B. C.

The terminal meeting was held on Friday evening last, at which the officers resigned as usual. Mr. Prest, on resigning, called the attention of the meeting to recent attacks which had been made upon him for unfairness, and implored the captains not to re-elect him if they gave any credence to them. Mr. Nimmo (1st Trinity) proposed, and Mr. Brooksbank (Trinity Hall) seconded, the re-election of the officers. This was carried unanimously with applause.

The May races were fixed to begin on Wednesday, May 19,

LOCAL OPTION MEETING.

A meeting under the auspices of the United Kingdom Alliance for the consideration of the above subject was held last night.

Professor STUART opened the meeting, apologising for the absence of Mr. Rodwell, who had been expected to take the chair, and sent word that he "found he had mistaken the character of the meeting."

Canon HOPKINS, who was received with loud cheering, proposed 'that efficient means should be placed in the hands of the public for restricting the sale of alcoholic liquors,' and appealed to the evidence brought before the Lords' Committee.

The motion was seconded by the Rev. GEORGE HALE.

Sir WILFRID LAWSON supported the resolution. The hon. Baronet, who was received with loud cheering and cries of "Order," regretted that there had been a misunderstanding on the part of Mr. Rodwell, and thought that if he had come to the meeting he would have understood something about its object. He knew a Cambridge audience always gave a young man from the country fair play. Mr. Rodwell said he had not come because he thought we should be all on one side. He did not know there would be two men making a noise. He, himself, liked opposition. He came to convert people. [Laughter.] Next Friday he had to convert the House of Commons; a most difficult task. Mr. Rodwell would have met many of his friends. Sir Wilfrid read from a Cambridge newspaper that a meeting was held in Cambridge [A voice: "Was it?"—"Yes it was;"] two or three days ago a meeting of brewers and publicans who came to a useful and rational conclusion, viz.: They had resolved to attend the Local Option meeting and hear in silence. That proved that the three men with red faces at the back had nothing to do with the publicans and brewers, who are men of their word, and besides who took a solemn oath they would hear in silence. At a meeting in London the brewers had issued an invitation to the trade to bring themselves and their customers, and curious customers they were. They were like the three men with red faces. They were drunk and roared and dressed in rags. The publicans are the appointed guardians of the public virtue. Why was a publican obliged to have a licence any more than a tailor or baker? It was because there was a danger of their selling too much. Did they ever hear a wife say that her husband had been to the baker's shop and made himself a brute by buying too much bread. [Considerable interruption.] Sir Wilfrid was very glad to meet such merry minded gentlemen, but he understood it was the custom of the place. Sir Wilfrid was obliged to leave to speak in the House of Commons, and therefore must leave the explanation of his policy to the other speakers. He thought their policy was to protect themselves to prevent the spread of drinkshops and all their attendant evils being forced upon them; but he saw they had only come to have a jolly good evening to shout and to sing, and therefore he had the pleasure to wish them all a very good evening.

The disorder now became so great that it was proposed to end the meeting, but at length some order having been restored, it was attempted to resume the proceedings. But Cardinal Manning and Canon Wilberforce who were to have addressed the meeting felt themselves so aggrieved by the noisy interruptions during Sir Wilfrid Lawson's speech, that they were disinclined to address the meeting.

The CHAIRMAN consequently declared the meeting terminated, and amidst considerable cheering and noise the speakers left the platform.

It is much to be regretted that the opponents of Sir Wilfrid's Bill should have had the disgraceful unfairness to resort to an organized attempt to interrupt the proceedings. The publicans of Cambridge have apparently yet to learn that the day has passed when might is superior to right, and that the delusive measure of forcing a public meeting can recommend their cause to thinking Englishmen.

Members of the University were present in great number; and it is scarcely creditable that many of them not only made no efforts to promote order, but on the contrary thought it consistent with fairness and their characters as gentlemen to add to the noise made by the roughs, and when the speakers had left the Hall to vent their disappointment at the breaking up of the meeting by the creation of the greatest possible amount of disturbance.

CAMBRIDGE ENTOMOLOGICAL SOCIETY.

The Entomological Society, now that the winter has ended, have elected Mr. J. Brown, of St. John's, President, and will hold their first meeting on Friday, March 5th. Their first excursion in search of the phenomena of nature will be to Icklingham, on March 16th. Students in other branches of Natural History, non-members, can accompany these excursions by sending in their names to the Secretary, A. E. Hunter, of Jesus, or to Mr. Brown, 5, King's Parade.

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CAMBRIDGE PHILOSOPHICAL SOCIETY.

At the Meeting on Monday, Feb. 23rd, the following amongst other communications was read:—

On the transport of mud and vegetable matter by conferva, by Prof. T. McK. Hughes.

It has, I dare say, been observed that often in warm summer weather rivers, like the Cam above Cambridge for instance, or the Lea near Hertford, run quite turbid, though generally bright and clear. If we examine the bottom of such a stream we may notice patches of velvety growth on the mud, and when the sun shines the oxygen given off by these plants is seen in sparkling bubbles tangled in the fibres. If we watch we see one mass after another slowly disengage itself from the mud and rise to the surface of the water, sometimes coming up edge-wise when the little gas-floats are more numerous on one side than another. Gas, probably carburetted hydrogen, sometimes appears to be let out from the mud below, on the removal of the covering mat of conferva. The fine mud lifted with the root end of the plant leaves it gradually as it ascends, and when the process has been going on for some time, the water appears so muddy that it might be supposed that cattle, or ducks, or men, had been disturbing it higher up. The masses of conferva float down the stream till the gas bubbles have escaped, then sink again, and so in bright rainless weather the work of denudation and the seaward transport of solid matter goes on.

Another curious phenomenon of a similar kind may be observed in the autumn in the meres of Shropshire, where it is known as the *Breaking of the Water*. The water first assumes a brownish tint, which becomes more yellow, then more green. The green then rises and forms a scum on the surface. Some of this is blown by the wind and stranded on the shore, or caught among the reeds along the margin of the lake. The rest sinks to the bottom and disappears. The water then becomes perfectly clear again.

During the earlier stages the water gives off a very offenives smell and is quite unfit for household purposes. Mr. Salusbury Mainwaring, of Oteley, to whom I am indebted for much of the information I have collected on the subject, informed me that the phenomenon occurs regularly every autumn in Ellesmere, so that arrangements have to be made with a view to supplying the house with water from other sources for the few weeks during which the water of the mere is breaking.

I collected some of the green filmy mass that had gathered along the leeward margin of Ellesmere last September, and gave some of it to Mr. Shepheard, of the Chester National Science Society. He examined it under the microscope and found that it consisted of a mass of small faggots of a very minute freshwater alga, and thought that on the whole it most resembled *conferva echinulata* described and figured by Sowerby, English Botany (edn. 1805), p. and tab. 1378.

The phenomenon is mentioned in "Mountain Meadow and Mere," by G. C. Davies, p. 16, and more fully described by the Rev. W. A. Leighton, in the Report of the Severn Valley Naturalists, Field Club, published in the "Midland Naturalist," Vol. 1, 1878, p. 258.

The explanation of the changes in the water would, therefore, seem to be that, first, the alga lies in the fine mud till the period of reproduction in August and September, when expanding it rises towards the surface, itself a dark object, and carrying with it some mud—hence the brown and yellow colours—that then some of the old plants suffer decomposition, and perhaps a little carburetted hydrogen is disengaged from the mud below—hence the smell. That next a bright green filamentous growth is developed; and the plants break up, and that which is to be developed into next year's growth now sinks to hibernate, and the rest perishes on the shore or in the water.

In this minute but ceaseless way the mud is being unsettled, lifted, and drifted, now further out, now nearer shore, to be left at rest only when it has dropped into water too deep, or on a spot otherwise unsuitable for the little alga.

C. U. M. S.

Last Wednesday was the occasion of the first appearance of Herr Gompertz, the new violinist, at the Wednesday Popular Concert. It would be needless for us to eulogise that gentleman's playing; his tone is very fine, and his execution magnificent, indeed, in the solos that he played in every style his mastery over the instrument was complete.

The concert began with Brahms' Sonata in G minor for pianoforte and violin, his latest published work, in the performance of which Mr. Stanford was associated with Herr Gompertz. It would be impossible to give any detailed notice of so difficult a work, with only one hearing, but we especially appreciated the slow movement, in which the double stops of the violin are used with great effect.

Mrs. Stanford next sang two songs of the same composer, Brahms, *Nachklang*, Op. 89. No. 4. the theme of which is employed as the ground-work of the violin sonata played before it, and a Lullaby *Sandmännchen*. Both songs were charmingly sung, the latter with its burden, "Schlaf' du mein Kindelein" especially taking the fancy of the audience.

Later on in the evening Mrs. Stanford sang Arne's "Where the bee sucks." In a concert composed for the most part of novelties, it was extremely pleasant to hear such an old favourite; indeed, the audience seemed to desire its repetition. There seems to be some doubt in the words of this song, as we have always heard it sung before

"Where the bee sucks, there *lurk* I"
And again, "On the bat's back *do I* fly,"
"After *sunset* merrily."

However, on reference to our Shakespeare we find that the edition as printed in the programme is undoubtedly correct. Perhaps some correspondent can enlighten us on this point of reading, but we were glad to see a return to the correct words.

The principal piece in the programme was a sonata for piano duet by Hermann Goetz, which was "performed for the first time in England." It was rendered by Messrs. C. V. Stanford and R. C. Rowe with great precision and spirit.

Again we cannot pretend to give any idea of so novel and difficult a work after a single hearing, but the first and last movements appeared to us a little diffuse. The slow movement with a peculiar halting rhythm was the most noticeable feature of the work.

The last item of the programme was three violin solos by Herr Gompertz, *Adagio* Op. 55 (Spohr); *Allegro* Op. 70 (Kiel), and *Nocturne* Op. 27 (Chopin). The *Allegro* was very difficult, and contained curious *pizzicato* effects. All these three pieces were played entirely without music, and in a manner which gave no opportunity for criticism.

COLLEGE CORRESPONDENCE.

ST. PETER'S

Our first boat has had during the past week the great advantage of Green's coaching, and is, as might be expected, showing unmistakeable signs of improvement. Its final arrangement is—bow, W. New; 2, B. Smith; 3, H. A. Watson; 4, E. G. Peirson; 5, W. O. Parish; 6, H. Bott; 7, H. G. Fuller; stroke, E. T. Littlewood. The second boat, which we mean to try to get on the river, has been made up as follows:—Bow, F. A. Brettingham; 2, A. A. Jolley; 3, M. C. Potter; 4, H. W. Lee; 5, J. H. Smith; 6, W. C. Sample; 7, J. J. Dickenson; stroke, G. Bird.

On Saturday H. A Watson called upon the Sexcentenary Club to "sympathise with the Russian Nihilists," but the motion was lost by a considerable majority.

CLARE.

The boats which we intend to try for places on the river are at present constituted thus:—Second boat: Bow, Marshall, 2, Wilson, 3, Wardale, 4, Sharp, 5, Wayte, 6, Banks, 7, Ridley, stroke, Lawson, cox, Tatham. Third boat: Bow, Jerwood, 2, Riley, sen., 3, Noble, 4, Riley, jun., 5, Elder, 6, Ormerod, 7, Laughlin, stroke, Biddell, cox, Froom. Both the boats have been doing hard work, and are progressing well.

At a meeting of the Debating Society held last Friday, J. H. Darlow proposed "That this house condemns the proposal to erect in Westminster Abbey a monument to the late Prince Imperial." G. P. H. Frost opposed with success, converting some who had determined to support the motion, and inducing the House to reject it by 18 votes to 12.

PEMBROKE.

Both of our boats have done several fair courses during the week. The crews are finally made up as follows: Second boat, Haviland (bow), Cobbold, Carter, Rundall, Morton, Elrington, Taylor (stroke), Bullock (cox). Third boat: Grindrod (bow), Ashwin, Firminger, Miles, Simpson, Wright, Phipps, Torkington (stroke), Hebbert (cox).

The Reading Prize was competed for on Tuesday, the 23rd, and after a prolonged struggle was awarded to H. F. Simpson. E. Lambert and J. W. Rundall being also considered worthy of honourable mention.

On Saturday A. H. Leahy drew the attention of the Debating Society to the wrongs of Ireland, urging them to support him in his opinion "that the treatment of Ireland by Englishmen has been such as to warrant the feeling existing

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in that country at present." If assertion and denial tend to make a debate lively, this debate was indeed so. The House finally decided against the motion, the numbers being for the motion 12 against 17.

GONVILLE AND CAIUS.

Our weekly cycle of Societies commenced on Monday with W. G. Whittam's paper on the Phlogistic theory, at the Scientific Society. The essay was one of special merit and was followed up by some discussion.

At the Debating Society, on Wednesday, E. Francis (Vice-President), in a very diverting oration, moved the "Abolition of Actions for Breach of Promise of Marriage. W. M. Japp, in a short and pithy harangue, defended this great stronghold of the weaker sex, which, however, was overthrown by 18 votes to 15.

The Science and Art Society had an intellectual treat on Thursday, in the shape of an essay on Charles Lamb's Essays of Elia, from the pen of G. Niven. The Essayist was in thorough sympathy throughout with his subject, save on the single point of Lamb's dislike of Caledonians, which his patriotism constrained him to assault.

On Saturday selections from Charles Lamb and Burnand were read respectively by G. Niven and M. J. Thackeray.

Later on the Shakespere Society wandered through the storm with Lear and his fool, and finished reading the great tragedy.

There have been several changes in the third boat. 3 and 5 have changed places. Clarkson retired from 4, in favour of J. Caldwell. Some immaterial changes have taken place in the fourth boat, Whittam's place being filled by Clarkson.

TRINITY HALL.

The crews in practice on the river remain practically unchanged. On Saturday the boats went down to Clayhithe. The second boat travelled in long stages of alternate rowing and paddling, but owing to an accident to bow's rigger, at the willows, on the return journey, his services had to be dispensed with. The third boat was going well; Henn, who for a couple of years has rowed in the second, has taken a seat at No. 2, and consequently the boat has a pretty strong leaven of second-boat men in her. The Ellis Pairs have been fixed for the last days of the term, after the Lent Races; as yet, however, we have seen very few pairs in practice for them.

CORPUS CHRISTI.

After numerous changes the boats seem at length to have become fairly settled, and should no unforseen circumstance occur, the present crews will probably represent us in the races. We propose, however, to defer giving the names till next week. Both crews went down to Clayhithe on Saturday, and seem to have profited by it.

In the Lawn Tennis Club the first round of the double ties has been played off.

On Saturday evening, 23th ult., the Debating Society met for the discussion of an interesting motion proposed by E. L. Richardson, who contended that "Man's happiness is independent of external circumstances." J. T. Halland opposed this ethical dogma, which was eventually carried by 11 votes to 6.

KING'S.

On Friday last the Debating Society by a large majority decided against "conscription." At the next meeting J. K. Stephen will move "That this House would welcome the extension of capital punishment to crimes other than murder." He will be opposed by W. T. Whitley.

The football matches arranged beforehand have been put off, so the record for the week is blank.

Our boats have been in steady practice, and the second eight will compete for a place on the river next Friday. Its composition is as follows:—Bow, Clarkson; 2, J. R. Harmer; 3, W. A. Walker; 4, W. Harvey; 5, R. A. Coleridge; 6, W. Heaton; 7, H. R. Brooke; stroke, A. R. Stokes; cox, W. J. Constable.

QUEENS'.

The Old St. Bernard Society had a lively time of it on Saturday last. Capital songs were given by Statham and Rooker, and of the readings, that of J. Kidd came in for a well-deserved share of the applause.

We believe a movement is on foot to establish a practice-ground for cricket in the Grove: nets will be put up on the old Lawn Tennis ground, which we hear is to be replaced by a cinder court in the adjoining field, and members of the club will be able to have good practice in batting and bowling. This arrangement will, we feel sure, prove a great benefit to our cricket team, who sadly want some good ground nearer and more convenient than Parker's Piece.

ST. CATHARINE'S.

Our first boat is at present composed as follows;—Bow, Taylor; 2, Vicars; 3, Senior; 4, Elliott; 5, Woolcott; 6, Hubbersty; 7, Davies; stroke, Coulton; cox, Chisman. Both it and the 2nd boat have done some hard work lately, but regular practice has been somewhat interfered with by the Tripos, which has been dividing the attentions of two of the eight.

JESUS.

At a College meeting, held on Saturday evening, it was decided to start a College Reading Room and a College Debating Society, in connection with each other. Mr. A. Grey kindly consented to act as President; the other officers elected were:—Vice-President, F. Gelderd; Secretary and Treasurer, R. V. Wilson. The Societies will be managed by these officers, with the help of a Committee of nine, three being chosen from each year. A Lecture Room will be utilised for the Reading Room, which will be open from noon to midnight; the debates will be held, we believe, on Saturday nights, time not fixed. No doubt these institutions will be eminently successful.

On the river the third boat has been obliged to change its stroke, Richardson retiring under his doctor's orders; this, at this late period, is a bad thing for the boat, which was none too good before. The fourth boat is sanguine about getting on the river.

Hockey has been started on the Close, and seems very popular: a match has been arranged for Saturday against Old Marlburians.

CHRIST'S.

C. C. D. C.—On Saturday, February 28th, Mr. Parkyn proposed a motion to the effect that the "Equalization of the Franchise was desirable." Mr. J. M. Brown opposed the motion. The motion was lost by 22 to 20.

C. C. C. C.—The annual meeting for the election of officers was held on February 27th. The following officers were elected:—President, Mr. J. A. Sharkey; Secretary, Mr. A. St. H. Gibbons; Vice-Captain, G. H. Macmillan. Last year's season was far from what could have been desired. There seems to be better prospects for the ensuing year, although the want of a ground considerably handicaps the College cricket.

ST. JOHN'S.

Football is now all but over, as the last two college matches fell through. The lovers of the game have been amusing themselves with scratch sixes, the final tie of which has not yet been played.

The Debating Society on Saturday discussed the question of "Breach of Promise of Marriage," and carried a motion brought forward by J. Russell condemning the present system. Next Saturday is the last meeting of the term, and afterwards the oratory of the society will remain dormant till the October term, when no doubt it will awake to increased vitality and vigour.

On Sunday morning a sermon was preached in the chapel by Rev. W. D. Bushell, one of the Harrow Masters, and formerly Fellow of the college.

MAGDALENE.

On Monday last the eight went into training. They have been down the river every day, but have not done any excessive work at present. On Saturday, however, they did a course.

The Q. D. V. Musical Society had a successful meeting on Saturday evening. This was due to the kind assistance lent by members of other Colleges.

EMMANUEL.

The second boat has been slowly improving during the week; but now that they have been sometime in training we should like to see more work done over the course than at present. Browne has been substituted for Machell at 2.

The Boat Club Committee have ordered a new light ship from Winter, for the races next May. The subscription list for the new boat and the payment of the standing debt has progressed rapidly. About £30 is still wanting; but as many have not yet subscribed we hope this amount will soon be made up.

At the meeting of the debating Society, next Saturday, D. Adamson will move: "That this House sympathises with the present Nihilistic movement in Russia."

Crew of the boat trying to get on the river:—Bow, Walters; 2, Browne; 3, Dunicliff; 4, Jukes; 5, Chataway; 6, Filmore; 7, Thornton; stroke, Freeth: Cox., Hewetson; Captain, E. Hopkinson.

SIDNEY.

Our Lent boat has remained unchanged, and is steadily improving under the vigorous coaching of the two Captains.

At the usual debate on Saturday, H. C. Robson brought forward the following motion: "That this House reveres the memory of Oliver Cromwell." The question was discussed for some time; but, as Cromwell was himself a Sidney man, in the end it was, not unnaturally, decided in the affirmative.

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TRINITY.

We regret to announce the death of M. H. Morley, in his rooms in the New Court. For the last fortnight bulletins have been anxiously waited for, and the announcement of his death on Sunday night has cast a gloom over the College.

The M. and S. met on Friday last at 10 p.m. The following were elected members:—M. C. Gibb, A. F. Ford, H. S. Oriel, R. A. Herman, J. Wilkie, A. H. Thompson, A. Champion.

F. L. Lucas proposed "That it is the duty of every able-bodied male British subject, not otherwise engaged in Her Majesty's service, to be a thoroughly efficient volunteer." C. L. Davies opposed the motion, which was lost by a majority of 17: 29 members voted.—I am told by one whose information is generally to be relied upon that the E and F. companies of the C.U.R.V.C. are going into mourning.

Last Thursday the "Irregulars" discussed the motion "That this House considers that the liberty of the English Press should be under the power of restriction." After a spirited debate the motion was lost by a majority of one. At their next meeting they will consider the question of Capital Punishment.

The T.B.C. have had a series of disappointments during the week. Several of their men will be from various causes unable to row in their Lent boats this year. They are obliged to look about for a new stroke for the 4th boat as Mr. Sing, who has filled that position throughout the term, has received doctor's orders to give up rowing.

It is now decided not to try to put an extra boat on the river, owing to the difficulties mentioned above.

T. A. F. C.—Scratch Sixes: *Second Ties*: C. P. Harvey (captain), A. F. Faithful, S. P. Potter, M. Firth (absent), J. S. Oxley, and J. S. C. Wood *v.* C. A. E. Pollock (captain), A. C. Child, A. L. Holman, J. C. Royle, C. H. Williams, and J. W. Liddell. This match, which proved a tie on Monday, was resumed last Wednesday, and after a hard fought game ended in favour of Harvey's team by three goals to two. Harvey's team again had to play without Firth, but matters were in some way equalized by Liddell being absent from the other side during the first part of the game. Potter kicked the first goal for Harvey's side up the hill, but this was quickly responded to by a goal for the other side by Child. After half-time Harvey made a good run up the side, and passing it well to Wood, the latter kicked it through, and very shortly afterwards these two repeated their performance with a similar result. After these losses Pollock's team tried hard to retrieve their fortunes, and shortly before time Royle kicked a goal for them, but this was their final effort, and time was called, leaving the other side victors by three goals to two. Besides the above-mentioned, Faithful did good service for his side, while Child, Royle and Liddell tried hard to avert defeat.—*Third and Final Tie*: C. P. Harvey (captain), A. E. Green-Price, W. H. Whitfeld. J. Wilkinson, J. S. Oxley, and H. C. Pelly (substitute goal) *v*, J. S. C. Wood (capt.), H. H. Barker, E. J. Wilson, S. P. Potter, A. F. Faithful and M. Easton. Before beginning, Wood's team were the favourites, but expectation proved wrong, and Harvey finally won by two to one. Harvey won the toss and kicked off up the hill: after each goal had been threatened, Whitfeld made a good run and middled it to Harvey, who kicked the first goal for his side. After this reverse, Wood, Wilson, and Faithful played up well together, and brought the ball down to the opposite goal, through which Wood sent it by a splendid screw kick; one goal all. The ball had not been started, however, more than three minutes, when Harvey after a good run up the field scored the last goal of the match just before half time. After changing Woods' side played up very hard but Green-Price proved impassable, and at call of time Harvey's side were hailed winners of the scratch sixes after a hard fight for it.

DOWNING.

It would be more satisfactory if the printer would abstain from using his discretion about the motions brought before our Debating Society. The subject announced was "the independence of our '*constitutional colonies*;" not the "constitutional independence of our colonies," as he would have it. This debate did not, however, come off, owing to the indisposition of the opener. Our gallant secretary, J. E. Viney, kindly brought forward a motion instead, so as to give C. Alison an extra week's time. The motion discussed on Saturday, February 26, was "That in the opinion of this House all so-called spiritualistic phenomena can be referred to material causes." The chief feature of the evening was the presence of the fair sex. It is generally supposed that they stimulate the other sex to all that is good; they certainly helped to call forth much oratorical skill. The Downing Society can strongly recommend other college societies to take the same step. The eloquent appeals of several professed spiritualists were naturally not sufficient to cause the motion to be rejected.

The Shakspeare Society met on Thursday and were thrilled by the impassioned utterances of Romeo and Juliet.

Our first boat is a fairly good one and will, we hope, go up. It is composed as follows: Bow, Robson; 2, Beaumont, J. H.; 3, Yetts; 4, Hickson; 5, Bradshaw; 6, Schreiner; 7, Logan; stroke, Brinton.

The second eight which was to have tried to get on to the river, has come to an untimely end, owing to the indisposition of some of the members of its crew.

NON-COLLEGIATE.

We understand there is a movement afoot to establish a Lawn Tennis Club. We wish the promoters every success.

On Thursday evening, in the Library, W. E. Peach introduced a motion in favour of "Trade Unions." His following was small and consisted only of J. B. Hyde, Stephens, and C. H. Maggs. The opposition, led by Wauton, was overwhelming. These oppositionists were Norton, Inglis, Graham, Farthing, Morgan, Clemson, Fisher, Thompson, and Austin. Of the 19 present, 15 were against and 4 for the motion. It was therefore lost.

We regret to announce the death of George Richardson Bonfellow, who died on the 21st ult. He came up in the October term, 1878, and applied himself closely to reading for the "Previous." He passed both parts in June, last year. At the end of the "Long" he took to his bed, from which he never more arose. His medical advisers attribute his death to study.

UNIVERSITY INTELLIGENCE.

The Council of the Senate, in acknowledging the communication made by the University Commissioners of their proposed statutes, have forwarded a representation of an important character. It criticizes most of the important points in the proposals of the Commissioners, and advocates changes in the amount to be levied on the Colleges as a contribution to the University, in the method of apportioning the Quota to the different Colleges, and in the stages by which the total payment is to be reached. It also deals with the proposed changes in the Professoriate, and suggests in a schedule the assimilation of the stipends of the Professors, as far as may be, to a common standard. While expressing their willingness to create Readers, the Council state as their opinion that the proposed number is too large, and they further object to the restrictions imposed in the choice of subjects. It is also recommended that no specific number should be fixed in the case of the University lecturers, and that it should not be essential that they should be also college lecturers. A capitation tax on persons *in statu pupillari* is also recommended. There are other criticisms of less important details in the Commissioners' scheme. Representations have also been made to the Commissioners by the Boards of Natural Science Studies and of Historical Studies, criticising adversely the assistance afforded by the proposed statutes to students in these departments of learning.

The Library and the Museums and Lecture Rooms Syndicates have also appealed to the Commissioners for further assistance and support.

The Slade Professor (Mr. Colvin) gives notice of the following change in the programme of his lectures for this term; it will now run as follows, viz.:—*March* 5th, Practical lesson in the methods of painting, by Prof. Legros (Univ. College, London). *March* 9th, General laws of painting. *March* 12th, General laws of Poetry.

The Clothworkers' Company offer an exhibition of £52 10s. a year, to be awarded for proficiency in Physical Science, and tenable for three years, either by a Non-Collegiate student of this University, or by an Unattached student of the University of Oxford.

In the Final Examination for the Degree of Doctor of Music there were no candidates.

In the Semitic Languages Tripos, Hon. I. G. N. Keith-Falconer, B.A., Trinity College, was placed in the first class. There was no other candidate. Mr. Keith-Falconer was educated at Harrow, where he distinguished himself by gaining several prizes. In 1874, he entered Trinity College, and in 1876 he gained the University Jeremie prize. He has taken a first class in the Theological Tripos and gained the University prize for Hebrew. He is, however, more widely known for his feats in the bicycling world, having been Vice-President of the C.U.B.C. during nearly the whole of his University career. He has won several University and Inter-University races, amongst which may be mentioned especially the two amateur professional races of 1878-79, at Cambridge, in both of which races he accomplished the fastest time on record. Mr. Keith-Falconer is a great advocate of the system of Phonetic spelling, as well as a great expert in its use for shorthand purposes.

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DEGREES.

At the Congregation on Thursday last, the Vice-Chancellor (Rev. Dr. Perowne) presiding, the following degrees were conferred:—

Master of Arts (Honoris Causa).—M. M. P. Muir, Caius.

Masters of Arts.—F. Willcox, St. John's; J. A. Coghlan, St. Peter's; J. A. Whitelock, Pembroke.

Bachelor of Medicine.—F. J. Waldo, St. John's.

Bachelors of Arts.—Hon. A. L. Orde-Powlett, Trinity; M. Jaques, St. John's; J. E. Browne, and R. J. Roddam, Clare; C. H. Cook, and R. F. De Salis, Trinity Hall; G. E. Hetherington, Emmanuel.

CAMBRIDGE ANTIQUARIAN SOCIETY.

At a meeting held on Monday evening, the 1st of March, at half past eight, Professor McK. Hughes presiding, the following Communications were made to the Society:—

I.—By Mr. LATHAM: an "Extract from the MS., known as "Warren's Book," belonging to Trinity Hall, giving a description of some Roman remains discovered on Dam Hill, between Cambridge and Trumpington." This was a most interesting paper, and led to a discussion on the Roman roads into Cambridge and on the position which their military station occupied.

II.—By Professor HUGHES; "On Roman and Mediæval remains discovered during recent excavations in the garden of Trinity Hall." These remains, which were exhibited, included several vessels of the Elizabethan and Cromwellian period, besides other articles of perhaps an earlier date. There were also several undoubtedly Roman remains, which had been found in a lower stratum during the excavations for the new house at Trinity Hall. These latter caused a renewal of the discussion of the Roman occupation of Cambridge, in the course of which Professor Babington brought forward some most valuable information on the subject of the causeway and bridge on the site of what is now Bridge Street and Magdalen Bridge.

III.—By Mr. WALKER; "Exhibition and description of some South American antiquities from Culenca (province of Ecuador)." This paper was read by Dr. Walker, who, after stating that he was no relation of the writer, proceeded to extract the most important passages from the communication, there not being sufficient time to read the whole. The articles in question were exhibited. They were from the tombs of the Incas, and from the history of the country the writer asserted that the date could be approximately fixed at from 1450—1520. They comprised several jugs and a curiously shaped vessel that the President supposed might be in some way intended as a filter. Some vessels from Cyprus were also shown in order that a comparison might be drawn with those from South America. One of the most remarkable of these jugs was considered by some of the members present to be a musical instrument, and after the meeting had risen, a noise was produced after some experiment.

IV.—By Mr. WORTHAM; "Notes on an Inventory of Church Furniture, Vestments, &c., at Bassingbourne (A.D. 1498)." The inventory itself was exhibited. Mr. Wortham's paper consisted of remarks on the names of different vestments and Church accessories, included in the inventory, and then went on to touch on the interesting record that the book contained, of the relations of wages and rents at the time of its use. The paper concluded with a hope that such a venerable and authentic memorial of our fathers should not be allowed to decay, which hope was acquiesced in by Professor Babington, who then occupied the chair.

Before these papers were read some Roman and early British weapons were exhibited at Walton-on-Thames and in the Fen country. Also some millstones and the remains of a 'bos primogenus.'

MORAL SCIENCE CLUB.

The ordinary weekly meeting was held on Saturday evening in the rooms of Mr. G. Parker (St. John's), 67 Sidney Street, when a paper was read by Mr. J. B. Whitehead, St. John's, on the "Notion of Justice." An animated discussion followed, touching on several subjects, the connexion of which with the paper was not obvious.

CAMBRIDGE UNIVERSITY SOCIETY FOR THE PROMOTION OF RELIGIOUS EQUALITY.

A numerously attended meeting of this Society was held on Friday evening, Feb. 20, in Mr. Harris' rooms, Clare College, Mr. Neville Goodman, of Peterhouse, President of the Society, occupying the chair.

Several members were elected, as also Sir R. K. Wilson, Bart., M.A. and M.L., Reader of the Laws of India, to the office of Vice-President.

Mr. Herbert Burrows, late non-collegiate student, Hon. Sec. of the Working Men's Social and Educational League, was then called upon for his paper on "The Divinity Degrees." The chief points brought forward were that the present restrictions on Divinity degrees are harmful to the interests of Theology, and should therefore be abolished; that the study of Theology at the University ought to be scientific; that the present custom of granting Honorary D.D. degrees is objectionable, and that the true interests of Theology would be best furthered by establishing a chair of Comparative Theology in the University. The subject was discussed at considerable length, and with much fervour, and the meeting terminated with according Mr. Burrows a cordial vote of thanks for his able paper.

THE RIVER.

THE UNIVERSITY EIGHT.

The first part of the practice is now over, and the crew have begun their work on foreign waters. Whatever opinions have been formed up to this time can only be approximate ones; and it is only after both crews have been over the Putney course that any decisive result can be arrived at. Looking back at past years we find it a general rule that the heavier crew is also the winning one. In this respect the Oxford boat has the advantage over us A light boat is undeniably good over a short course; but when the distance to be covered is over four miles, then the weight must tell. Of course weight must not include "lumber," but then it is generally supposed that the men chosen to form a University crew do not carry much flesh that cannot be turned to account before the day of the race.

The prestige of our last year's victory caused us to be named as the favourites. This opinion was endorsed when reports arrived of the backwardness of our opponents. Since then, however, the home crew have not made very much progress, while the Oxford men have come on very rapidly.

Various opinions have been expressed as to the advisability of putting Baillie stroke; and not a few still doubt his staying powers. On this ground there should be no fear; as he has already, by his performances over the Ely course, proved that he could last over a three and a half mile course in a heavy boat. With the exception of bow, who, in spite of hurrying the finish, is never sufficiently forward to get in comfortably with the rest of the men, each man seems to have a fair claim to his place; and yet as a whole the combination is not satisfactory.

The first thing to strike any one looking at the boat, is the painful fact that they are not 'together.' Each man seems to be rowing for himself, and as yet no marked improvement has taken place. As a crew they have not the neatness which generally characterizes a University boat, and if they cannot to some extent overcome their differences of style, and learn to row together, they cannot hope to repeat the victory of last year.

While there is time, there is hope; and we have known many instances in which an apparently hopeless crew have tumbled together at the last.

There is much consolation in the fact that Oxford seems to fail in exactly the same manner, and it will be interesting to watch which improves most in this respect.

Most of our men are strong, and seem to stand the work well; but work, if not applied at the same time throughout, fails to get a boat along.

It is not too late for the President to take a seat in the boat; and few would regret to see him rowing in the same place as he did last year.

On Thursday last the crew did their "Lock-to-Lock." The pace at times was good, the improvement in this respect being quite astonishing; but there was neither enough work, nor was it kept up evenly. Perhaps the best piece of rowing was down the Long Reach, when the men appeared to settle down to it for a short time. The President and Mr. Close then took the crew home by easy stages, and the day's work was brought to a close by Mr. Close, who took out stroke and seven in a tub.

On Friday nothing of importance happened. Mr. Close took the crew to Baitsbite and back, rain falling most of the time.

On Saturday a sharp piece of rowing was done from Baitsbite to the Horse-grind. The crew then left for Kingston, where they arrived late in the evening.

At present the betting is against us; and has again fallen away a point—proving nothing conclusively, but indicating that the improvement has not been so great as was expected. By the time both crews have been over the Putney course, the betting becomes a very good test of the relative merits of the two boats; and the layers of odds immediately before the race have never been known to lose, except in one instance, when the Cambridge boat sank.

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We should not be at all surprised if the betting were to veer round again when both crews show themselves on London waters—and should it do so, those who cannot see the crews and judge for themselves, may safely rely on it as a sure indication of the state of affairs at Putney. A.

The following are the latest names and weights; taken after the day's work:

		st.	lbs.
Bow.	Ll. B. Jones, (Jesus)	11	2
2.	H. Sandford, (L.M.B.C.) ...	11	6
3.	W. Barton, (L.M.B.C.)	11	2
4.	W. Warlow, (Queens')	11	13
5.	C. N. Armytage, (Jesus) ...	12	8
6.	R. D. Davis (First Trin) ...	12	10
7.	R. D. Prior (Queens')	11	10
Stroke,	W. W. Baillie (Jesus),... ...	11	1
	Cox, B. S. Clarke, (L.M.B.C.)	7	1

During the past week we have noticed a considerable improvement in the rowing of the Second and Third divisions. Training is beginning to tell, and several very rough crews are at last shaking together.

The boats trying for the additional places in the Third Division are also hard at work; and as usual, the best ones are decidedly better than many already in the division. The scheme for increasing the number of boats has proved a distinct success, as there seems every likelihood of a large entry. First Trinity, Pembroke, King's, Clare, Caius, Emmanuel, Jesus, Christ's, Peterhouse, Trinity Hall and Downing have crews in training; and Caius, Clare, Emmanuel and Jesus look like business. The Emmanuel boat, however, has not the pace its appearance warrants. The Hall boat has come on rapidly during the last few days, and should the improvement continue it should show up well. Both the Clare boats are taking to look at, and one at least should be in at the finish.

In the Second Division, Queens' will most probably descend, as they seem at a loss without the two men who are rowing in the University boat. If Trinity Hall 2 make this bump, they will then have a good chance of displacing Ca'h.'s, and some good racing should ensue for the headship of the division. At present Jesus 2 are good enough to keep away from Third Trinity 2; but the Third Trinity boats have a happy knack of making it very hot for those in front of them.

King's have a much better boat than last year, and something may be sent down to them. Caius 3 should go up, and Christ's at least keep their place. Pembroke 2 is as usual a fair boat, but not as good as in former years, and it is not unlikely that Peterhouse may give both First Trinity 5 and Pembroke some trouble. In the Third Division the rowing is very rough, and none of the boats call for special comment except Sidney 2, Trinity Hall 3, and Cavendish. Sidney 2 look a strong lot of men, and Hall 3 row a dashing stroke which ought to pay in a bumping race. Cavendish is the best boat in the Division, and should continue its successes of last year. Corpus 2 will inevitably fall a prey to the boats that get on.

The boats will start on the 10th in the following order:—

Second Division.	*Third Division.*
Jesus 2	Peterhouse
Third Trinity 2	First Trinity 6
Catharine 1	Sidney 2
Queens'	Trinity Hall 3
Trinity Hall 2	Third Trinity 3
King's	Jesus 3
Corpus	Catharine 2
Downing	Cavendish
First Trinity 4	L.M.B.C 4
Magdalene	Caius 4
L.M.B.C. 3	Corpus 2
Caius 3	——
Christ's	——
Pembroke 2	——
First Trinity 5	

With reference to the article on 'The River' last week, we much regret that it has been understood to imply partiality on the part of the President of the C.U.B.C. We have the authority of the writer to disclaim emphatically any such suggestion.

THE OXFORD UNIVERSITY CREW.

The Oxford Eight had to confine themselves for the first three days of the week to the Upper River between Medley Lock and Godstow, which distance they rowed three times each day. The boat went much better as soon as the men got used to the new seven, Wharton at that post being a great improvement on Hargreaves, who was certainly the worst man in the boat for that important seat.

On Thursday the crew again made their appearance on the Lower River, the floods having sufficiently subsided. Burne was able to coach below Sandford Lock, and the crew started off to row the long course at a lively stroke of about 34 to 35. The rowing shewed some improvement and the crew certainly got very fair pace on the boat and are reported to have done exceptionally fast time. After reaching Abingdon Lasher they turned and paddled all the way back to Sandford at one stretch, and after passing the two locks did a fair piece of rowing over the Home Course, finishing up at the Barge about 4.45 after a row of over 15 miles. On Friday the crew intended to go over the long course again, and had secured a steam launch to carry Messrs. Burne and Darbishire, but before they reached Iffley the screw of the launch got broken and so they had to give up their original intention and confine themselves to the Iffley course, which they rowed twice, the men being tubbed between journeys. On Saturday the crew again went below locks and rowed the usual trial eight course from Sandford to Nuneham Bridge. The time and swing in this row was a good deal better and there was good pace on the boat most of the way. They turned at the Bridge and did a long piece of paddling back to Sandford, whence they came home by easy stages, Messrs. Woodgate and Burne being the coaches.

The crew are still in rather a rough state, but the men on the whole are a promising lot and ought to improve considerably in the next three weeks, now that they have at last settled into their places. The time and feather is still very far from being good, Nos. 2, 3, 5 and 6 being the worst offenders against time. Looking at the boat end on it appears rather ragged, as the feather is uneven and the men turn their oars at different times. The names and latest weights are:

		st.	lbs.
Bow,	H. R. Poole (B.N.C.) ...	10	13
2.	D. E. Brown (Hertford) ...	12	4
3.	F. M. Hargreaves (Keble)	12	3
4.	H. B. Southwell (Pembroke)	12	11
5.	R. S. Kindersley (Exeter)	12	11
6.	G. D. Rowe (Univ.) ...	12	4
7.	H. T. Wharton (Magd.) ...	11	10
Stroke,	L. R. West (Ch. Ch.) ...	11	5
	Cox, C. W. Hunt (Corpus)	7	3

Poole is in good condition, and a hard worker, though he is rather slow with his hands and offends with his elbows. Brown rows long and hard, but has a very cramped finish, is also slow with his hands, and often late. Hargreaves has very little form of any sort, he does not swing well, and often feathers under water very badly. However, he will be useful if he can be got to make the most of his strength. Southwell rows as hard as ever, but swings short. He would probably make a better six than Rowe. Kindersley is a very taking oar, and ought to make a splendid man next year, when he reaches his full strength. He hurries on seven. Rowe rows in very good form, but bends his arms too soon, and his time is not perfect. Wharton is a great improvement on Hargreaves at seven, as he keeps good time, and rows well with stroke, but would do better by not rowing so deep. West is a very pretty oar, though rather light for stroke of a heavy crew,—and sets a good lively stroke. He rows rather light at the beginning of his stroke, and has a tendency to get short.

The crew leave here on Wednesday to stay a few days with our former President, Mr. Grenfell, at Taplow Court.

THE OXFORD TORPIDS.

The Torpids began on Thursday, and started in the following order:—

Pembroke)	Christ Church)	Oriel
Trinity)	New I.)	Lincoln)
Keble I.	Keble II.)	Merton)
B.N.C. I.	Magdalen)	St. Catharine's)
Exeter	University	New II.)
Balliol I.	St. John's	B.N.C. II.
Queens'	Corpus)	Hertford
	Worcester)	Balliol II.

The brackets denote the bumps on the first night. On Friday Christ Church succumbed to Magdalen, Keble II. to University, John's to Worcester, Corpus to Oriel, Lincoln to New II., St. Catharine's to B. N. C.

On Saturday Keble I. bumped Pembroke, and New I. did the same to Queen's; Worcester had the good fortune to make two bumps, becoming Sandwich boat in the first race, their victims being Keble II. and University. Oriel caught St. John's, New II. caught Merton, while Lincoln and St. Catharine's fell respectively to B. N. C. II, and Hertford.

The beginning of the practice for the Torpids was so much interfered with by the frost, and then by the floods, that on the

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whole the crews are rather below the average. Among the upper boats Trinity and Keble I. are good, and Trinity will have to do its best to keep the headship from Keble. Worcester are a very fair crew, as they have shown by making four bumps in three nights, and of the lower boats New II. seem to get the best pace on. Keble II. are very slow, and of St. Catharine's and Lincoln the less said the better.

On Monday New, Magdalene, Worcester, Oriel, Corpus, Brasenose II., Hertford, Balliol II. bumped Balliol, Queens', Christ Church, Keble II., St. John's, Merton, Lincoln, and the Unattached, respectively. No change in the five head boats.

THE UNIVERSITY HANDICAPS.

The University Handicap Meeting was held on Thursday and Friday, Feb. 26th and 27th. The new mode of running with the right hand inside, as at Lillie Bridge, was adopted for the first time: an important change, as hitherto Cambridge men have always been at a disadvantage when competing against Oxford. The most noticeable feature of the Meeting was the running of W. W. Hough, in the three mile handicap; starting from scratch he won easily in the capital time of 15 min. 20⅕ secs. which makes it probable that Cambridge may at length win the 3 miles at Lillie Bridge. None of the "standards" were accomplished, but the weather must be chiefly answerable for this. Results:

FIRST DAY.

120 Yards.—First round, first heat; J. W. Gregory, Pembroke, 4 yards, 1; C. Scott-Chad, Trinity, 4 yards, 2; J. H. A. Law, Trinity, 3 yards, 0; A. G. Steel Trin Hall, 1 yard, 0. Time 12 4-5 secs. Second Heat, R. H. Macaulay, King's 4 yards, 1; E. L. Lucas, Jesus, 1 yard 2; H. Lewis, Christ's, 5 yards 0; W. W. Robinson, Cavendish, 5 yards, 0; C. E. Sheddon, Clare, 6 yards 0. Time, 11 4-5 secs. Third heat, W. E. Bayley, Trinity, 4 yards, 1; H. Smith, St. John's, 3 yards, 2; W. G. Elliot, Trinity, 5 yards, 0; G. M. Livett, St. John's, 8 yards, 0. Time 12 3-5 secs. A splendid race between Bayley, Smith and Elliot, who were only divided by a few inches.

High Jump.—H. R. Cooke, standard 5 feet 8 inches, and A. E. Sorby, standard 5 feet 6 inches, both jumped, but the weather made it impossible for them to accomplish their standard.

120 Yards Hurdle Race.—First Heat, A. E. Sorby, Trin. Hall, Scratch, 1; W. E. Bayley, Trinity, pen. 3 yards, 2; H. C. Eden, Pembroke, pen. 9 yards, 0. Time 19 1-5. Eden looked like getting a place but unfortunately fell at the ninth hurdle. Second heat, C. L. Des Graz, Trinity, pen. 2 yards, 1; H. R. Cooke, Trinity, scratch, 2; E. W. R. Clarke, Caius, pen. 10 yards, 0; G. M. Livett, St. John's pen. 8 yards, 0. Time, 19 1-5 secs.

Quarter Mile.—First Heat, H. Smith, St. John's, 2 yards, 1; J. W. Gregory Pembroke, 6 yards, 2; J. Straker, Jesus, 28 yards, 0. Time 52 3-5 secs. Second Heat, R. H. Macaulay, King's, 2 yards, 1; J. H. A. Law Trinity, 5 yards, 2; H. H. Raphael, Trin. Hall, 25 yards, 0. Time 52 2-5 secs.

Putting the Weight.—A. H. East, standard 40 feet, was the only entry and he, did not appear.

Mile.—H. L. Stephen, Trinity, 100 yards, 1; T. L. Shann, Trinity, 40 yards, 2; J. G. Bradshaw, Jesus, 5 yards, 3; W. M. Harvey, Christ's, 25 yards, 0; H. E Simonds, Trin. Hall, scratch, 0. Time 4 mins. 36 1-5 secs. Thirteen started. Stephen won rather easily by about 30 yards.

SECOND DAY.

120 Yards.—Second round. First Heat, R. H. Macaulay, King's, 4 yards, 1; J. W. Gregory, Pembroke, 4 yards, 2; Sir S. Crossley, O.U.A.C., 2 yards, 0; C. Scott-Chad, Trinity, 4 yards, 0. Time 12 1-5 secs. Second Heat, E. L. Lucas, Jesus, 1 yard, 1; W. E. Bayley, Trinity, 4 yards, 2; H. Smith, St. John's, 3 yards, 0; H. B. Portman, O.U.A.C., 10 yards, 0. Time 12 secs. Final heat, R. H. Macaulay, 4 yards, 1; E. L. Lucas, 1 yard, 2; W. E. Bayley, 4 yards, 0; J. W. Gregory, 4 yards, 0. Time 12 1-5 secs. Macaulay won a splendid race by a few inches.

Long Jump.—W. G. Elliot, standard 21 feet, and J. A. Sidgwick, standard 20 feet 6 inches, jumped but could neither of them accomplish their distances though Elliot managed to do 20 feet 9½ inches.

120 Yards Hurdles.—Final heat, A. E. Sorby, Trinity Hall, scratch, 1; W. E. Bayley, Trinity, pen. 3 yards, 2; C. L. Des Graz, Trinity, pen 2 yards, 0; H. R. Cooke, scratch, 0; J. A. Fellowes, O.U.A.C., pen. 15 yards, 0. Time 18 4-5 secs. Sorby won by a yard and a half. Fellowes stumbled at starting and finally came to grief at the first flight.

Quarter Mile.—Final Heat, R. H. Macaulay, 2 yards, 1; J. W. Gregory 6 yards, 2; H. Smith, 2 yards, 0. Time 51 3-5 secs. Smith and Gregory led till they came into the straight where Macaulay passed them.

Throwing the Hammer.—A. H. East, standard 120 feet, and H. H. Birley, standard 112 feet, both failed to accomplish their distances.

Three Miles.—W. W. Hough, Corpus, scratch, 1; T. C. T. Reeve, Caius, 300 yards, 2; H. S. Chesshire, O.U.A.C. 180 yards, 3; A. Holt, O.U.A.C., 190 yards, 4; J. W. Walker, Pembroke, 110 yards, 5. Time 15 min. 20 1-5 secs. Twenty-one started, E. S. Arkle, 350 yards, led for nearly a mile when Reeve, 300 yards, passed him and held the lead till about the middle of the last mile when he was passed by Hough who won easily by 40 yards.

TRINITY HALL SPORTS.

Friday and Saturday, Feb. 20th, and 21st.

100 Yards—First heat: G Evans, 1; S. R. Learmonth, 2; time, 10-35 secs Won by 5 yards. Second heat: A. G. Steel, 1; M. F. Ramsay, 2; won by a yard; time, 10 4-5 secs. Final heat: A. G. Steel, 1; G. Evans, 2; won by a yard and a half; time, 10 2-5 secs.

One Mile—J. T. Steele, 1; H. E. Simonds, 2; won in good form by 50 yards; time, 4 min, 53 3-5 secs.

Putting the Weight—A. E. Sorby, 30 feet ¼ inch, 1; H. Raphael, 2.

Quarter Mile—R. J. Handcock, 1; G. Evans, 2; time 54 secs; won by 2 yards.

High Jump—A. E. Sorby, 5 feet 6 inches; W. Palmer, 2.

Half Mile Handicap—W. Murphy, 10 yards, 1; C. H. Bagnall, 30 yards, 2; won by 10 yards; time, 2 mins. 10 secs.

120 Yards Hurdle Race—First heat: E. Alexander, 1; L. Barlow, 2; time 21 secs. Second heat: A. E. Sorby, 1; W. Palmer, 2; won by a dozen yards: time 19 secs. Final heat; A. E. Sorby, 1; E. Alexander, 2; won by a dozen yards; time 19 secs.

180 Yards Handicap—First heat: A. G. Steel, scratch, 1; W. Palmer, 7 yards, 2; won by 2 yards; time, 12 3-5 secs. Second heat: M. F. Ramsay, 5 yards, 1; H. C. Gray, 7 yards, 2; won by a yard; time, 13 secs.

Throwing the Hammer—T. L. Lomax, 77 feet 7 inches, 1; A. G. Steel, 2.

Quarter Mile Handicap—H. Raphael, 45 yards, 1; L. Barlow, 35 yards, 2; 9 started; won by 8 yards; time, 50 2-5 secs.

Broad Jump—R. J. Handcock, 18 feet 8 inches, 1; G. Pole-Carew, 2.

Half Mile Handicap—(For boating men). C. H. Bagnall, 30 yards, 1; F. Isaacson, 25 yards, 2; won by 25 yards; time, 12 3-5 secs.

Two Mile Race—J. T. Steel, 1; A. Keir, 2; won with the greatest ease, by 120 yards; time, 10 mins. 47 secs.

One Mile Strangers' Race—W. W. Hough, Corpus, scratch, 1; W. M. Harvey, Christ's, 50 yards, 2; J. W. Walker, Pembroke, 30 yards, 3; 25 men entered; won by 25 yards in the fast time of 4 mins, 30 1-5 secs.

200 Yards Consolation Race—Gray, 1; Tompkinson, 2; time, 22 4-5 secs.

RUGBY UNION FOOTBALL.

OXFORD v CAMBRIDGE.

This annual match was played at Kennington Oval, on Wednesday, Feb. 25. Phillips losing the toss kicked off from the gasometer goal, Cambridge electing to play with the wind and sun at their backs for the first half time. For some time the play was in the centre and was chiefly confined to the forwards. The Cambridge men being somewhat heavier than their opponents began to press them back, and Chapman made a short run into the Oxford half, Shearman retaliated with a long run, but lost the ball about 25 yards from the goal line, and Wrigley made a fine run down the ground finishing up with a long drop well into the Oxford quarters. A good drop by McLachlan made matters more equal, and the Oxford forwards, well led by Phillips and Branfoot, carried the ball into the Cambridge half. A punt by Tudor took it near the Cambridge goal, and Knight had a splendid chance of securing a try, but foolishly preferred to try to drop an impossible goal, and Cambridge touched down. A fine drop out by Taylor was met by Tudor, who was tackled before he returned the ball. A rush by the Cambridge forwards, aided by two nice runs from Storey, took the ball under the Oxford posts and soon Finch dropped a very neat goal for the light blues. Nettled by this reverse the Oxford forwards played up splendidly and for the rest of the first half time kept the ball in the Cambridge half of the ground. The Oxford backs, however, were quite out of form, and though Tudor had plenty of chances of a drop at goal, he always preferred to run right into the ruck of the Cambridge men. Finch and Chapman on the other hand were a continual source of anxiety to the Oxford men, though neither of them made very long runs. Branfoot, Phillips, Coates, Cox, and Smith, were the most prominent for their respective sides. Cambridge were forced to touch down once more before half time. On change of ends, the game again began in the centre. Branfoot was first to distinguish himself by two very neat dribbles, and then two runs by Walker took the ball into the Cambridge quarters. Taylor, however, made a good run to the centre, and Smith, Fuller, and Coates, by some good forward play menaced the Oxford lines. A scrummage was formed 3 yards from the goal line, and in the rush that ensued Cox succeeded in securing a try near touch at goal. Smith, however, was equal to the occasion and placed a splendid goal. With two goals to *nil* against them, the prospects of Oxford did not look bright, but still they strove hard to turn the tables on their adversaries. The Cambridge forwards were, however, now playing well together, and Cox made several neat runs. A long drop by Tudor sent the ball into touch near the Cambridge 25 yards, and Knight was beginning to look dangerous when he was finely attacked by Finch. Still Oxford were slowly gaining ground, and a fine dribble by Phillips raised the hopes of the dark blues, but Finch by a very neat run took the ball away from his quarters. Again Phillips ran it back, and Watkins got to within 5 yards of the Cambridge goal, but when tackled he passed wildly to Chapman who carried the ball out of danger. Jacob, now waking up, made some strong runs and Cambridge had all their work cut out to keep their line clear. Payne once got away to the centre, but the ball was gradually worked back, and an indiscreet kick from one of the Cambridge backs sent the ball to McLachlan, who dropped a splendid goal for Oxford. With only eight minutes more play Oxford worked hard to equalize matters. Hirst made some good runs but the tackling of Taylor was too sure to allow anyone to get past. Walker made a fine run to the Cambridge 25 yards, and it seemed as though Oxford would make a draw of it after all, but just before no side Coates made a short run and some quick passing between the Cambridge men, carried the ball to the centre of the ground, where it remained till the end. Cambridge thus won by 2 goals to 1. Forward, the teams were very evenly matched, Cambridge being the heavier, Oxford the faster. Coates, Smith and Cox, did a lot of good work for Cambridge, while Phillips, Branfoot, and Walker were most prominent for Oxford. Behind the scrummage Cambridge was decidedly the better team, Finch played splendidly and he was well backed up by Chapman. Storey showed fine pace during the first half, but was *hors de combat* for the second. Wrigley and Taylor both played extremely well. McLachlan

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dropped well for Oxford, but beyond him the Oxford back play was far from good.

Oxford: A. H. Heath and A. F. M'Lachlan (backs), E. T. Hirst and A. H. Tudor (three-quarter backs), R. L. Knight and L. Watkins (half-backs), C. Phillips (captain), G. O. Jacob, E. P. Branfoot, P. A. Newton, M. Shearman, A. R. Paterson, J. G. Walker, C. F. Sanctuary, and H. Vassall (forwards). Umpire, L. Stokes (Blackheath).

Cambridge: P. T. Wrigley and A. S. Taylor (backs), E. Storey and J. H. Payne (three-quarter backs), R. Finch (captain) and E. S. Chapman (half-backs), C. H. Coates, C. P. Wilson, H. G. Fuller, H. G. L. Smith, F. L. Cox, R. M. Yetts, J. J. Glover, J. T. Steele, and C. H. Golightly (forwards). Umpire, E. T. Gurdon (Richmond).

Each University has now won two of the seven matches, as will be seen from the following list of results:

1873. Oval. Drawn.
1874. Oval. Drawn.
1875. Oval. Oxford won by a try.
1876. Oval. Cambridge won by a goal and two tries.
1877 (December 12). Oval. Oxford won by two tries.
1879 (February 10). Oval. Drawn.
1880. Oval. Cambridge won by two goals to one goal.

OXFORD LETTER.

Some time ago you were given to understand that the drama in Oxford was about to be renovated—not that we ever expected Mr. Burnand or the Prince of Wales to honour the professional performances at the Victoria theatre, but we did think that something better than Cooper's Female Christys, the Miss Bensford's (Music Hall) Troupe, the Wonderful Fay Family, Mirth, Magic, and Melody, and the Inimitable were going to follow Our Boys. Comment is needless.

The Rev. R. Linklater, of S. Peter's, London Docks, addressed a very full meeting at New College, on Sunday night. He gave a very interesting account of the attempts that are being made to humanise the river-side population of that apparently hopeless district. The difficulties are at both ends. First, to get the people to attend to anything that is told them; and last, to cope with their utterly impressible and frequently very inconvenient gratitude. I take the liberty of passing on his invitation to you. Any 'Varsity man who is living in London and will spare one night a week to teach A B C in night schools, he says is an invaluable assistance—gentlemen absolutely necessary, no one else can do it.

The Senior Mathematical Scholarship has been awarded to Mr. Bowman, of Corpus, the Junior to Mr. Sampson, of Balliol.

The 'Varsity came back last week from the Upper River, where they had been practising, and have been going on steadily. There is some uneasiness as to whether they may not be a little over-trained by the time of the race: both West and Kindersley are young oars.

The Oxford Association team played the Old Carthusians on Saturday—the latter hardly up to their full strength. Oxford got two goals to none. Heygate (Keble), played well, and also King (Hertford), and French (Merton), as backs. For the Old Carthusians, Prinsep, half back, was very good indeed, while Parry at times was exceedingly useful down the side. The Rugby Union was represented by the 'Varsity against Marlborough Nomads—one goal and two tries being scored for us. The goal was a very difficult one, and excellently placed by Newton (B.N.C.) The Nomads were strong behind, but their forwards lacked the weight and pace of the Oxonians. For Oxford, Hirst (Balliol), and Collins (King's), at three quarters and full back respectively, played well. Forwards, Vassal (Hertford), and Jacobs (Oriel), of which the latter was seldom off the ball.

We have noticed with apprehensive admiration the splendid run of Hough, C.U.A.C., and fear that for the first time we shall have to yield the three miles—there is no one in Oxford who can do it under 15 minutes 40 seconds, Hills, of University, and Hamilton of Queens' being *hors de combat*.

A domestic tragedy is reported to have occurred at Christ Church. The new cook, lately introduced by the Dons, in an attempt to reform the kitchen, has had an "attempt on his life" after the most approved fashion of continental courts. Such a dose of oxalic acid was put into a cup of tea he was taking in the kitchen that he was unable, luckily, to swallow even the first mouthful. No trace of the culinary Nihilist propaganda has as yet been discovered. Thus we see how even the least romantic avocation is capable of being surrounded with a halo of sentimental interest, and that there are branches of the public service other than the naval and military in which a man may be called upon to risk his life in the execution of his duty.

"INTEREST" V. HONOUR.

It has been customary of late for supporters of the present ministry to insist that their opponents care nothing for the greatness of England, that they regard her empire merely as an encumbrance, and her external power as a matter of indifference. It has, however, we believe, never been maintained that the most abject criminal has ever been so perverse as to act otherwise than in accordance with his own interests, even when by so doing he has been betrayed into acting rightly. And assuming that Mr. Gladstone and his followers are as incapable of appreciating noble motives as Conservative orators and so-called statesmen believe, or find it convenient to pretend to believe, it does not appear what personal interest they serve by adopting the course attributed to them. The object of the present article is, however, not to bandy the missiles of party vituperation, but to discuss the Foreign Policy of the present ministry with that seriousness which readers of the *Review* have a right to expect. We therefore put out of sight such political absurdity as we have referred to, and assume what every sane politician knows perfectly well, that Liberals are every whit as careful for the honour and true interests of their country, and as determined to maintain her Empire, as are the most enthusiastic supporters of the Earl of Beaconsfield. The subject of disagreement between the followers of Mr. Gladstone and the followers of the Earl of Beaconsfield on the question of Foreign Policy must be looked for in a direction far different from this, but it is not hard to find.

We Liberals believe in a national life. We know that men are bound together by far firmer bonds than the ties of mere commercial necessity or selfish interest. Men are bound together by ties of language and religion; and, deeper still, they are bound together in a communion essential to their very nature by the great bond of race,—of nationality. And it is just because every individual Liberal feels within himself the pulsation of this national life, that he feels most deeply and insists most strongly that since the nation possesses power which can be exerted by its government in its name, since, that is, the nation can act, the moral law must be the sole criterion by which the worth of its acts and of the principles which assume to guide them must be judged. And we believe that it is only by a recognition of this great fact that a righteous intervention in Foreign affairs can be made, or even that Patriotism is possible.

But we go further even than this. The existence of a national life not only subjects the nation to the moral law, but also imposes on it duties. England has a national mission in the world. When, however, we speak of a national mission we must guard against a possible misconception of our meaning. We know that hardly one of the wars which have desolated Europe during the past half-century has been made except under the pretext of a national mission. We advocate no such "bloody meddlesomeness" as it has been well called. But as there is a national life, so there must be a national character, that is, every nation must have a special aptitude for some particular kind of well doing, and that particular well doing it is the mission of each nation to achieve. And just as an individual man may find it actually his duty to take the life of another, so, and perhaps not much more often, cases may arise in which it is the duty of a nation not to shrink from the terrible ordeal of war in the carrying out of its special mission. For to quote Mazzini "The consciousness of a special aim and of special aptitudes for its achievement, and for furthering through it the general progress towards that common aim which is the ideal of Humanity constitutes a people into a nation.

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When no such consciousness exists there is no nation, but simply a certain fraction of population destined sooner or later to be agglomerated with some other fractions."

It is in the vividness with which a nation perceives its mission, its special aim, and in its ability to achieve that aim that its greatness lies, and not merely in the area of the territory it rules, or merely in the numbers of the populations that are its subjects—for then would Russia be the greatest of Empires, and the hosts of Xerxes, and not the handful of Athenian citizens, ought to be the object of our admiration.

What then, let us ask, are the special aptitudes, possessed by England, for well doing among the nations. The States of Continental Europe bordering upon each other, and separated by no distinct or impassable natural barrier, are liable to clashing interests, and are disturbed by jealousies and fears of each other's power. But England, from her natural position, is free from the curse of a border interest, and cannot be suspected of self-seeking when she intervenes in Continental affairs. This, until within the last three years, has given her a moral position in Europe, unrivalled by any other power—when she has spoken she has been obeyed, because it has been well known that she possesses no interest by the satisfaction of which she can be bribed, or by the threatening of which she can be intimidated.

And this same isolation of her position has prevented any serious external interference with the development of her people's freedom, which has been furthered internally by an extraordinary series of happy accidents. No sooner had her aristocracy triumphed in their early struggle with the crown, and gained for themselves and the commons a charter of liberties, than they set to work to destroy their own power by a civil war. The power of both crown and aristocracy thus becoming again nearly equal, and both of them being weakened in relation to the commons, the latter were courted by both, and thus gained personal liberty and constitutional government centuries earlier than the rest of Europe. Thus, schooled in freedom herself, England has been the great teacher of the lesson to the world, and has become the "Mother of Parliaments." And so from the days when under Elizabeth, the hearts of English mariners, whose destiny drove them "westward ho," burned within them at the tales of cruelty inflicted by their Spanish rivals on the native races of America,—from the days when under the great Protector, the word of England availed to stay the massacre of the Albigenses, down to our own times, when the names of Portugal, of Greece, of Belgium, of Hungary, of Italy, cannot be mentioned without recalling often the material, always the moral support of her government, and invariably the enthusiastic sympathy of her people freely given to help them in their struggles to be free, the one consistent, constant principle of her foreign policy has been as Lord Palmerston has said: "that it is her only safe as it is her only righteous interest, to be the friend of the weak and the oppressed all over the world."

England has thus possessed an unique authority, and has recognised and carried out her national mission in well doing. The present Ministry have destroyed the one, and betrayed the other. It is, however, not the imbecility but the immorality of their policy which is our present subject. Neglecting, therefore, the incomprehensible folly of creating Continental interests, the existence of which must cast doubts on our impartiality in any future intervention, and of voluntarily hampering our future action by treaty engagements, we shall at once pass on to consider how far the traditional freedom-loving policy of England has been carried out.

Five years ago the inhabitants of the Herzegovina rose in revolt against the intolerable oppression of Turkish rule, and naturally the sympathy of the English people was from the first with them. After the failure from essential inadequacy of the Andrassy note, an attempt was made by the Berlin Memorandum to unite the Powers on a basis of action. To this the Ministry refused their consent, and then began the new regime. Her traditional policy had led England twenty years before to curb the aggression of Russian despotism, and so incidentally to uphold the Turkish Empire. This incident was magnified into a principle, and became the pretext for inaction. At the Conference of Constantinople, held at the indignant demand of the English people, to put an end to Turkish terrorism in Bulgaria, the schemes of reform were reduced to a minimum, with the consent of the Ministry, and when even this small modicum was refused, they marked their approval by sending, as Ambassador to the Porte, the most Turkophile diplomatist in the service, and accepted without comment the official thanks of the Sultan for this mark of good will. Then followed the Russo-Turkish war; Greece threatened to shorten it by attacking Turkey, but was bought off by a promise of the Ministry that her interests should be guarded by England. By incessant provocation of the Russian Government and people, the well-being of the subject populations of Turkey was ingeniously confused with the aggrandisement of the Russian Empire, and the mind of this country was assiduously prepared for sympathising with an attempt to resist the inevitable freedom of Bulgaria. And what was the excuse made for this policy to the more thinking portion of the community? It was said that England had certain interests in Eastern Europe which must be guarded at all hazards. And in his first despatch after he had taken the seals of the foreign office, Lord Salisbury specified five points as inadmissible—these were: the annexation of Bessarabia by Russia, the extension of Bulgaria to the shores of the Black Sea, the acquisition by Russia of Batoum, the stronghold of Armenia, and territory in Kurdistan. For the sake of these five points, and in assertion of the principle that the disposition of Eastern Europe must be settled openly and above board by all the Powers, England was brought to the very verge of war. It seems almost incredible as we write the words, but it is the simple fact, that this ministry foxing as the champion of open dealing in opposition to the secret diplomacy of Russia, engaged by a secret treaty with Russia to support the four most important of her five inadmissible claims in return for a nominal submission of them to the congress. The Congress was held and the solemn promises to Greece were simply broken. Our representatives returned, and boasted that with the influence of England they had limited somewhat the area of freedom,—that in the name of the "Mother of Parliaments," they had perpetuated the semblance when they could not perpetuate the reality of a desolating and decrepit despotism. And now, even in the "profit and loss philosophy" of the present Ministry, let us ask what have they gained by straying from the straight and narrow path of honour into the wide and wandering ways of "interest?" They have acquired Cyprus and they have prevented Russia from acquiring certain territory in Kurdistan. This is absolutely all; nay more: Russia would never have been in a position to claim this territory at all, if, in accordance with England's traditional policy, and as the Liberals repeatedly demanded, they had checkmated her at the outset by espousing the cause of the subject populations of Turkey. But on the other hand, what has England lost by the policy to which she has been committed? She has lost the reputation for a disinterested love of freedom; she has lost the goodwill of Greece; she has lost the chance of rearing as a rampart against Russian aggression a free

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and strong nation, knit to her interests by the bonds of everlasting gratitude, and she has cast over the glaring cruelty of Russian despotism the cloak of an apparent championship of the oppressed.

But not only have the present ministry neglected the national duties, and betrayed the national mission of their country, they have not even submitted her national action to the Moral Law. On the very day on which Lord Derby, as Foreign Minister, in a dispatch from which his former colleagues will scarcely even now dissent, accused Russia of territorial aggrandisement in undertaking war against Turkey, England annexed the Transvaal, a territory ten times as large as all Bulgaria. The Transvaal Republic had been founded by Boers who left the dominion of England that they might be free to enslave the Kafirs, and the pretext for the annexation was the danger to British interests caused by the fact that they were in a state of chronic war with surrounding tribes whom their cruelty had roused and whom they had not the energy to defeat. No nation which enslaves and oppresses a numerically greater population has a right to complain on moral grounds if a beneficent outsider destroys its nationality for the sake of freeing its subjects; and from this point of view we sympathised, at the time, with the annexation. But the Government appear to have appropriated the policy as well as the territory of the Dutch farmers. A certain tract of land had been stolen by the latter from the Zulus. It might have been supposed from the pretext for the annexation that the first act of the British Government would have been to restore it. But the High Commissioner, "a thoughtful religious man," who seems to have deliberately determined from the first on a war of subjugation if not of extermination, postponed the settlement by referring the question to a commission exclusively composed of British subjects, by whose decision Cetewayo engaged to abide. Sir B. Frere was employing this delay in obtaining large military reinforcements from home under pretext of enforcing the decision of the commission, when to his astonishment the commission reported unreservedly in favour of the Zulu claims. Sir B. Frere remonstrated, the commission persisted, and finally Sir B. Frere lawlessly gave his award against their decision, and suddenly changing the pretext of his policy, accused Cetewayo of cruelty to his subjects, of which no previous mention had been made, and demanded the disbanding of the whole Zulu army and the complete destruction of their national system, which had been growing up during more half than a century, "within fifteen days." It may, however, be said, and doubtless with truth that the present Ministry is not responsible for initiating this policy. But we answer they accepted the responsibility of it afterwards before Parliament, and only rebuked the High Commissioner to the extent of expressing a mild regret—not that he had cynically repudiated the most elementary principles of right and wrong, not that he had trampled upon every principle of justice, but that "the necessity for immediate action should have appeared to him so imperative as to preclude him from incurring the delay which would have been involved in consulting Her Majesty's Government upon a subject of so much importance, as the terms which Cetewayo should be required to accept before these terms were actually presented to the Zulu King." At any rate the Ministry are directly responsible for the next step in this unsavory story, which was that troops were marched into Zululand, and under pretext of delivering the inhabitants from the tyranny of a cruel king, their villages were burnt and they themselves were massacred.

These particulars of "Imperial" policy which we have so far considered are, however, past and done with, we must now consider a policy the end to whose evils no man can see. We have seen how the red streak of blood has followed the course of the policy of the present ministry in Europe and Africa, it now remains to observe in Asia this characteristic mark of their touch.

At the time of Mr. Gladstone's political tour in Scotland, the *Standard* stated that foreign affairs formed no topic of discussion in Scotch political circles; and sarcastically remarked that the Scotch people deserved the credit of not talking about what they did not understand. We must allow the existence of a similar ingenuousness in the members of the present Ministry. From first to last we can remember no single instance in which morality has been referred to as affecting any one of their projects. It was no member of the Ministry, but a Bishop of the Established Church, who made the one solitary attempt to reconcile their policy with morality, and he was not particularly successful. He advocated the Afghan War on the ground that it would further the propagation of the Gospel; he proposed that we should "wade through slaughter to a pulpit," thence to preach the creed of brotherly love. The Prime Minister has made no such mistake; he does not "talk about what he does not understand." At the Guildhall dinner in 1878, at which he first explained the Afghan policy of his Ministry, he said, "Her Majesty's Government are by no means apprehensive of any invasion of India by our North Western frontier. . . . But our North Western frontier is a haphazard and not a scientific frontier. . . . With this view we have made arrangements by which, when completed, in all probability at no distant date, all anxiety respecting the North Western frontier of India will be removed." Those "arrangements" were the Afghan war.

The object of the present article has been to point out the immorality of the policy of the Ministry. In the face, then, of this open avowal it is unnecessary to enter into the much vexed question of our past relations with Afghanistan. Here the Prime Minister has stated in effect that the Afghans possessed something which he wanted, he therefore took it, and as the possessors resisted, slew certain of them. In what respect, we should like to know, is not this a piece of pure theft aggravated by murder? When sufficient had been slain, the theft was agreed to, and the troops retired within the "scientific frontier," which, however, was not so far "scientific" but that an embassy must be left at Cabul. The Afghans, observing that wherever an English resident came the country was shortly annexed, rose in revolt, and massacred the members of the embassy. Troops were again marched into the country, and during a second winter Afganistan was given over to the scourge of War. At last the country lies bleeding at the feet of the invaders. What will be the next step?

"Ah," Lord Beaconsfield is reported to have exclaimed in a London drawing room to a friend who quoted *Tancred*, "I see you have been reading Tancred. It is a work I refer to more and more as I grow older, less for amusement than for instruction." The latest reports as to the next step in his Indian policy adds one to the many points which seem to bear out the truth of this assertion. "The only way to manage the Afghans is by Persia and the Arabs," says the Emir Fakredeen. It is reported that Persia is invited to take Herat, by force if necessary; that India is to "retain" certain territory; that Afghanistan is to be split up into four principalities; and that British residents are to be scattered all over the country. Very shrewd, and doubtless pleasant for the self-complacency of our immoral politician. But let us ask of any Englishmen who may be our readers,—even if they feel none of

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that sympathy which transforms egoism itself into altruism; even if their hearts do not burn within them at the massacres called war perpetrated in the name of their country; even if they feel no thrill of pity for those homeless women and starving children driven from their burning villages to wander and to perish among the winter snows of the Afghan hills; even if they feel no pang of remorse at the spectacle of Justice outraged by the national action of England herself, yet as a matter of reasonable probability, are they not convinced that the hatred of the race intervening between the Empires of England and Russia must be a danger to "British Interests" which no paper guarantee or treaty disposition can for an instant outweigh? And can they believe that those who have suffered these things will forget, simply because they are Afghans? "God hath made of one blood all nations of men," and, depend upon it, the present Ministry have filled all Afghanistan, from Kabul to Candahar, with a race ready to throw itself into the arms of any power possessing the one qualification of hatred to England, just as they have filled all Turkey, from Sophia to Stamboul, with a population which believes that Russia has been their benefactor, and which will welcome her in her future march to the "City of the Czar."

We have endeavoured by tracing the history of the foreign relations of the present Ministry to point out the danger to British Interests involved in a policy which does not even pretend to be moral. We are aware that a bigoted partisanship calls this unpatriotic. But we are persuaded that it is the very consciousness of a national life in which we participate, that alone compels us to feel shame at the immorality of a policy initiated and carried out by the Earl of Beaconsfield. And while we have no fear of the physical force of military despotisms we do dread that if England sanctions the carelessness for the rights of others, the cynical callousness to the horrors of war, the denial that right and wrong have anything to do with national action, which characterise the policy at present being carried on in her name, she will be taught by bitter disaster that "Morality is only another name for the nature of things."

E. J. C. Morton.

A GUIDE TO MODERN ENGLISH HISTORY.*

The study of history has not of late times been carried on with so much vigour here as at Oxford, and therefore any historical work from the hand of a Cambridge man should be received by us with the greater pleasure. Mr. Cory, better known under his former name as a late Fellow of King's, and for long one of the most distinguished of Eton masters, tells us in his preface that "this book has grown out of an attempt made some years ago to give some account of English politics to a foreign guest who was at the time reading history for an Examination at one of the Inns of Court: this guest was not a Christian nor an European." Mr. Cory has abandoned his plan of "adapting statements to so remote a mind," but the manner of the book has nevertheless been greatly influenced by this its original source. The condensation of facts into generalizations is useful both as an aid to memory and as a saving of laborious repetition; but that which should be only our servant is too likely to become our master. A great writer reaches a generalization, and smaller men who use it after him, but forget the analysis of it, either make it cover more or less ground than it should properly do. The confusion hence arising is in political matters much increased by the way in which empiric party-men play fast and loose with words in order to make them serve their own purposes, in the presence of audiences to whose ignorance they trust for immunity from exposure. Hence the value of writers who from time to time put generalizations altogether aside, and, looking facts straight in the face, unweave the knots which others tangle. The endeavour to impart instruction to one who was neither a Christian nor an European would certainly be a most excellent training for such a task. He who should try to explain to a Chinaman the meaning of such words as liberty or autonomy would probably be taught himself the humiliating lesson of how much his own ideas were wanting in exactitude.

Mr. Cory's work, so far as it has yet appeared, covers the period from 1815 to 1830. It is less a connected history of that time than a series of essays upon it, and might, therefore, be more likely to perplex than to guide "a remote mind" which had no other cicerone to the study. This period is that of the decline and fall of the long-lived Tory domination which was founded by Pitt and George III. The Tory power had received great confirmation from the struggle against the Revolutionary propaganda of France, and had afterwards mainly lived upon the necessity of warring down Napoleon. One great reason for its existence was removed by the pacification of 1815, and the Whigs—or rather the new Liberal party into which they had been transmuted by adversity—could no longer be considered as unpatriotic, and therefore as out of the lists of constitutional conflict. Still, in the unreformed constitution, the very fact of its existence gave immense stability to any government *in esse*, and the Tories had a further lease of power for fifteen years. As Mr. Cory remarks, there were two large interests in the House of Commons on whom Lord Liverpool could use the motive of fear—the gentlemen holding land and slaves in the sugar colonies, who had to be protected from the Abolitionists, and the corn-growing squires, against whom he could at any time let loose the growing force of the Economists. We have been taught by the most widely read authors of that time, particularly by Byron and Shelley, to regard the chief Tory Ministers almost as wandering fragments of the infernal regions; Mr. Cory takes a more lenient view. To him the government of Liverpool and Castlereagh is not indeed one of an intellectual kind, but still fairly honest and well-meaning. Their attitude with regard to foreign affairs was that of a "tough and wary national attorney," they conducted them in a business-like manner from the point of view of English interests, and were not inclined to act on any general principles, either in the spirit of Metternich or in that of Canning. They would not lend any positive assistance to the designs of the Holy Alliance, but neither did they wish to implicate England in any of the different insurrectionary movements of Europe. It was Canning who first clearly seized the leading tendency of the age—the movement towards the independence and unity of races. At home the Government made the serious mistake of interfering systematically with the food market in order to keep up the old war-prices. The peace was followed by several years of great distress. For while the employment which the war had given to an immense amount of labour was suddenly withdrawn, the heavy drafts which it had made on the productive capital of the country had not yet been replaced. To the discontent which distress naturally engenders, good points of attack were given, both by the corn-legislation and by the condition of parliamentary representation. The Government during these years was hard and repressive, and the language of the popular leaders fierce and aggressive, but, as Mr. Cory shows, both the

* A Guide to Modern English History, Part I. 1815-1830, by W. Cory. (C. Kegan Paul and Co.)

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severity of the Government and the revolutionary spirit of the people have been probably much exaggerated. Mr. Cory gives a good account of the manner in which the Duke of Wellington conceded the Catholic claims, not on the philosophical grounds which a Benthamite would have urged, nor even for the general political reasons which a Whig might have alleged, but because he saw that his choice lay between concession and an Irish rebellion, and as a practical statesman he chose the former. It is certainly unjust to accuse the Duke and Peel of granting the Catholic claims merely by way of stealing a march upon the Liberals; whether men who have once opposed a measure must necessarily resign the honour of carrying it through to their opponents is a question of political morality not yet settled.

It is to be hoped that Mr. Cory will soon give us the second part of his book. The style is one of singular force and purity, rising often into true beauty, as in the short chapter devoted to the memory of the Princess Charlotte. A certain epigrammatic and Tacitean character is at first sight somewhat startling to one accustomed to the usual flow of historical writing. Here is a passage describing the habits of the ordinary Methodist family:

"These families, which were the strongholds of scruple and benevolence, had few enjoyments. They shrank from games of chance, from horse-races, and from the coarser pleasures of the aristocracy; their music was timid, their gardening was not enlivened by emulation, they read theological poetry dutifully." It is an amusing picture of the Methodist, not only bounded in his musical ambition by hymn-tunes, but also clinging timidly to the conventional pink and tulip, unwilling to venture forth into the uncertain seas of grafting and variations.

B. H. Holland.

POETRY.

TO * * *

O thou that lately wert at grips with Death
In the black waters, teach me, if thou may'st,
The haunting horror never-to-be effaced
Of that grim strife, whereat the crowd held breath
Speechless. How slight the gulf that sundereth
The quick and dead! With what a headlong haste
We overpass and enter the void waste
That lies beyond, all limitless! God saith
'Come,' and we go, or haply ''Tis not yet
Thine hour: a work I have that waits thy hand:
Take back thy life.' I deem that through the press
Of joys and cares such souls may ne'er forget
What glimpse they gathered of that lonely land,
Its half-seen shapes and sombre shadowiness.

Φ.

THE PAPER-KNIFE.

Memorials of Cambridge, by the late C. H. Cooper, F.S.A. Macmillan and Co.

Messrs. Macmillan announce a re-issue of Mr. Cooper's great work in 38 monthly parts, with the addition of etchings by Farren. The value of the letter-press need not be dwelt on; Professor Mayor, than whom no better authority on Cambridge antiquities could be found, prophecies that "200 years hence Mr. Cooper's works will be more often cited than any other Cambridge book of our time." A full history of each college, its buildings, and its eminent men of the past, cannot fail to be of interest to every Cambridge man. The illustrations, while not all that can be desired, yet rise considerably above mediocrity, and Mr. Farren's etching of Trumpington Street, with Peterhouse in the foreground, looking towards the Pitt Press, is particularly happy. Whether as a book of reference for the antiquarian, or a "memorial of Cambridge" for the ordinary undergraduate, subscribers to this work will be well repaid.

T. E. S.

The Academics of Cicero. Translated by James S. Reid, Fellow and Assistant Tutor of Gonville and Caius College, Cambridge. Macmillan.

Mr. Reid earned the gratitude of all students of the Academica when, six years ago, he brought out the Latin text with a commentary and introduction. The present translation will ultimately be included in the same volume with a revised edition of that work. It here appears in a separate form for the use of candidates for the Classical Tripos of this year.

A difficult book like the Academica needs every kind of elucidation available. The notes of the former edition left little doubt how every important passage was to be taken; but the present is none the less a valuable contribution to the right understanding of the author. The rendering is close and accurate; occasionally too much perhaps, of explanation, as when *qualitas*, that is, *ποιότης*, is rendered "a substance endowed with quality." One distinguishing feature is a happy consistency in the use of technical terms. A word like *visum* may be variously translated by "sensation," "impression," "perception," "representation," "appearance." In his commentary Mr. Reid chose "sensation;" now he invariably adopts "appearance." Thus he is able to reserve "perceive" and "apprehend," for *percipere* and *comprehendere*. If this does not remove all difficulties it certainly tends to clear up the confusion into which beginners are apt to fall when they suppose that by *nulla visa percipi posse* is meant that "no perceptions can be perceived." The introduction and notes, though brief, are admirably clear, and contain one or two striking suggestions: *i.e.*, as to the difference between the sceptical doctrines held by Arcesilas and Carneades, and the story about Albinus and Carneades.

But the main difficulties of the Posterior Academics are not such as a translation, however excellent, can remove. Although still defending Cicero's trustworthiness as an expositor of Greek doctrine, Mr. Reid admits a large share of blunders for which Antiochus was responsible. The general view of Physics assigned to the Old Academy he distinctly affirms to be Stoic. In the note on I, § 27, he still thinks there might be justification in Aristotle's wavering and contradictory language for the doctrine there laid down as to the derivation of the intellect (in § 39 the senses also) from the fifth element. For more information on these points and some others, as to the account of the Ideal Theory in I. §§ 30, 31, we shall look with interest to the forthcoming edition.

CALENDAR FOR THE WEEK.

Wednesday, March 3rd.—Postponed Debate at the 'Union.' Church Society, at 9 p.m. Paper by the Rev. G. H. Sing, Corpus, on "The Clergy and Politics."

Thursday, March 4.—Archibald Forbes at the Guildhall.

Friday, March 5th.—Meeting of the Cambridge Entomological Society. C. U. Ch. Soc. Terminal Service at St. Michael's Church, 9 p.m. Sermon by the Rev. Chancellor Leeke.

Sunday, March 7th.—Fourth Sunday in Lent. Select preacher; Rev. E. Thring, M.A., King's College.

Monday, March 8th.—Chancellor's Classical Medals Examination begins.

ATHLETIC FIXTURES, ETC.

Wednesday, March 3rd.—Meet of the Trinity Foot Beagles, at 1 p.m. Cantaloupe.

Thursday, March 4th.—C.U.R.V.C. Competition for "D" Company's Cup.

Friday, March 5th.—Trinity Foot Beagles meet at Waterbeach, at 1 p.m. Trial Races to get new boats in 3rd division on river. C.U.R.V.C. Second Wimbledon Competition. C. U. Hare and Hounds meet at "The Hat and Feathers," Barton Road, 2.45 p.m.

Saturday, March 6th.—Football; Cambridge v. Old Harrovians (Association), at Cambridge. C.R.U.C. v. C.N.C., at Cambridge. Continuation of Trial Races on river.

Monday, March 8th, University Sports: first day.

Tuesday, March 9th.—University Sports: second day.

Those who are reproved for slang when discussing the merits of the "hot" men, in the present Tripos, may take comfort in knowing that they are using a strictly classical idiom. "Vir calidus" was a translation lately given of "the cunning prince."

What do those of our readers who have lately been complaining of misprints in the *Review* think of the following perversion by an ingenious printer?—Examiner's paper. I.—Define a rhombus. Printer's version. I.—Define a 4-oss bus. This actually occurred recently.

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THE UNIVERSITY PULPIT:

SUPPLEMENT TO

The Cambridge Review.

No. 14. WEDNESDAY, MARCH 3, 1880.

Sunday, Feb. 29, 1880.

Sermon by the Rev. E. THRING, M.A., Head Master of Uppingham Grammar School.

"Thou, when thou fastest, anoint thy head, and wash thy face, that thou appear not unto men to fast."—St. Matthew vi. 17, 18.

This is a command. And it is of the very nature of a command to be short and simple. Nothing comes more direct from the inner life than a command. Life touches life at once; straight comes the power out, straight it goes to its mark. A command is life power more condensed, more unmixed, more driven home than anything else. 'March,' says the commander, and a hundred thousand men move to the field of death. 'Charge,' he cries, and with one mighty rush the torrent of life bursts forth to conquer or to die. For all understand, all feel, the grand resistless simplicity of a true authority in its commands. God in His highest work commands. God said, "Let there be light," and there was light; and Christ commands, the Gospels are commands, or simple statements akin to command, or example, which is command in a living energy. And Christ's commands come to us as the most direct communication of God to man, the simplest touch of divine life, the most disencumbered of all earthly mediums. The Master speaks—who will obey? The Master calls—who will follow? And no call to follow Him has ever reached man in a purer form than this command, this call, to do all hard things easily for His sake. No nobler words than these which tell us when we fast to be as those who feast, ever decided the great question of what to do and how to do it. The Master calls, it is for us to come. The Master commands, it is for us to obey.

It is unnecessary, I suppose, to show that in the kingdom of life fasting means all self-denial. Words are as dead as the ink that prints them, unless the true life-meaning is taken. The letter killeth. Fasting is an expression for that self-mastery, which begins by self-mastery in food; for no one who is the slave of his body is free to act; but freedom is the end in view. Life moving, life powerful, life able to do or bear at any true command is fasting as interpreted by life; and a weary man coming back from breathing the air of close rooms, as tried by sedentary work, who forces himself to eat in spite of no appetite and repugnance, obedient to the command, "Thou shalt not kill,"—thyself any more than another,—as truly fasts by eating, as the robust open air worker does by abstaining from food. The self-denial in this can be greater, the life-meaning of self-mastery more perfect, as real life interprets the command, and turns the dead letter into a living reality. Be not deceived; each man knows truth only so far as he has lived it. The letter is dead, never more dead than when grasped by the keen intellect without the feeling, without the interpreting life. This then is the command of Christ. His men must not let their trials be seen. They must do all hard things with a genial pleasant face like men at a feast, easily and lovingly. And they must not be acting a part in this; it must be real. That is, this is the ideal of manhood towards which all effort must tend; in the spirit of which all beginnings must be made. The character aimed at must be a cheerful festival spirit, and the outcome of that character must be a joyous face and look, not different in any respect from the worldly man, in his look of enjoyment. We must set before ourselves as a pattern a genial mastery of hardship, a real delight in the deeds of the brave and the strong, a real joy of the conqueror in the happy face, a real power of life in the easy performance. Life and its spirit must be matched against the pain in this, as it is in lower things. What man who runs a race does not exult in the active powers, though the strain may be severe, and the power gained by much of pain? What man who rows does not exult in the mighty swing of the trained arms and the speed, though the skill and the strength involve pain? It *is* true, then, that a lesser pain may underlie a great joy, and indeed produce it. It is true, then, that Christ's command to look joyous whilst doing painful or different things is in accordance with man's nature, and there is no unreality in bidding us "climb the steep ascent of heaven" with the natural buoyant spring of heavenly life, with the elastic step of the born mountaineer, and not the heavy plodding drag of the day-labourer. And if so, then it follows that our look and behaviour and dress and bearing, as we are doing nothing uncommon, shall not be uncommon either. This is Christ's command. His men are to look to the world just like men of the world in their festival hours; no one is to know by their look what they are doing in their trials. The trials are part of the true life, a matter-of-course part of it, and as such, are not matters out of the way, or specialties to be marked. This is exactly the command that was given in a very inferior degree by the great duke in the Peninsular war, when he issued as the order of the day, "that there should be no more volunteering for forlorn hopes or storming parties, it was the soldier's duty, and the regiments should take it in turn as such;" there are to be no "forlorn hopes" in the kingdom and army of Christ. This appears to be the first plain meaning of the command, no ticketing of ourselves as doing something extraordinary, it is the soldier's duty, and the best soldier is he who makes least fuss, and does his work most easily. Nay, but Christ commands more. He commands the men of His army to have the joyous face of men at ease, to do their work, their forlorn hope work, so easily, so lovingly, that none shall know they are doing it. This is indeed a hero's ideal, a great demand, but it is command of Christ to all His men, His command that the life shall be joyfully matched against the pain, and nothing uncommon be thought about it, no ticket saying "look at me" be set upon the doing, no work against grain to win praise be done. No praise, no dreams of triumph,—what we *are*, not what is thought of us, must be the heart motive. Work to win praise is indeed hypocrisy, an acting an unreal part for the gain of it, and what did the Pharisee do more? He was unreal for the gain of it, that was all, but if there is any truth, if there is any life, then growth in truth and growth in life is all in all, not the work done nor the praise won, whatever men think. The true measure of greatness is not the shadow cast along the earth for men to see, the image lengthened out by the low glare of lamps held up by man, that glory that lies flat on earth, and cannot leave the ground on which it rests, and without touch of which it has no being; no—true life has a being of its own, most true when Heaven's full light shines straight down on it; it works not to cast its shadow, it cares not for what is thought of it, for the growing in heaven's light is its joy in itself. He who fasts in Christ's Kingdom simply tastes the joy of life, he fasts because Christ's life is higher, and better and sweeter than aught else, worth all the pain, even *in* the pain worth it. There is no acting a part in his happy face though the task may be hard, and the pain great; neither praise drags him, nor fear to do what he would not otherwise do, to act a part, to be other than his true self. Look to your motives. Christ commands that the works of life, however hard, shall be done in a holiday spirit easily; lovingly for their own sake, with the look of a guest enjoying himself at a pleasant dinner party. The thing is simple enough; there is to be a quiet natural inward life, a joy in living, without reference to any outward gain or outward competition. Truth rejoices in itself, and does not want to be told that other men see it. Truth rejoices in itself and moves amongst the temptations of the world glad to leave them, glad to feel

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above them, and does not long for what it dare not touch, but would touch it if it dared, like a felon afraid of the prison. This is the ideal set before us, the character to aim at, an ideal of life within, of a complete perfect internal power, which whether it acts or suffers, moves or is still, meets every outward force with a natural spiritual strength to which by degrees everything becomes easy. In a word it is life as contrasted with all outward manifestations or results. It is curious in this world of sense to see how the idolatry of strength in some shape or another takes possession of most minds, and men are called great (the very word reflects the idolatry) because of actions done or works of mind produced that take large shapes amongst mankind, whilst the secret unknown silent endurance, the unconquerable inner life that can be patient when doing nothing, that bears whatever comes, be it shame or be it praise, that needs no strength, but can anoint the head and wash the face, and smile and look happy whilst the strong oppress it, is not thought of. A kind of animated machine, a human embodiment of wide reaching thought or sword-like power is glorious, and inventive skill a god; mankind worship the Titans still, but the faintest breath of inward life divine both can and has matched itself with a calm superiority to bear, and by bearing to set at nought all the giant troubles or giant divinities of the idol-loving world. Christ's heroes hear Christ's command and mean to live a life within in very truth, and easily, lovingly, as at a feast, to take the hardships of life as a joyous training. What matters the strength of others if they in their weakness can be trained to bear cheerfully all that the strong can do? Mark, too, this command can be obeyed by all; and surely if it were otherwise, there is no want of courage in England's young men. Yet it is not courage that is asked for; a dog can be courageous; more than courage is commanded, but a thing that all can be. All can be trained to the quiet resolution which bears what the hour brings, unconquered; all can aim at the splendid patience that waits or works with equal energy of inward power, content to meet the message of each day with perfect obedience; all can strive for the peaceful hardihood which penetrates a thousand nameless nooks of untold misery with stores of secret blessing, like some clear rivulet, seeking no reward; all can catch something of the prophet heart which being in its own truthful circle can see truth in the world outside, and Christ the King being crucified there, and seeing this does not, as fools do, seek for justice, or expect its rights, knowing well that in the kingdoms of the blind, the one-eyed man is hung as a traitor for daring to see. All can win at length that omnipotent silence which in the clutch of evil power cannot be made to utter words of useless self-defence, that omnipotent silence which persecuted, reviled, in the midst of triumphant wrong, checks the fierce fire of the burning tongue, and will not put the spark to the dry wood, but dies mute and voiceless, self-restrained even unto death, rather than overthrow wrong by kindling fiercer wrong. All can do these things, for they require nothing but a spirit of quiet endurance, no strength is needed but this. This power of living alone within the heart sanctuary, even as we die alone, that world-wide bit of teaching that every man can see, which sends us all into our inner chambers to live as we must die without any companion but life itself, this can be learnt by all. And all this must be done easily, that is the command, easily, lovingly; the only thing out of the common permitted is an unusual cheerfulness. Brethren, this is to be a hero. A hero does hard things easily, so easily that no one sees them to be hard, so easily that he himself as life goes on has learnt to forget the hardness, and to rejoice in the manly joy of matching life against self-indulgence or pain. Surely what a power there would be in this place if this was the ideal of life. What a power there is in this place; only let this fountain of knowledge become also a fountain of life, only let life—life—be the *one* aim, and clumsy idolatries of strength and praise come to an end. And, as all can have Christian heroism, so it can begin always, nothing is too small for a beginning, nothing too great for the end, since it is a true growth in life. And it is the positive command of Christ that we all strive to attain this easy self-mastery which does hard things in a common cheerful way. I am bid challenge you to-day in Christ's name to obey this His command, and challenge you, too, in a way which ought to come home to all here more than in any other place in the world. A very noble work is being done here by the Cambridge Old Schools and the Church of England Primary Schools generally. More than four thousand children are being educated, and it is easy to see that much help is needed for this great work to go on at all; a thousand pounds of voluntary subscriptions were needed last year, and almost any sum might be spent with advantage in meeting the demands of increasing population, and in making the work in other ways more effective. There is no doubt about the goodness of the work, and this University which lives by its endowments is also a great living endowment to hand on life from itself. Much true work, I understand, is given; noble subscriptions and donations I see are made by some, but we want no forlorn hopes in Christ's army, we want every man to have some touch of the hero, every man to be learning that quiet self-mastery which, by degrees, does the hardest things easily, with a smile on the face. This true heroic temper, which all can have, is always finding exercise in little things. Christ commands; to-day you are called on to obey. Those who believe the command of Christ will obey it, those who do not believe it won't. Not a word more shall be added; when a true authority says 'March,' no true soldier sits still.

COLLEGE CHAPELS.

THURSDAY, March 4th.—*King's*: Anthem, "O God of my righteousness."

FRIDAY, March 5th.—*King's*: Anthem, "O Saviour of the World." Goss.

SATURDAY, March 6th.—*King's*: Anthem, "Withdraw not Thou." Attwood. *Trinity*: Anthem, 25, "O Saviour of the World." Goss.

SUNDAY, March 7th.—(*4th in Lent*). *King's*: M. Hymn 313; E., Anthem, "If the Lord himself." Walmisley. *St. John's*: M. Hymn 204; E. Anthem, "In thee, O Lord." Weldon. *Trinity*: M. Hymn 97; E. Anthem, "Withdraw not Thou." Attwood.

BLINDFOLD CHESS.

The annexed games complete the set of 12 played by Dr. Zukertort, on the 13th. The end games of Messrs. Neville and Leahy will prove very interesting to students of chess.

White, Dr. Zukertort. Black, F. H. Neville, M.A.
(*Vienna.*)

White.	Black.	White.	Black.
1 P to K 4	P to K 4	27 R takes P	Q takes Q Kt P
2 Kt to Q B 3	B to Q B 4	28 P to K R 4	Q takes Kt P
3 P to K B 4	P to Q 3	29 P to K R 5	Q to B 7
4 Kt to B 3	B to K Kt 5	30 R to K 3	R to B 4
5 B to B 4	Kt to K B 3	31 R to K 8	R to Q B 4
6 P to Q 3	P to Q B 3	32 R takes R ch	K takes R
7 P takes P	B takes Kt	33 Q to R 8 ch	K to K 2
8 Q takes B	P takes P	34 R to K sq ch	K to Q 3
9 Kt to K 2	Q Kt to Q 2	35 Q to Q 8 ch	K to B 3
10 Kt to Kt 3	P to K Kt 3	36 Q to B 8 ch	K to Q 4
11 B to Q R 6	B to B sq	37 Q to Q 7 ch	K to B 5
12 B to K 3	Q to K 2	38 Q to Q 4 ch	K to Kt 6
13 Castles K's side	B to Kt 2	39 P takes P	P takes P
14 R to B 2	P to Q Kt 4	40 R to Q sq	P to Q R 4
15 B to Q Kt 3	Kt to B 4	41 P to B 4	P takes P
16 Q R to K B sq	Kt takes B	42 R to K 2	Q to B 6
17 R P takes Kt	P to K R 3	43 Q to Kt 6 ch	Q to Kt 5
18 P to Q 4	Q to K 3	44 Q to K 3 ch	P to B's 6
19 P to B 3	K to K 5	45 R to Q 4	Q to B 4
20 P to Q 5	P takes P	46 Q to Q 3	K to Kt 7
21 P takes P	Q to Q 2	47 K to R 2	Q to K's 4 ch
22 R to K 2	Kt takes B	48 P to Kt 3	R to B 7 ch
23 R takes Kt	Castles K R	49 K to R 3	Q to R 4 ch
24 Kt to K 4	R to B sq	50 R to R's 4	Q to B 4 ch
25 Kt to B's 6th ch	B takes Kt	Resigns.	
26 Q takes B	Q takes P		

White, Dr. Zukertort. Black, F. P. Carr.
(*Evans.*)

White.	Black.	White.	Black.
1 P to K 4	P to K 4	15 Q to R 3 (ch)	P to Q B 4
2 Kt to K B 3	Kt to Q B 3	16 R takes P	B takes R
3 B to B 4	B to B 4	17 Q takes B (ch)	Kt to K 2
4 P to Q Kt 4	B takes Kt P	18 R to K sq	Q to K sq
5 P to Q B 3	B to R 4	19 B to K B 4	P to Q Kt 3
6 P to Q 4	P takes P	20 Q to R 3	P to Q R 3
7 Castles	P to Q 3	21 B to Q 6	R to R 2
8 Q to Kt 3	Q to B 3	22 Kt to B 3	R to Q 2
9 P to K 5	P takes P	23 Kt takes P	R takes B
10 R to K sq	B to Kt 3	24 Q takes R	Q to Q 2
11 B to K Kt 5	Q to Kt 3	25 Kt to K 6 (ch)	K to K sq
12 Kt takes K P	Kt takes Kt	26 Kt takes P (ch)	K to Q sq
13 R takes Kt (ch)	K to B sq	27 Q takes B P	Resigns.
14 Kt to Q 2	P to K B 3		

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White, Dr. Zukertort. Black, A. H. Leahy.
(*K B's Gambit.*)

White.	Black.	White.	Black.
1 P to K 4	P to K 4	22 B to R 6 (ch)	K to K Kt 3
2 P to KB 4	P takes P	23 B to B 3	QR to K sq
3 KB to QB 4	QR 5 (ch)	24 P to K Kt 4	B to K 5
4 K to B sq	P to K Kt 4	25 P to K Kt 5	B takes B
5 Kt to QB 3	KB to K Kt 2	26 QR takes B	KR to K 3
6 P to Q 4	Kt to K 2	27 KR to KB 4	Kt to Q sq
7 P to K Kt 3	P takes P	28 K to Kt 3	KR to Q 3
8 K to Kt 2	P to Q 4	29 K to Kt 4	QR to K 3
9 KRP takes P	Q to K's Kt 5	30 B to B 8	KR to QR 3
10 Q takes Q	B takes Q	31 QR to R 3	P to B 4 (ch)
11 Kt takes P	Kt takes Kt	32 P takes P (en passant)	Kt to KB 2
12 P takes Kt	B takes P	33 K to R 4	R to K 4
13 B takes P	Castles	34 QR to Kt 3 (ch)	R to Kt 4
14 B to KB 4	P to QB 3	35 R takes R	Kt takes R
15 P to QB 3	B takes Kt	36 R to K Kt 4	R to R 4
16 QR takes B	P takes P	37 B to Kt 4	R takes Q R P
17 B takes P	Kt to QB 3	38 R takes Kt	K takes P
18 KR to R 6	B to KB 4	39 B to R 3	R to R 8
19 B to K Kt 5	K to Kt 2	40 R to Q 5	R to K R 8 (ch)
20 KR to R 4	KR to K sq	41 K to Kt 3rd	Resigns
21 QR to KB sq	KR to K 4		

White, Dr. Zukertort. Black, F. Morley.
(*Evans.*)

White.	Black.	White.	Black.
1 P to K 4	P to K 4	18 B to B 4	Kt to Kt 5
2 Kt to K B 3	Kt to Q B 3	19 Q to B 3 (ch)	K to K's sq
3 B to B 4	B to B 4	20 Q to K Kt 3	B to Q 2
4 P to Q Kt 4	B takes Kt P	21 P to K R 3	B takes Kt
5 P to Q B 3	B to R 4	22 B takes B (ch)	Q takes B
6 Castles	P to Q 3	23 P takes Kt	K to Q 2
7 P to Q 4	P takes P	24 R takes P	Q to B 3
8 Q to Kt 3	Q to K 2	25 R to Q's sq (ch)	K to B's sq
9 P to K 5	P takes K P	26 Q to Q 3	P to Q Kt 3
10 R to K sq	B to Kt 3	27 Q to R 6 (ch)	Q to Kt 2
11 B to R 3	B to Q B 4	28 Q to B 4	P to Q R 4
12 B takes B	Q takes B	29 R to K 7	P to K's Kt 3
13 B takes P (ch)	K to B's sq	30 Q's R to Q's 7	R to R 2
14 P takes P	Kt takes P	31 Q to K 6	K to Kt's sq
15 Kt takes Kt	Q takes Kt	32 R to K 8 (ch)	Black Resigns.
16 Kt to B 3	Q to Kt 3		
17 Kt to Kt 5	Kt to R 3		

White, W. H. Bennett. Black, Dr. Zukertort.
Irregular 2 Kt's Attack.

White.	Black.	White.	Black.
1 P to K 4	P to K 4	17 KR to K sq	K to R sq
2 Kt to KB 3	Kt to QB 2	18 B to Kt 3	Kt to Kt 3
3 Kt to QB 3	P to KB 4	19 Kt to B 3	R to KKt sq
4 P to Q 3	Kt to KB 3	20 K to R sq	Q to K 2
5 B to K Kt 5	B to Q Kt 5	21 P to Kt 3	Q to B 3
6 B to K 2	Castles	22 Q to Q 3	Kt to K 2
7 Castles	B takes Kt	23 Kt to R 4	R to Kt 5
8 P takes B	P to Q 3	24 QR to K's 2	B to R 4
9 Q to Q 2	P to B 5	25 P to KB 3	R to Kt 2
10 P to Q 4	Q to K sq	26 R to KKt sq	QR to KKt
11 B takes Kt	P takes B	27 Kt to Kt 2	P takes P
12 Kt to R 4	P to B 4	28 Kt to K sq	Kt to B 4
13 QR to K sq	BP takes P	29 QR to Kt 2	P takes P
14 B to QB 4 (ch)	B to K 3	30 R to B sq	R takes R
15 P to Q 5	B to B 2	Resigns.	
16 R takes P	Kt to K 2		

White, A. Giles. Black, Dr. Zukertort.
Giuoco Piano.

White.	Black.	White.	Black.
1 P to K 4	P to K 4	14 Q R to Q sq	P takes P
2 Kt to K B 3	Kt to Q B 3	15 P takes P	R takes Kt
3 B to B 4	B to B 4	16 P takes R	Kt takes P
4 P to B 3	Kt to B 3	17 B takes P	B takes B
5 P to Q 4	P takes P	18 Q takes B (ch)	Q takes Q
6 P to K 5	P to Q 4	19 R takes Q	Kt tks P (ch)
7 B to Kt 3	Kt to K 5	20 K to Kt 2	B takes Kt
8 P takes P	B to Kt 3	21 P takes B	Kt to R 5 (ch)
9 Kt to B 3	B to R 4	22 K to R 3	Kt to Kt 3
10 B to Q 2	Kt takes B	23 P to K B 4	R to K sq
11 Q takes Kt	Castles	24 R to K B 3	R to K 2
12 Castles K's side	B to K 3	25 P to K B 5	Kt to B sq
13 P to Q R 3	P to B 3	26 R to K Kt 3	Kt to Q 2
Game abandoned as drawn.		27 K R to Q 3	Kt to B 3

ERRATUM.

No. 12. Page 46, ii. line 25 for "Mr. Percy Grey," read "Mr. Percy Greg."

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The Cambridge Review:

A JOURNAL OF UNIVERSITY LIFE AND THOUGHT.

No. 15.] WEDNESDAY, MARCH 10, 1880. [PRICE SIXPENCE.

SUMMARY OF NEWS.

An error in the University accounts has necessitated their complete republication in an amended form. The mistake appears to have been made in the common rents account, in the receipts from Burwell. The sum of £121 12s. 9d. unpaid arrears of rent, was first of all deducted from the increase for averages for 1878, and subsequently again deducted as a separate item. The University therefore is the richer by this amount, and the poorer by the cost of reprinting 36 pages of the *Reporter*.

The alterations in Pembroke are progressing as fast as can be expected. The new east end of the Chapel begins to rise from the ground. The old buildings facing Trumpington Street are entirely gutted, with a view to the readjustment of the rooms. The old Library and the rooms beyond this facing Pembroke Street have not as yet been begun, but will be very soon. Besides these alterations, the Tennis Court and houses adjoining it in Tennis Court Road and the houses in Pembroke Street beyond the Master's Lodge are fast being pulled down. It is proposed to erect on the site thus obtained a new court, to contain, it is hoped, about 30 sets of rooms.

A memorial, signed by upwards of 800 undergraduates, was hardly needed to shew that the immense majority of members of the University feel deeply the stigma of last Tuesday week's proceedings. We hear, however, that there will be no further town meeting, as the Mayor refuses the use of the Guildhall; and no University meeting, as the authorities of King's College decline to lend the Hall except at the request of the Church of England Temperance Association. This Association declines to take any part in a meeting at which a Unitarian minister speaks. A meeting at the Union has, therefore, been suggested.

The scene at the Local Option Meeting was repeated at Mr. Forbes' Lecture, on Thursday. It has been attempted by some apologists to fix the blame of the former on the town, but no such excuse can be forthcoming for the rowdyism which repeatedly interrupted and finally brought Mr. Forbes to an abrupt conclusion. "Gentlemen:—but I cannot call you *gentlemen*!"—Dr. Waraker is reported to have said, in endeavouring to quell the tumult, and no one, except perhaps those implicated, will do other than heartily endorse this outburst of honest indignation.

At the Fitzwilliam Museum last Friday, a practical demonstration in Painting by Professor Legros was substituted for the usual lecture by Professor Colvin. The Rev. R. Burn, of Trinity College, sat as "Model" and in a couple of hours Professor Legros produced a most excellent portrait of his "sitter," which, we believe, is still on view in the Library of the Museum.

To-morrow the Musical Society give their usual Lent Term Chamber concert. The performers will be Dr. Joachim, Messrs Ries, Zerbini, Hausmann, Gompertz, and Stanford—the music—Beethoven's Posthumous Quartet in E flat major, op. 127; Brahms' Quartet in B flat major, op. 67; Concerto for two violins (Bach); Sonata for Pianoforte and Violoncello (Boccherini); Violin Solos, Hungarian Dances, Nos. 4 and 10, (Brahms), and Caprice (Paganini). The violoncellist, Herr Hausmann, is professor at the High School of music, and has played Schumann's Violoncello Concerto lately with great success at the Crystal Palace. Frequenters of the Wednesday Popular Concerts will remember his playing Mr. Stanford's Violoncello Sonata last year. Messrs. Ries and Zerbini are the regular second violin and tenor from the St. James' Hall Concerts, and Herr Gompertz, our new violinist, is already, we hope, well known. He is going to play the duet concerto with Dr. Joachim. Last, but not least, comes the great violinist himself, who so readily gives his aid every year to this Easter concert, and deserves the thanks not only of the Musical Society but also of all Cambridge for his great kindness.

A meeting was held in Professor Stuart's rooms in Trinity last night to meet Mrs. E. A. Paterson, the Hon. Sec. of the Women's Protective and Provident League, who had been invited to read a paper on "The Wages and Conditions of Employment of Working Women."

A correspondence has been published between Mr. J. Orrell Lever, of the Thames and Channel Passenger Service, and the Presidents of the Boat Clubs at Cambridge and Oxford, on a proposal by the former that the Boat Race should be rowed on the ebb instead of the flow. This suggestion has been declined by Messrs. Prest and Rowe.

On Thursday Dr. J. Perkins, Bursar of Downing College, received a substantial recognition of his services to the Cambridgeshire Hunt, of which he has been Honorary Secretary for ten years. The testimonial consisted of an unique salver, of the date 1742, engraved with a hunting scene, and the names of four Downing covers at the corners, and a huge cup, which at the presentation was duly christened in champagne. The total value was a hundred and fifty guineas.

While out with the drag last Thursday, Mr. J. M. Paulton, of Trinity Hall, met with a serious accident, falling from his horse, which either fell on him or trampled upon him. Medical attendance was at once secured, and Mr. Paulton's condition was at first believed to be very critical; but we are glad to hear on good authority that the latest accounts are of a more encouraging character.

We are informed that the Mr. Lane who has been concerned in a recent action was not a member of St. John's College, and that Mr. F. G. A. Lane, who took his degree from that college in 1874, is at present resident in Ceylon.

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"SMATTERINGS."

It is often the case that the use of a single word, if implying censure, or still more if ridicule, has more influence than many a long argument or much violent abuse. I believe the word which I have placed at the head of this article to have an ill effect of this kind, and desire to face it in its native ugliness and so to find what its terrors really are.

For we are all agreed that we must have nothing of it here. Thoroughness must be our motto; we are many, and can divide our forces: let a man find his natural tastes and follow them: if he is to read, he need not trouble to row: if he patronizes Fenner's, he may give up football: if he is an enthusiast in politics he may neglect pictures. Or two, perhaps three of these occupations may be combined by unusual energy: the most usual example being, as has often been remarked, the Rowing-and-Reading man. But this is dangerous work: and if still more is attempted, the result will be briefly "he has a smattering of everything, but can do nothing."

Now that ill-directed energy ends sometimes in so disappointing a way cannot be denied: "experience" may usually be trusted for facts, but her conclusions are often hasty. What appears to me to be overlooked is that many who attempt only one thing frequently fail in that, and that the personal taste which some would have us develope exclusively is in many cases not formed except as the result of a wide and varied education. In fact I believe that it is not the time which is given to attaining a slight knowledge of an interesting subject which is usually wasted, but that which is spent in abstruse investigations which very few are competent to pursue: and that "*μηδὲν ἄγαν*" is a caution more needed than "no smatterings." To shew that I attack no phantom, I will refer to an article on "Over Education," published last term in the *Review*, which expresses in a very clear and emphatic form the views to which I am diametrically opposed.

The present Classical Tripos occurs to me as the most natural illustration of my position. The results attained by candidates represent in almost all cases many years' continued work: no one who obtains a degree in it can fairly be called a "smatterer" in Classics. Yet he has probably given very little time to History, to Philology, to Philosophy, compared with the wide field these studies offer. He has a "smattering" of all, command over none. Yet few have regretted labour thus spent, or found the knowledge acquired slip from them. The new arrangements for this Tripos appear to me to alter details, but not to change this principle. The Candidates for Section C must have a smattering of Roman law: for Section E of Sanskrit and of Physiology. And in general knowledge of Classical Literature he will still be considered to be successful who knows something of all important authors: he who knows a great deal of one or two only has failed in the object set before him.

What then is the danger to be avoided, what is the "thoroughness" of work to be aimed at? I would suggest two tests. No one should attempt to learn what he cannot expect to remember or to return to again: and no subject should be taken up lightly which is not connected with other knowledge more familiar to the student. Thus a man reading for the Classical Tripos, should find out to the best of his power, what an author wrote and what he meant: but, unless he means to make Classics a life-study, should not trouble himself with what Paley thought was written or Schleiermacher thought was meant. I use two respected names to shew that my principle is quite general. So a student of Philology may well go into some details as to the physiology of the vocal organs, because they are connected with his subject, and he is likely to remember as well as use them.

Why should not this principle be acknowledged and carried further, till it comes to be considered a necessary part of liberal education that every one should have some slight knowledge of the outlines of all departments of knowledge? That practically such knowledge would be of the greatest value who can doubt, when many results gained by years of investigation can be learned and therefore used by a study of a few hours. We are inclined to smile at Bacon's boast of taking all knowledge to be his province: the sphere of science, we say, is extended: no one can grasp more than a small part of it. This is true of full and detailed knowledge, but it was equally true of that in Bacon's days: besides which we have the advantage of the clearing away of many useless and misleading theories, which should leave the groundwork the more easy to be grasped. Such knowledge would not be "thorough" in any one department: but I urge that it would be "thorough" as a knowledge of life, its conditions, its history, and its possibilities: and would contribute to that observation of the due proportion of attention which each specialist may claim which is at the present time so necessary.

This same principle I would apply to many other things besides knowledge as derived from books. I have merely used this as an example. Is there not a feeling—say, on the river—that it is no good a man rowing, unless he can make a decently good oar? It may be well for each man to choose that form of athletic exercise in which he is likely to find the greatest pleasure: but the athletic world might have its honours less grudged, were the place of those who cannot make any sport a chief object duly recognised. What secretary of a Debating Society has not heard the answer from those he wishes to get to speak that "they know they will never be orators?" Very likely not: but a very slight acquaintance with public speaking will make them the better men in many another way. Possibly an Editor of a University magazine might insist that the art of expressing opinions on paper was not so useless practically as to be altogether neglected in a University course. I venture to think that a speech of Perikles or an essay of Theophrastus would be better understood and more keenly enjoyed by the help of practical experience of the conditions and opportunities of speaking and writing, than by many a Latin or German essay with all its disquisitions and illustrations.

Travelling will be another example. The æsthetic critic turns with a sneer from the party which has travelled over the greater part of Italy in a month. What have they learnt of the antiquities of Italy? what of its art? what of the character of its present inhabitants? Little probably of each of these: but yet they may have learnt much more of Italy, and so of the world as a whole than those who have devoted themselves for months to the picture-galleries of Florence, or the forum of Pompeii. And the general knowledge will not be forgotten, and can hardly fail to be useful if only in the enlargement of interests and sympathies.

To return homewards, how does this principle affect the value of our Ordinary Degree? It may imply but a limited knowledge of Greek and Latin, of Mathematics, and of the holder's own special subject: it does not follow that combined with the training implied in three years' residence here, it does not vouch, roughly speaking for a liberal education. Examination can only test one side of education: and I believe the "social" value which all allow to be attached to a Cambridge degree to be amply sufficient proof that it is not a mere name. Of course this does not imply that the proposed changes would not make the training better: but that the tests should be made more severe I see no reason to believe. Rather it appears

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to me to be the task of teachers still further to simplify and systematise the subjects they would have understood: and those who have lately been attending some most interesting and suggestive lectures on this subject will long since have recognised that great part of the things taught even in elementary schools are either ridiculous or superfluous.

I have gone somewhat over the same ground as the writer of the article on "Specialisation" in last week's number. I must plead in excuse that the greater part of this was written before I had read that article, and that "Waste not, want not" must be for the present the motto of the *Review* with respect to its articles. And now I must go buy some primers.

E. V. Arnold.

THREE CAMBRIDGE CHARITIES.

It is not the least boast of an University that its sons scattered far and wide are ever amongst the foremost in acts of philanthropy and beneficence. And each Cambridge man who comes back, whether after disappointment or success, seeks to tell his story here expecting sympathy and help. So not three only, or even thirty, would be the Cambridge Charities if counted thus. The three selected are distinctively Cambridge Charities, both in their local limitation and in their original conception. In other places such as the Metropolis and the large manufacturing centres new philanthropies spring up, or old ones take new shapes, mostly under the irresistible pressure of untoward circumstances; the evils inseparable from one system to day being corrected as well as may be by the experiment of another system to morrow. The Universities, as centres of thought, should from time to time evolve new ideas, plan new schemes, and, though on a small scale, put them to a practical test. This principle will be found to some extent exemplified in the origin and work of the Charities to which the following sketches refer.

I. At a public meeting on December 6, 1847, the promoters of the Cambridge Industrial School propounded what was then an entirely original scheme for instructing and elevating that troublesome and too often criminal class of lads, too old for the National School, who through misfortune or their own fault are left to loiter in idleness or in mischief about the streets. We are now so accustomed to hear of the Industrial Schools which serve as Reformatories of young convicted criminals that we with some difficulty realise the fact that only thirty years ago this institution had to be regarded as an untried experiment in consequence of its novel character, and that the committee had to think out *ab initio* all the details of its management, because they knew of no similar undertaking from whose experience they could gain any information to guide them.

The brand of a criminal conviction has never been required as a passport to this, as to the Reformatories, but neither has it been a bar to admission. To save its pupils from falling into evil courses has been its main office, whilst the welcome it has given to offenders, and the success which has attended its efforts to reclaim them has entitled it also to something of the character of a "Discharged Prisoners' Aid Society."

After the passing of the Reformatories Act in 1854 it was thought possible that the usefulness of the school might be extended by obtaining Government recognition, and stability given to it by Government help being added to the precarious support of voluntary contributions. An Inspector of H.M. Prisons, however, gave his decided opinion that to do so would very much injure the working of the school, and the idea was abandoned. The principle of compulsion or constraint has never been introduced into the school. The lads come voluntarily, they seek admission as a privilege, they remain of their own free will.

No description can compare with an afternoon's visit for conveying a true insight into the working of the school. In its main characteristics it remains now as it was designed by its founders.

In Victoria Road, New Chesterton, close to St. Luke's Church, the visitor will find standing in the midst of a well-kept garden, the school, house and workshops, with some acres of farm behind, still under the charge of the same genial master, Mr. R. Boning, as when the first scholars were admitted, thirty years ago. Additions have been made, a few dormitories over the workshop, more land taken into the farm, and necessary buildings erected. One addition recalls an incident worth mention, if it was not actually the result of it. Dinner has always been given, and cases were met with sometimes of boys who came fasting in the early morning, with barely strength to endure until dinner time; one boy had been known to faint at his work, and it was found that his companions frequently saved their own crusts to give him during the morning's work. For many years an early breakfast has been given to boys who are strictly punctual.

Little need be said of the daily routine. It includes school work, farm or garden work, and practice at some trade, that of the tailor being most in request. Strict economy is practised in working up the presents of cast-off clothes sent by the supporters of the school; when these fail, an inferior substitute has to be found in repairing one another's garments. It would occupy too much space to trace the history of any of the scholars. One may be mentioned in connection with the shop as illustrating the free adaptation to special circumstances of which the institution is capable. An application for admission was received from a man who had served in the Crimea, was just discharged from the hospital, and unfit for hard work. The village parochial authorities agreed to take care of his wife and children whilst the man came to the school and was taught in the tailor's shop, with the hope of being able to keep himself and his family from ending their days together in the workhouse. Many affecting incidents might be recorded; they will be omitted with less regret, because the early ones have been better related in the second volume (1860) of "Macmillan's Magazine" by the present Bishop of Carlisle, with the warm appreciation of one who, as Secretary of the Committee, had watched intently the progress of the movement during the first ten years of its existence. An *esprit de corps*, akin to the public school spirit, has grown up around the Industrial School, to an extent gratifying to observe. Seldom does one of the old boys return to Cambridge without paying an early visit to his old master, whilst from every quarter of the globe letters come from time to time to tell of gratitude or to keep the Master informed of his former scholar's life and doings. The former of these remarks is true also of many of the former patrons of the school, and evidences the kind remembrance in which they still hold it. Of yet more interest is it to see how the school has drawn together individuals from these two classes at first so widely separated. Bishop McDougall singled out the leader of a little gang of boys on the farm to be his schoolmaster and catechist in Borneo. Archdeacon Mackenzie, afterwards Bishop of Central Africa, selected one to accompany him to Natal. A third clergyman obtained here a groom or gardener to follow his fortunes from one living to another. These fine fellows, whose better qualities have been developed by the excellent discipline of the

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place, stand out the more conspicuously by contrast with the degradation from which they were raised. Necessarily there have been many cases of disappointment, but in spite of them the opinion of those who have done most for the school will be that they have had an ample reward for any anxiety, or time, or money they have expended, and that the original design of the promoters was wisely and nobly conceived.

II.—Before "Charity Organization" in the Metropolis and elsewhere was conducted on its present systematic plan, the Cambridge Mendicity Society was striving to check indiscriminate almsgiving and cut off the rewards of what is too often mendacity as well as mendicity, and instead to render substantial help to the really indigent. The Society had a house near the Abbey Church, on the Newmarket Road, one purpose of which was to afford a night's lodging to honest but homeless wayfarers. It is to be feared it was frequently the resort of idle and wortbless vagrants. The main purpose of the Society was to make careful enquiry into each case of alleged distress before administering relief. The work was often useful, though fitful and always circumscribed. Much prejudice had to be encountered. and not least from that class of kindly but weak minded people who cannot resist the appeal of the most flagrant impostor. All the easy selfishness of human nature is enlisted on the beggar's side, though better judgment tells us the gift is probably worse than wasted, and reason urges that the command "never turn thy face from any poor man" is miserably perverted if taken to mean "give him sixpence and get him out of sight the quicker." An example may be cited of what may sometimes be done by a resolute individual. A merchant annoyed by the persistent appeals of an impostor at length told him either to go away or accompany him to the Police Court. "If your story is true I give you half a crown, if not I give you in charge." The man protested his willingness to submit to any enquiry. When they came to the more crowded streets in the centre of the town he shewed signs of a desire to escape, but was met by the threat: "If you try to get away I'll knock you down." In vain he then begged for mercy, he had misjudged his man, and had to take the threatened consequences. This incident appears to illustrate fairly the work of Charity Organization Societies, to choke off impostors and give the more substantial assistance to the truly necessitous. Few men have the power, even when they have sufficient resolution, to act thus for themselves. But a Society can frequently succeed where an individual must almost certainly fail.

The old Society is now superseded by another bearing the same name, but under different management. The old house has been given up, and with it the practice of granting lodgings to casual wayfarers; and the offices have been removed to Post Office Terrace. The use of Investigation Tickets is continued as before. These tickets ensure for the bearer, in every case, careful enquiry, and as far as possible suitable attention. They are supplied in sheets to subscribers, and also gratuitously to others who apply for them at the office. The Society desires to act in complete concert with public charities, and is prepared to aid, by its opportunities for enquiry, to give proper direction to acts of private beneficence. It appeals earnestly to the public never to give direct relief to unknown applicants but to offer one of its "Investigation Tickets" instead, and to communicate with the Society in order that it may be able to grant adequate relief in the case of the deserving few. Could its aims be realized to any considerable extent much would be done to sweep away from this neighbourhood the vicious system of modern vagrancy.

III. The aim of the other charity, the Cambridge Female Mission, is sufficiently indicated by its title. Twenty-five years ago it was originated by an undergraduate, a Fellow Commoner of Trinity College. Sensible of the impropriety and danger of attempting to touch the evil directly, he and those associated with him were not content to leave every means untried, and agreed to attempt by an agent what they were unable to do themselves.

There already existed a Home or Refuge, adjoining Christ Church, for the reception of the rescued, and around that and the Mission have since gathered various voluntary agents, clergy and laity, not the least active of whom have been ladies. To maintain the constant services of an agent has been looked upon, since the foundation of the Mission, as the peculiar work of members of the University, who seek thereby to raise some protest on behalf of social purity, and, if possible, to restore some who have fallen from it.

The past year has witnessed a decided advance in the work of the Mission. The active woman now employed as agent expressed her desire to live in the midst of her work, and to have her own house made available for a mission house. Last year a house was found which seems to satisfy all the required conditions. The Industrial Dwellings Company ejected from a "rookery" which they had acquired some tenants of ill fame. One of these houses, thoroughly cleansed and furnished at considerable expense, has now become the mission house of the society. To quote from one of the papers of the society, "If the proctors or police wish to find temporary shelter for a houseless or runaway girl, she can be taken there, instead of being left to be ensnared by those who would trade upon her ruin." The agent also herself can now at once invite to her own home any one whom she hopes or has begun to influence. Encouragement of this mission may well go hand in hand with the promotion of "social purity," advocated last term in the pages of the *Cambridge Review*. It appears to have before it a hopeful no less than a beneficial work.

A. F. TORRY.

SOCIETY FOR THE PROMOTION OF MANUAL DEXTERITY.

At a meeting of this Society, held in the Assembly Rooms, Seven Dials, Mr. FAGIN in the chair, a paper was read by Mr. C. ADGER, "On some recent Investigations into the condition of the Yuhnivers' City of Kaymbritch, and the abundant opportunities of extending the Operations of the Society in that direction." The paper was a most interesting one, and recounted how that Mr. C. Adger, having thought it advisable to direct his energies to the discovery of new sources of wealth, owing to the want of tolerance shewn by the Bawbees, the natives of those localities which he had last visited—(groans)—this said want of tolerance having even for a time cost him his liberty—(sympathetic demonstrations)—had, on the recommendation of a friend made an expedition to Kaymbritch. He had here found the inhabitants divided into two distinct classes, the Thoune-Smên and the Ghoune-smên, of whom the latter inhabited the part called the Yuhnivers' City, each class with its separate government, and, he had heard, sometimes engaged in the most violent party strife against each other. As far as he could see the Thoune-smên did not differ in any great respect from the Counterje-Umpers of those parts with which most of his hearers were acquainted, but the Ghoune-smên were in many ways distinct from other people. He thought that the Ghoune-Smên were the original inhabitants, and that the Thoune-Smên must have been a later settlement attracted there by the many openings afforded by the presence of the Ghoune-Smên. Who knew but what they might not have once formed an earlier fraternity such as that which he now had the honour of addressing? What inclined him to entertain this idea was the fact of the Thoune-Smên acknowledging the tutelary influence of their patron Zwyndel. But it was of the Ghoune-Smên that he wished most particularly to treat. Of their manners and customs he would say little, only as far as regarded one of the main objects of the Society, namely, the advancement of the Philosophy of Appropriation. He found that there were certain times for public meals, and games, and also certain ceremonies called Lektiores, at which the Ghoune-Smên

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were required to attend, and here an ample field was afforded to the investigator for the maintenance of that mystery which formed so important an item in the proper fulfiment of the mission of the Society.

The character of the Ghoune-Smên was of a very innocent type. They were evidently very much behind the age. Having implicit trust in each other, they appeared not to have realised the existence of an exterior and more experienced world. Some there were, however, who studied books, and perhaps this was the reason that they guarded their goods as jealously as many of the people of Ken-Syngton and other places of that sort, but he had remarked as a curious fact that those who exercised the greatest caution were those that had least to lose. They had a curious custom called "Spohrting." This was a most curious phenomenon, and he thought that it might afford an opening for some interesting discussion amongst after-speakers on the advantages accruing to such Fraternities as theirs from the proportionate distribution of prudence and money. This would be more strongly exemplified by what he was going to say of the other class of Ghoune-Smên. He had found that those who did not read books, but devoted themselves to exercise in the games, as a rule did not take any precautions against intrusion when called away from their dwellings, but left them open. Here he thought traces could be marked of the assumption of the attributes of the ancient Nemesis by their patron Zwindel. They did not even leave any direction to the servants to guard their property. He would relate an instance of this that had occurred to himself. Walking among the buildings of that part of the town called the Yuhnivers' City he saw in at the window of a dwelling-house that the rooms on the ground floor were vacant. His instinct as an explorer told him to enter, and he found himself close by a door in a passage. He opened this door, and saw a gold watch and five gold coins lying on the table. Rejoicing in the success of his investigations, his next movement was of course to convey these to his receptacle for specimens, designing them for an offering to the common bond of relationship of the tribe, their uncle, according to the rules of the Fraternity. He then left the house without being observed, and here were the articles. (Applause.) He thought facts spoke for themselves; but it was now getting late, and as there were probably other members who would like to speak, he would end. (Great applause, amidst which the gentleman resumed his seat.)

Mr. FAGIN, having returned thanks in the name of the Society to the reader, proceeded to make a few remarks on what they had just heard. He said that it was evident that a great field lay open for the advancement of their views of the Theory Meum and Tuum, in the locality from which Mr. C. ADGER, has just returned. And in the present state of affairs in their old fields of investigation which the bigotry of the Japees, Baubees—(hisses)—and others was fast closing to their efforts, such a discovery as that recorded in the paper just read was most valuable. The general world was becoming much too much on the defensive—(a Voice: Rather so) —and did not make allowance for the doctrines of a large fraternity, whose pride forbade them to think of degrading themselves to the condition of beasts of labour. (Cheers.) But here they had just heard of a region where primitive innocence apparently was still in its full vigour, and where even the first beginner might safely try his skill. Dexterity should not fail, and though the hand of the Society might be against every one, and *vice versa*, yet it would never be crushed. (Great cheering, and cries of "We won't be crushed.")

Mr. W. SYKES then proposed a vote of mutual confidence among the members of the Society, and recommended that no time should be lost in profiting by these recent discoveries. The vote was carried unanimously.

Refreshments were then handed round, and after the usuasl festive demonstrations the meeting dispersed in various conditions of mental fervour.

CORRESPONDENCE.

THE UNIVERSITY LIBRARY.

To the Editors of the Cambridge Review.

SIRS,—It appears to me there is some necessity for reform in the admission of undergraduates to the above splendid Library. I think the rules as to the wearing of cap and gown are too stringent, and great convenience would be caused by removal of the necessity of presenting oneself at the Library in full academical costume. It certainly is not agreeable to a person living say in Downing Street, to go down to the Library and back for his private hat in an afternoon. This inconvenience might be alleviated, if not entirely stopped, by allowing persons to enter on showing their cards, (for nearly all University men have the names of their colleges on their cards), and I do not see it could make any difference to the authorities.

Your obedient servant,

"BOOKWORM."

THE WHEWELL SCHOLARSHIPS.

To the Editors of the Cambridge Review.

SIR,—The Pentateuch teaches us the immorality of seething a kid in its mother's milk. Probably the want of civilization which prevailed in the time of Moses prevented him from contemplating the possibility of a mother being speared on the horns of her kid.

Nevertheless, some such idea cannot fail to present itself to the minds of those who have read Mr. Scrutton's letter in your last number—a letter evidently prompted by a truly filial desire for the welfare of the foundation of which he is so distinguished an ornament.

Mr. Scrutton urges that the examination for the Whewell Scholarships is calculated to encourage "cramming," and to discourage "originality" and "intelligent study of the subject." Perhaps a reference to the list of scholars would be a good answer, as far as it went, to these allegations, but it seems to me that Mr. Scrutton's propositions are by no means borne out by the facts he quotes.

He gives the first paper set last year in full, or nearly so, and urges that nearly the same questions have been set in every one of the preceding five years. But an examination of the questions themselves affords a ready answer to this plausible objection. It seems to me that the twelve questions quoted by Mr. Scrutton cover very nearly the whole ground of International Law. This being so, and this being the principle on which the examiners work, it necessarily follows that the questions of one year should very closely resemble those of others. Mr. Scrutton appends parenthetical inferences to most of the questions he quotes. Put together these inferences read as follows: "It pays to get up the plan and principles of Grotius. Private International Law pays. Blockade pays. Contraband pays. Extradition pays." And he might have added, though it is partly included in Blockade and Contraband, "Prize Courts pay."

I think these inferences might be summarised thus: "It pays to get up Grotius and be familiar with the law determining the relations between belligerents and neutrals." Now the work of Grotius is the recognised standard book upon the subject of International Law, and is, I believe, always specifically announced as a subject for examination in these scholarships. Whether I am right in this or not (and I have not the means of reference by me), it will hardly be denied that it is a book which the student of International Law may fairly be expected to read, and that a vague question upon its scope and method gives room for a considerable display of acquaintance with the subject, and even of intelligent study and originality. For the rest, it appears to me that Private International Law, together with the law of the Prize Courts in its widest sense, forms not only a very large part of treatises upon International Law, but an extremely interesting part, and the only part which comes fitly and naturally within the field of jurisprudence.

If the examiners take this view it is natural that they should not lay stress upon such subjects as Recognition of Independence, and what amounts to a *casus belli*, which are in truth questions not of jurisprudence but of politics, or upon the Rights of Ambassadors, which are nothing more than matters of etiquette, and of which the study for other persons than attachés to embassies is in the highest degree unprofitable.

That examinations encourage cramming is a very frequent complaint, but if cramming means a complete study of all that is most important in the subject to be examined upon, I can see no harm in it.

I entirely agree with Mr. Scrutton that the three essays in International Law set last year were more adapted to test memory and fast writing than originality. I would remark upon this that the claims of originality are considered in the general essay paper with which Mr. Scrutton finds no fault; that memory is an excellent thing; and that even fast writing has its uses.

Your obedient servant,

HERBERT STEPHEN.

To the Editors of the Cambridge Review.

SIRS,—Is it generally known in the University that one of the more beautiful specimens of mediæval architecture in this town is about to be destroyed? I am told that the timbered houses at the bottom of Petty Cury are to be pulled down *at once*. They are said to be the birth-place of Jeremy Taylor, but whether this be true or no, it is a great disgrace to the town to improve off these redeeming features in its general ugliness. Can nothing be done to save real antiquities while we are spending thousands in putting up imitation ones?

Yours, &c.,

X.

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THE UNIVERSITY EIGHT.

To the Editors of the Cambridge Review.

SIRS,—I should be obliged if you would permit me to answer some of the criticisms which my article of two weeks back has called forth. Before doing so, however, I wish to repudiate most emphatically the charge that I intended to impute unfairness and favouritism to Mr. Prest. I had thought it sufficient to disclaim any such intention in the article itself, but, in spite of this, the expressions used seem to have been construed in a sense I never imagined they could bear. I had no thought of doing more than questioning the soundness of Mr. Prest's judgment in regard to the selection and placing of the crew. In justice to myself I ought to point out that most of what I said has been corroborated by the opinion of at least a good many of the rowing critics who have examined the crew at Kingston. This is especially true with regard to my remarks about stroke, seven, and bow. The most that has been said so far of the first two is that the next two weeks will probably make them fit for their places, rather a poor consolation at this stage of the practice,—and respecting bow, it seems to be agreed on all hands that he ought not to be in the Eight at all. Baillie's fault of irregularity in the stroke, which, as I declared at the beginning of the present term, would almost certainly prevent the crew from getting together behind him, has become even more glaring on the Thames, and has had exactly the effect predicted. Even now, I am sure our chances would improve wonderfully, if Davis was moved to stroke, and whatever the result of the race may be, I shall adhere to my opinion that the boat would have been a better one, if he had been left this year in his old place.

There are two letters in last week's *Review*, the writers of which seem to assume that I do accuse Mr. Prest of unfairness. Having already stated that they are wrong in this assumption, I should like to say a few words about their other criticisms on my article. "Argonaut" says he thought the crew "well on" in time, steadiness, and pace, when he saw them. It is always interesting to have the opinion of an "Old Blue" about a University eight, and doubtless he will find some to agree with him in this judgment, but I cannot help observing that, as far as I have heard, time and steadiness are the points in which the crew is generally deemed particularly defective, though it certainly *is* said, in answer to all objections, that it has a fair amount of pace. My critic, however, then proceeds to qualify his panegyric in terms which really neutralize its whole effect. "Provided they reach well forward, catch the *beginning*, and make a good *end* of the stroke, they will win." What else is this but saying that, if the crew possessed the most essential qualities of good oarsmen, they would be a strong boat? "Old Blue" thus virtually admits that they did not possess those qualities, when he saw them, and, as he has answered himself so effectively I need not myself bring any more arguments against him. "Fair Play" confines his remarks to the last paragraph of my article, and takes exception to my arguments in proof of the President's want of judgment in not having considered more carefully the results of last May's races. He says that since then there has been time enough for some men to improve. Of course, no one would deny this, but surely the presumption is at least as much in favour of other boats as of the Jesus crew, and for that reason such an argument is simply worthless. "Fair Play" should also remember, too, that new oarsmen would in any case be certain to improve more than one with so long an experience as, let us say, the present bow of the Eight. His next argument is that "it does not follow, because one boat is better together than another, and therefore goes faster, that the individuals composing the crew are better oarsmen." I answer that, as the Jesus boat was at least as well together as any crew on the river, except perhaps Third Trinity, this consideration, if it proves anything, is really a strong point in support of my plea. "Fair Play" then states the Lady Margaret boat was the only one which equalled the Jesus boat in pace. This is not correct, as everyone who saw the races ought to know. It was quite plain that the First Trinity boat was as nearly as possible exactly equal to the Jesus boat, which was itself distinctly inferior to the Lady Margaret boat. "Fair Play" misrepresents my point about the First Trinity boat. It is unfortunately true that almost every crew is burdened with what is expressively termed. "luggage," but what I said was that the boat in question had "more than its fair share of it," a very important difference.

This mistake, taken together with the former, is enough to make one suspect that "what 'Fair Play' saw of the races" was really nothing at all. My critic then says that representatives of the crews I thought unduly neglected, in comparison with the Jesus boat, are not seen in the Eight, chiefly because they were found wanting in the Trial Eights last term. This argument assumes that the Trial Eights were well selected, an assumption which I dispute *in toto*, and which is shown to be wrong, if by nothing else, at least by the way the Reserve Eight has usually been made up. "Fair Play," in disputing the soundness of my reasonings to account for the apparently abnormal speed of the University Eight, starts the strange doctrine that a wind behind a boat does not increase its pace. He says that, "if I had ever rowed," I should know this, but I suspect that rowing men will be more ready, after his enunciating so strange a theory, to apply the hypothesis to himself than to me. Briefly, I may say, that, over the ordinary University course, I have found that a fairly strong wind (*not of course a gale*) makes a difference of 10 to 15 seconds in the pace of a boat. A simple argument *à fortiori* will now enable my readers to estimate the value of "Fair Play's" objection, especially as I gave a faster stream and a quicker stroke than usual, part of the credit for the speed. I maintain that, under these circumstances, a weak crew might easily show to much greater advantage than one which was really far better.

I am reminded that I have omitted to notice what is by some considered the strongest reason of all for putting so many Jesus men in the boat, viz., their having won the Grand Challenge Cup at Henley. I confess I do not see that this alters the case at all. If the Jesus boat, which was slower up here than Lady Margaret, and only equal to First Trinity, was able to win that prize by taking in two good men, surely the same success would have been just as possible for other crews, if they had been fortunate enough to have obtained a similar increase of strength. In fact, such an argument simply amounts to this,—that everyone who rows in a winning Grand Challenge Eight has a *primâ facie* right to a place in a University Eight; for if the present crew remains unchanged, all the Jesus boat which rowed at Henley will have obtained their "blues." Such a claim cannot, I believe, be justly made, and I am sure most rowing men will agree with me. Besides the Grand Challenge crews of last year were weaker than usual, and this makes the claim still less tenable. I appeal with confidence, on this point at least, to the common sense of anyone who has the slightest knowledge of the subject. I am, sirs, yours truly,

ARGO.

THE FITZWILLIAM MUSEUM.

To the Editors of the Cambridge Review.

SIRS,—The engraving stands at the Fitzwilliam Museum now display, amongst the works of art, three drawings by Mdlle de Merian, from the Vansittart collection. Why should the printed inscription at the base of each give the artist's name as Marian Sibylla Meriam? In a folio edition of her famous work on the "Insects and Plants of Surinam," in my possession, she gives her name in the preface as Marie Sibylle de Merian, though on the three title pages—manifestly however, reprints, with modifications, of each other—she is described as Marie Sybille de Merian. Under any circumstances the Vansittart description of the artist would appear to be erroneous.

Yours truly,

W. H.

To the Editors of the Cambridge Review.

DEAR SIRS,—Much difference of opinion exists as to who invaded and stopped the Local Option Meeting last week. Some members of the University strive to prove that it was entirely the publicans' fault, the *Cambridge Chronicle* with less reason and less confidence tries to shift most of the blame on the University; while there are some who say the Conservative party was at the bottom of it all, that Mr. Hunter Rodwell would have endangered his seat had he been Chairman, that the Tory Mayor purposely sent only *six* policemen to guard the whole Hall, and that the Conservative Proctors smiled and rejoiced over a tumult, in which they feigned to believe the undergraduates took no part. Without siding with the *Chronicle*, which seeks to exonerate the "Trade," or with the "ranting Radicals" who put all evil down to "those Tories," I must in these columns raise a protest against those members of the University who lay all the blame on the publicans.

The Rev. J. T. Lawrence, in writing to the *Daily News* (March 6) assumes "that there could not have been many undergraduates concerned in forcing the doors," because a few minutes before the opening of the doors he was passing by and observed "that there were few University-men among the rough crowd already assembled." I suppose that after Mr. Lawrence had passed by many more undergraduates came up, for in the first crowd which broke down the door, overturned forms, and took possession of reserved seats, according to all other people's accounts, very many undergraduates were to be seen. This crowd, of which no one can exactly say how many were undergraduates and how many publicans and friends, occupying seats for which they had not paid, and for which they knew others had paid, drove out the rightful owners into the gangways; and it was this filling up of the gangways which prevented any attempt being made by the Proctors and others to suppress the disorderly. In fact a message was sent by the Senior Proctor to the stewards, that he could not

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move about and overawe the undergraduates, unless the passages were made clear. And who caused this overcrowding? The undergraduates themselves in great part who came in without tickets; for it seems that the publican party had been able to secure tickets—though not for reserved seats, which they and some undergraduates, following them, invaded. Of course the majority of the University men were orderly, as were also the majority of the townsmen! Only a few—perhaps fifty—undergraduates followed the distinguished lead of a professional pugilist with his fifty, or so, friends, and cheered his little eccentricities. But such few "black sheep" have for several years past controlled meetings of various sorts in the town of Cambridge—which they may not know existed many years before the University came and "made" it, and so many ladies are kept from attending meetings in the Guildhall, for fear of a riot. The University permits inane cries and childish proceedings in the Senate House; but the Town will not much longer endure the same in its Assembly Room. If the Proctors have any desire (I speak of no individual Proctors, for it has been the same for many years) to keep up their office, they had better *punish* men for creating disorder. How often does a member of the University receive a more severe punishment, than an order to "go home"? If once the offence were understood to deserve a term's rustication, or more, the offenders would rapidly diminish.

Another "Local Option" meeting will shortly be held by the Town, at which greater precautions will be taken to exclude the disorderly; and members of the University will, of course, be admitted. Will there be found any more, on that occasion, to side with the "scum" of Cambridge.

Trinity College,
March 6, 1880.

I am, &c.
GEORGE W. JOHNSON.

The subjoined letter appears in the Cambridge Papers of Saturday:—

LOCAL OPTION MEETING.

SIR,—The uproar at the Guildhall this evening made it impossible to obtain a hearing, or I had hoped to lay before the meeting a passage from Meadley's *Life of Paley* (Sunderland, 1809), p. 131, which shows that Local Option would have secured in the Cambridge of 1770 the support of the foremost man of the University, a Senior Wrangler, whose text-books rank as English classics, and who afterwards graduated in the wider competition of the world as a reformer and philanthropist of the highest class. The passage is as follows:—

"Being of opinion that habits of intemperance, the bad effects of which he had strongly exposed in his *Moral Philosophy* (book iv., chapter 2), were much increased and encouraged by the unnecessary accumulation of taverns, public-houses, and dram-shops, Dr. Paley attempted not only to diminish the magnitude of the evil in his own neighbourhood by a greater discrimination in granting licenses, but more earnestly addressed the bench of justices on the subject, at the quarter sessions, but, being feebly supported by the other magistrates, and actually discountenanced by the community, his efforts were ineffectual, though originating in the most virtuous motives, and unquestionably directed to the public good."

Paley's sagacity laid his finger on the sore, but the patient then refused to be cured. Now, it is believed, the patient has learnt wisdom. Drunkards, we are assured, and drunkard's wives and children, pray us not to lead them into temptation. If so, Paley's difficulty has vanished. Let any sober man stroll through the Seven-dials and its neighbourhood at night, and he must think, "Were I a drunkard, I could bate the dram-shop."

If I could hope to be heard, I would entreat the advocates of temperance to spare the persons of brewers and publicans. In the *Alliance News* of 31st January, p. 69, is a letter from the antipodes, signed by Sir William Fox, in which, outdoing the Pharisee in the parable, he proposes to "put an end to the confusion between the sheep and the goats, which in some quarters appears to exist." Unfortunately, this "confusion" must exist, till an Omniscient Judge decides who are His. But I appeal to all lovers of fair play, to all who would enlist the sympathies and exertions of licensed victuallers in favour of temperance, to calm such wild blasts of fanaticism whenever they rage.

Prof. Hughes (he will pardon my naming him) once told me that for ten years (when engaged on the Geological Survey) he lived in country public-houses, and found them almost universally orderly and respectable.

My experience is very limited, but it would lead me to the same conclusion with respect to publicans in villages. And it must be remembered that the publican who keeps a quiet house does what we dare not do in our own rooms, that is, he warns his guests to cease drinking when they have had enough.

I am, sir, your obedient servant,
St. John's, March 2nd, 1880.
JOHN E. B. MAYOR.

COLLEGE CORRESPONDENCE.

CLARE.

On Friday the motion of A. E. Campbell, "that smoking was conducive to greatness in the nation and in the individual," was rejected by 21 votes to 17. B. Macleod opposed.

The first two rounds of our Association scratch sixes were played off last week. There were 30 entries. The following teams are in for the final:—Allison, Armstrong, Bagnall, Colville, Gaskell, Weston; Browning, M'cConnel, Macdonnell, Murcott, Roberson, Smith.

PEMBROKE.

If our second boat is tend to go up, they must certainly try and put more life into their rowing.

Our Association Football team have played two matches during the past week: on Thursday against the Old Wykehamists, who defeated us by one goal; on Friday against Newmarket, which resulted in a draw, neither side obtaining a goal.

On Thursday the Benedick Society met to read 'Twelfth Night,' and it being the last meeting of the term, as usual the evening was finished up with music and songs.

On Saturday, before the Debating Society, J. W. Willink moved "that in the opinion of this house early marriages are most undesirable." The house differed from the honourable opener, and the motion was lost by a considerable majority.

The P.C.M.S. gave on Monday, the 1st inst., the last of their musical evenings for this term; in which they were kindly assisted by friends from other colleges; there was a large and appreciative audience. The society has now been in existence one term and the College may be congratulated on possessing such a strong and enthusiastic musical element.

GONVILLE AND CAIUS.

The Scientific Society heard a paper read by C. S. Bayley, on "the vocal organs." The essayist dwelt especially on the mode in which musical sounds are produced by the human voice.

The debate this week was on a novel topic. E. Sympson moved "that in the opinion of the society poll men should not be allowed to proceed to the M.A. degree.;' The motion was opposed by Weldon, and lost by 17 to 7.

At the Science and Art, J. W. Welsford, on "Robert Burns."

On Saturday night at the Once a Week, the readings were "Tam o' Shanter," by J. W. Welsford; "My wife's cousin," by Lacey; "Old graf Brõm," from Kottabos, by W. Ridgway; and Lambe's "Poor Relations," by A. G. Schneider.

The Shakespere Society read the first three acts of the "Merry Wives of Windsor."

TRINITY HALL.

Our second boat, after having gone very unsatisfactorily for some days, has began to pick up a little; there is hardly sufficient improvement, however, considering the proximity of the races. The third boat is going well and strongly, and appears to clear a very fair amount of water. There is no change in either of the crews.

CORPUS CHRISTI.

On the eve of the Lent races we shall not venture to offer any remarks on the chances of our two boats, and thus forbear to indulge in predictions which might very possibly be falsified by the event. The crews are constituted as last week, and those who receive their first boat colours are J. R. Burgess, 4; J. G. Allen, 2; and A. H. Butt, bow.

The Musical Society has, we understand, displayed unflagging interest during the past term in their weekly practices, in view of the May concert, which has been *provisionally* fixed for Wednesday, May 26th.

The discussion at the meeting of the Debating Society, on Saturday, 6th instant, was of a very interesting character, when the President, A. Paice, sought to convince his audience that "Individuals are responsible only to a very limited degree, for their beliefs and opinions." P. Williams led the opposition in a speech of considerable energy, and after speeches from the Secretary, and several others, one of the best-sustained debates of the term concluded in the motion being rejected by 9 votes to 10.

KING'S.

On Friday last a meeting of the Cricket Club was held for the purpose of appointing officers for next term. A. J. F. Ford was elected Captain. R. H. Macaulay, Secretary, and H. Thynne, Lawn Tennis Secretary.

The Debating Society met directly afterwards, when J. R. Stephen moved "the extension of Capital Punishment." The motion was rejected. Next Friday C. H. Reynolds will advocate "Local Option."

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QUEENS'.

In the second round of the Fives tournament, Temperley and Giles "scratched," as also did Haynes and Higham. Bolton and Rowlands beat Ellis and Manley with ease, both 'love' games. The final tie was played on Saturday, March 5th, Bolton and Rowlands v. Rix and Dummelow. The first game was even throughout, Bolton and Rowlands gaining three points on game-ball-all and winning by 15 to 12. The second game was a walk-over for Rix and Dummelow, the other pair only scoring six points. In the third and final game, '4-love' was called in favour of Bolton and Rowland. The scoring ran up evenly: 7—3, 11—7; game ball, 10. A good sprint and three or four hot rounds gave Bolton and Rowlands the victory, 15—12.

ST. CATHARINE'S.

Our first boat remains the same as it was last week, except that Harries and Vidal have taken the places of Vicars and Woolcott, at 2 and 5 respectively.

We have been very unfortunate in losing the services of four or five valuable oars within the last ten days, either through illness or accident. This has necessitated the rowing of several untrained men in the second boat.

We are to have a debate to-morrow, "on the advisability of attempting to restrain intemperance by legislation."

JESUS.

The Debating Society held its first general meeting on Saturday, and decided "that deviations from the truth were sometimes justifiable"; a very comforting doctrine.

Our boats have been unlucky: the fourth failed to get on, and the third, after changing stroke unavoidably twice, have just lost their seven, Rhodes. The second boat is going well.

CHRIST'S.

At the Debating Club, on Saturday, March 6th, W. Hewitt proposed "the Abolition of Capital Punishment." J. H. Dove opposed. The motion was lost by 40—21.

Many and deep are the rejoicings at the success of our second boat. We hope that our position on the river will now be more worthy of the College.

ST. JOHN'S.

The Debating Society on Saturday discussed the question of "Trade Unions," and by a small majority decided that they were not "detrimental to the commercial prosperity of the country." After the debate the following officers were elected for the October term:—President, F. H. Colson; Vice-President, A. Williams; Treasurer, G. C. M. Smith; Secretary, O. Rigby. The Treasurer's report, which showed a considerable balance in hand, was also adopted.

In the recently established Hare and Hounds Club we are glad to note that the Johnians have been prominent, J. S. Yeo, C. P. Cory, J. S. Sandys, and R. Hall, having been generally among the first flight of Hares or Hounds, and we hope they may do something in the University Sports.

Football has at length died a natural death, and Cricket or Lawn Tennis have not yet begun, so there is nothing to chronicle in these departments.

MAGDALENE.

The crew has remained the same during training. Since the beginning of the term they have made considerable improvement, thanks to the able coaching of Roden and Ritchie. We can only hope that good luck will attend them in the coming races.

On Saturday last the Musical Society supplied an excellent programme: several members of the C.U.M.S. were kind enough to lend their assistance. The programme opened with a Quintett from Mendelssohn; and after various solos and songs concluded with the overture to *Zampa*. This was a great success and thoroughly deserved the applause which it won.

TRINITY.

The T.B.C. Freshmen's Eights were rowed on Saturday, the 6th inst., over the usual course. Four crews had been practising diligently, but owing to unavoidable drafts into the Lent boats only three boats came to the scratch. Down the Long Reach not much difference between the boats was observable in the pace; at the bridge the crews, coached by Gubbins and Hitchcock, quickened well, and from that point to the finish White's boat was not in it. Gubbins' boat won by three seconds.

The M. and S. met on March 5th, to discuss the motion: "That ordinary degrees ought to be abolished." B. Keightley brought forward the motion: C. A. E. Pollock opposed: and the House threw it out by 24 to 3. The following gentlemen were elected members:—M. Hildyard, F. F. Cox, W. Windley.

On Thursday, March 4th, the motion before the "Irregulars" was: "That this House considers that Capital Punishment should be abolished." The motion was lost by a large majority. At their next meeting they will discuss the engrossing question of the "mental, physical, and domestic training of women."

EMMANUEL.

Our second boat is again on the river after being displaced for two years. The wind up the course on Monday was not in our favour, as the boat is above the average in weight; otherwise we might have obtained a better place. As only one man of the First boat of last May has gone down, we ought to have plenty of material for the First boat this year.

At the meeting of the Debating Society on Saturday, D. Adamson moved that "this House sympathizes with the present Nihilistic movement in Russia." The voting on the motion was even, and the chairman declined to give his casting vote.

SIDNEY.

The usual meeting for debate on Saturday was devoted to the consideration of the Law of Entail. E. L. Thomas moved "that in the opinion of the House the laws of Entail require immediate revision." The motion was not regularly opposed, but three members spoke against it. Several members however, left the House during the discussion, and when the motion was put, six votes were given in its favour, while only one opponent was left to vote against it.

DOWNING.

There is not much College news to chronicle this week except the meeting of the Debating Society, on Saturday, March 6th, in I. S. Cox's rooms, at which C. Alison moved "That the time is approaching for the separation of the constitutional colonies from Great Britain, and that this society would approve of such separation." After an animated debate the motion was lost by one vote. The society will meet once more on the 15th inst., for an extempore debate, and to transact private business.

At the annual dinner of the Cambridgeshire Hunt on Thursday, March 4th, a handsome testimonial was presented to Dr. Perkins, Secretary to the Hunt, "from about 150 friends, for services rendered, and foxes preserved." It consists of a large silver salver and a loving cup. A silver horn and sandwich case are to follow.

NON-COLLEGIATE.

At a meeting of the promoters of the Lawn Tennis Club, W. P Buncombe was unanimously chosen as Secretary and Treasurer.

The Shakespeare Club held their meeting on Saturday evening. The readings, which were from the plays of "A Midsummer Night's Dream" and "Henry the Fifth," were very enjoyable.

A. V. Bernays will act as Captain of the Cricket Club, vice Gray, resigned. The second captain will be W. B. Challenor, and W. E. Peach is elected to the vacancy on the Committee.

On the evening of the 4th March, the Debating Society met at the Library, Trumpington Street, when the following motion was discussed:—"It is the opinion of this House that the policy of the present government has been *highly prejudicial* to the country, and it would *strongly recommend* the return of the Liberal party to power." The debate was opened in the affirmative by Mr. Graham in a speech of 45 minutes; and it was opposed by Mr. Maggs. Messrs. Hyde and Stephens supported, and Messrs. Thompson and Wanton opposed the motion. Mr. Graham having replied, the House divided, when the motion was carried, 10 voting for, and 9 against.

UNIVERSITY INTELLIGENCE.

From the annual report of the Examiners to the Senate, it appears that in the Special Examination Theology is the favourite subject for it mustered last year 165 candidates; from this the number of candidates in the other subjects diminishes and grows beautifully less, the rear being brought up by Moral Philosophy with one man. Cambridge would seem to agree with Aristotle that young men are "unfit to hear Moral Philosophy." Geology and Zoology are likewise despised and rejected of men in for their special, for the former numbers only three candidates, and the latter two.

In the General Examination, at Easter, 66 candidates out of 241 failed, and at Michaelmas 27 out of 148. In the Little Go at Easter 458 candidates went in for Part I, but for 122 of them, it was so far from being even a little go, that it was no go at all. For Part II 478 went in; 174 were rejected; and out of 219 there were 125 who thirsted in vain for honours. At Michaelmas the numbers were in Part I. 572, failures 167; in Part II. 758, failures 234; in additional subjects 456, failures 151. The Examiners report that in the General the candidates were especially good on Heat, being (we must suppose) "viri calidi."

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In view of two Memorials respecting the Additional Subjects in the Previous Examination, the Board recommend that the successful candidates in the additional subjects should be arranged in two classes.

An election to a scholarship of about £30, offered by the Leathersellers' Company, will take place in London on May 5th.

Professor Macfarren will give four lectures during the May Term, on "The Growth of the Overture."

C. U. M. S.

The programme of last Wednesday's popular concert was, we think, the best we have had this term. It included Schumann's Trio in D minor, violoncello solos, and Brahms' second set of 'Liebeslieder' waltzes. The trio was performed by Messrs. Stanford, M. Mackenzie and Herr Gompertz. The violoncellist, Mr. Mackenzie, was new to the audience, and his playing was excellent. His tone in the trio and his own solos was throughout everything that could be desired, and his execution of a gavotte by Rameau, which he played subsequently, extremely good. The gavotte is very difficult, as it requires rapid use of harmonics, but they scarcely ever failed to come out clearly. Herr Gompertz' playing was also excellent, and Mr. Stanford is too well known to call for eulogy. The trio is one of Schumann's most melodious works, the second movement, 'Lebhaft doch nicht zu rasch,' being full of the most genial writing, The second item on the programme was two duets, 'Wenn ich ein Vögelein wär' by Schumann, and 'Licht und Liebe,' by Schubert, for soprano and tenor, sung by Mrs. Stanford and Mr. A. D. Coleridge. The duets were both rendered with spirit, but the tenor was at times a little too powerful for the soprano, and did not always use his voice with judgment. We thought Mrs. Stanford in still better voice than last week, and her powers were shown to great advantage in the difficulties of the 'Liebeslieder.' The only fault which we have to find with the duets is that the voices did not seem to combine enough, although in the solo parts the singing was admirable. Brahms' waltzes brought the programme to a close. They are too well known to all frequenters of the St. James's Hall concerts to require remark as to their matter. We need only say that they were wonderfully well sung, considering the little practice that could have been possible together. The quartet in No. 7, 'Vom Gebirge Well auf Well,' and the soprano solo in No. 11, 'Alles, alles in den Wind,' were, in our opinion, best sung. The coda, too, 'Nun ihr Musen genug,' was well sung by the quartet. The duet piano, which, although nominally the most important part, sinks naturally into the background, was played by Messrs. Stanford and R. C. Rowe, and was all that could be desired. We have to thank the Musical Society for a very enjoyable concert; indeed all the concerts of this term have showed that great efforts are being made to give the audience the chance of hearing really good music, really well played and sung

ASSOCIATION FOOTBALL.

CAMBRIDGE UNIVERSITY v. OLD HARROVIANS.

This annual match was played on Parker's Piece last Saturday, the ground being in capital condition and making the play lively throughout. Lancashire kicked off for the University, who for the first few minutes pressed their adversaries backwards, until they were relieved by a good run by Murray, Des Graz, and Rowe. In return Whitfeld and Maclean took the the ball well along the left side, and about twenty minutes after the start Maclean kicked the first goal from a throw in. After this the University had several attempts to gain another score, Goodhart being most conspicuous, especially with his head, but were unsuccessful until half time was called. After the change of ends the University seemed better together, and Harvey, indefatigable as usual, made one or two incursions into the Harrovians' quarters, after one of which he middled the ball to Whitfeld who sent it between the posts. The goal was disallowed, however, on the plea of off side. Meanwhile the Harrovians had been far from idle, Smith and Rowe proving very troublesome with their neat passing. After a spell of pretty even play Chevallier came in good style to the front and passed the ball to Whitfeld who secured a second goal for Cambridge. The third and last goal was obtained not long afterwards by Wood, the University thus winning by three goals to none. Although they obtained this satisfactory result, we cannot say that the general play of the team was up to the high standard it ought to have been. As has been the case in most of their matches this season, they were not all together at the beginning, and though they improved as the game proceeded, yet the co-operation of the forwards was at no time what we could wish to see. The backs on the whole work energetically; but the forwards are deficient in dash, and do not rush in on their opponents backs, to frustrate their kicks. But above all they must be more unselfish in their passing, and work more harmoniously as a body. If they do not pay attention to these points, they may have to repent it when they play Oxford next Saturday at the Oval.

Cambridge: C. F. Poole (goal), H. H. Calvert, C. W. Foley (backs), E. H. Topham, O. P. Lancashire, Capt. (half-backs), E. D. L. Harvey, J. C. B. Chevallier, H. Goodhart, A. H. S. Wood, H. Whitfeld, J. H. R. Maclean.

Old Harrovians: R. de C. Welch, P. J. T. Henery (backs), Rev. W. Law, G. Macan (half-backs), Rev. R. M. Norman (goal), J. O. F. Murray, P. Fowler, A. H. Davidson, C. L. Des Graz, G. M. Smith, F. C. C. Rowe.

C. U. GOLF CLUB.

The Competition for the "Linskill" Cup, "Pirie" Medal, &c., was held on Thursday, March 4th, on Coldham Common. The following was the result:—

	Strokes.	*Handicap.*	*Total.*
1. W. Welsh (Jesus), winner of "Linskill" Cup	95	scratch	95
2. F. G. Pattison (Pembroke) winner of "Pirie" Medal ...	97	scratch	97
3. P. R. Don (Trinity)	108	8	100
4. G. M. Brown-Westhead(Trinity)	129	25	104
5. R. C. Priestley (Trinity) ...	118	10	108
6. R. C. Faithfull (Trinity)	110	scratch	110
7. P. L. Coether (Jesus)	142	27	115
8. W. Gell (Pembroke)	131	15	116

W. T. Linskill (Jesus) and J. T. Taylor (Pembroke) did not show up their cards.

The play of Messrs. Welsh and Pattison was excellent, a considerable amount of form being displayed.

The Inter-University Golf Match will be played at Wimbledon, over the "London Scottish" Links; on Thursday, March 11th. The teams will consist of six a side. The following being our probable representatives:—

W. Welsh (Jesus); F. G. Pattison (Pembroke); W. L. Linskill (Jesus), Captain; R. C. Faithfull (Trinity); C. H. Spence (Trinity); R. C. Priestley (Trinity).

C. U. HARE AND HOUNDS CLUB.

A meet of the above club was held on Friday, the 5th, at the Hat and Feathers, Barton road. The hares, W. M. Harvey, Christ's, and R. M. H. Mortimer, Corpus, started at 3.10, and after a long run round Coton, Barton, and Grantchester, they reached home at 4.28. The hounds arrived in the following order:—C. P. Cory, St. John's, 4.43; G. S. Smart, Trinity, 4.44; R. Hall, St. John's, 4.45; J. G. Bradshaw, Jesus, 4.46; W. H. Shield, Jesus, 4.48; J. W. Walker, Pembroke, 4.50; E. H. Ellison, St. John's; U. V. Garland, St. John's; C. W. Daniels, Trinity; W. B. White, Trinity; J. S. Hill, St. John's; Lipscombe, Caius.

C. U. R. V.

It has been decided that a Company of the University Rifle Corps, to be attached to the 23rd Middlesex (Inns of Court) R.V. will be sent to Brighton for the Easter Monday Review.

The names of about 35 rank and file and nine officers have been received, but although some officers and sergeants are willing to go as privates the number is too small to represent fitly the University Rifles.

It is hoped that any member of the Corps, who will be able to attend the Review will send his name as soon as possible to the officer commanding his company. All necessary information will be given by the latter.

VICTORIA (PHILOSOPHICAL) INSTITUTE.

A full meeting of this society took place Monday, 1st inst., at its house, 7, Adelphi Terrace, when a paper upon the tendency of "Recent Science and Research," was read by Professor Stokes, F.R.S., of Cambridge. After reviewing the progress made by science in its various departments, he concluded by saying, that whilst the progress of science continually extended our ideas of the operation of law, and referred observed phenomena to causes more remote, it at the same time left barriers which gave no indication of our ever being able to pass over; he added, that to the Christian philosopher (who rightly recognised Science and Revelation as coming in different ways from the Author of our being) familiarity with the idea of the reign of law in the physical world prepared the mind for a no less order in the moral world. After the discussion, it was announced that Professor Hughes, F.R.S., of Cambridge, would read the next paper.—*Independent Press.*

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THE RIVER.

Boisterous weather greeted the Cantabs on their arrival at Kingston last week—weather so boisterous that it militated somewhat seriously against their work. The stream was running strong on Monday, when the Cambridge crew made their first appearance on the Thames, and the wind blew in strong gusts off the towpath shore. This combination of elements made the change from sluggish to lively waters all the more apparent, and though the crew did a fair amount of work they did not seem to settle down to it at all comfortably. This with a crew for the most part unaccustomed to rapid waters is in itself no proof of incapacity, and we have often seen crews who have eventually shewn themselves able representatives of their University, presenting very much the appearance of fish out of water, in their first attempts on the Thames. On Tuesday a perfect hurricane was blowing, and a drizzling rain at times set in. Mr. Rhodes in the morning indulged all the crew except Armytage, who was unfortunately *hors de combat* with a bad cold and swelled face, with tub-pair exercise, and it was decided in the afternoon that all things considered it was better for the eight not to go out, and so those who were whole and sound of the crew went for a tug grind instead. Wednesday found Armytage very little if at all better, and as the spare man, Knaggs, had not arrived at Kingston, Mr. Rhodes supplied the former's place at 5, and the crew went out in the morning for steady rows and paddles. The day off did not seem to have improved the rowing, for there was much irregularity and persistent feathering under water almost throughout the boat. In the afternoon, Knaggs, having arrived on the scene, was installed at 5, and the crew did some steady work, at a rather slower stroke. On Thursday Armytage was back again, but did not look at all strong or well, and his work in the boat was decidedly weak. The crew did some heavy work in the morning, and showed to much better advantage than we have at present seen them. Seven was in more perfect time with stroke, and thus gave the crew throughout a better swing and general appearance. In the afternoon the crew put in an appearance at about three to try the new ship, which had arrived from Swaddle and Winship, accompanied by the latter half of the firm. They went out for a trial trip, but soon returned to alter stretchers, file rowlocks, &c., and re-launching their ship soon after four went up stream and turned a few hundred yards below Hampton Court. Coming away down stream with a steady stroke of 34 they found a scratch eight of the K.R.C. stroked by Hastie (T.R.C.) waiting for them at the top of the Waterworks. The scratch took a lead of three-quarters of a length clear and rowing 37 to the Cantabs 34 held their own without much effort till Messengers' island was passed. Here the scratch slackened a few strokes to allow the University crew to get on equal terms, but through a mistake in steering on Clarke's part it was still some little time before this result was effected. When the boats were alongside Baillie quickened to 37 and though the scratch did all they knew they could not again shake off the trained crew, and the two boats shooting the bridge exactly together there eased. After a rest the two crews paddled for a short distance side by side when the scratch eased and the Cantabs went on by themselves and finished with a stray bit of rowing to the locks, and turning here paddled quietly home. The advisability of racing so early against a scratch has been questioned by some and denounced by others, but to our mind there can be no harm in it when a crew rows to orders as the Cambridge crew were rowing, and if the scratch will also row to orders as Hastie rowed on Thursday there may be a great deal of good to be got from it. It accustoms the crew to row alongside of another boat without having their attention diverted from their own rowing by the sight and sound so near to them—"Oh, but it flurries the men"—better surely to let them get flurried once or twice in practice than to leave this for the race. Of course it is impossible to draw any line from the performance of the Cantabs against the scratch, when the former were only rowing 34, for any scratch would find it easy to hold a picked crew rowing no faster than this. When, however, Baillie quickened they held the scratch firmly. On Friday the crew went by launch to Teddington Locks, and there got into their boat which had been rowed down for them from Kingston. From Teddington they went by long, steady pieces to Barnes, and doing a very fair bit of rowing on the ebb from Barnes to Hammersmith reached Putney about noon. They lunched at Putney, and returning after lunch to Kingston did some more practice there late in the afternoon. On Saturday the crew trained it early to Mortlake, and embarking there made a start from a fixed skiff for a row through to Putney. They went off at 34, and going pretty well together reached Barnes Bridge in 2.57 from the start, but after shooting the bridge did not shew off to much advantage. The men began to hurry the stroke, behind Baillie, and this had the effect of making them all clip their finish and rush forward with bent arms and irregular swing. Added to this the wind struck aslant and for a bit they were all abroad. However, after a bit of advice, they settled themselves and doing another fair bit of rowing past Chiswick Eyot, reached Hammersmith Bridge in 11 min. 37 sec. from the start. Here they fell terribly to pieces, owing again to their hurrying the finish, and rushing forward before straightening their arms, and to make things worse as they rounded the Soap Works, the wind, which was here blowing a dead noser, raised a nasty surf, and considerably stayed their progress. They struggled on, however, and picking up the stroke a bit off the boathouses, reached the Aqueduct in 20 min 25 sec from the start—not at all a bad performance, all things considered, for they were till the last few hundred yards rowing a comparatively slow stroke, and though the wind was a favourable one for an ebb course the stream was not running so strongly as often is the case at this time of the year. To-day (Monday) hard work was again the order of the day. Dropping down from the Boat Houses below the Bridge the crew came away at a steady stroke of 34 a minute and rowed right through to Barnes in one piece; and from here they went on to Kew. They rowed a longer stroke, did not hurry so much in their finish and swing, and altogether showed a vast improvement in form.

The crew, as a crew, have made undoubted progress during the week in getting together—owing no doubt chiefly to the rough weather they have experienced. They now swing very fairly together, though at times there is a discrepancy in the time the oars touch and leave the water. What they lack chiefly is still smartness both at the beginning and end of the stroke. If they can learn during this next week to catch the water at the beginning sharper, to finish sharper without feathering under water, and to send the hands off the chest sharper, they will prove themselves dangerous rivals of Oxford crew. And above all things they must remember to finish out one stroke well before they think of beginning the next. It is the scrambling finish and as a result the rushing forward of the bodies before the arms are straight, which makes them fall to pieces after rowing some little way, and which does more to tire and exhaust them than a good deal of extra pressure on the stretcher. Their sliding is throughout good—as the sliding of all Cambridge crews has been since the time that Mr. James Close took the crews of 1876 in hand.

Taking the men individually, stroke has acquired a little more sharpness, but he still wants improvement in this respect. He must be very careful not to make the men hurry him by getting out of and into the water before him. It is difficult, we know, not to give way, but the whole go of the boat depends upon a stroke being able to keep the stroke and swing long even when hurried on by the men behind him. Seven has improved as much as anyone lately, he still wants to sit up more, and be sharper with the finish. He is rowing much more with stroke than he was. Six is also rowing longer and better. At times he is all that can be desired. He shows to much better advantage at six than he did at stroke some weeks ago. Five has been a good deal pulled down with his indisposition, and so hardly gives one a fair chance to judge of him. Four is rowing longer but is still stiff in swing, finish, and recovery. Three improves but slowly, and seems to find the work quite hard enough. Two is much the same as ever, excepting that he does not look out of the boat quite so much as he did. Bow is rowing better than he was, but looks weak. The crew are altogether quite fine enough at present. With judicious management and alternations of easy days and long work, they ought to come to the post very fit. The following are the weights:—

		st.	lbs.
Bow.	Ll. R. Jones, (Jesus)	11	0
2.	H. Sandford, (L.M.B.C.) ...	11	3
3.	W. Barton, (L.M.B.C.)	11	5
4.	W. Warlow, (Queens')	11	13
5.	C. N. Armytage, (Jesus) ...	12	6
6.	R. D. Davis (First Trin) ...	12	9
7.	R. D. Prior (Queens')	11	13
Stroke,	W. W. Baillie (Jesus),... ...	11	1
	Cox, B. S. Clarke, (L.M.B.C.)	6	12

The Oxford Crew were expected to be at Putney yesterday or to-day.

Apropos of the Steam Boat Company, the *Pall Mall* of this afternoon (March 8th) should by all means be read. The writer puts the case very concisely.

The competition for the additional places in the Third Division produced the best racing we have seen for some time.

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On Friday the heats were drawn as follows:—

First Heat.	*Second Heat.*	*Third Heat.*
Clare 2	King's 2	Emmanuel 2
Jesus 4	Trinity Hall 4	Christ's 2
Pembroke 3	Peterhouse 2	Clare 3
Caius 5		

First Heat: Clare got well away in Post Reach, and at the Plough Jesus began to come up hand over hand. An exciting race up the Long Reach followed, Clare just managing to come in first, beating Jesus by a second, the other two boats being some distance behind. Time, 7 min. 57 secs. (100 yards shorter than others.)

Secod Heat: King's started away at once, the Hall boat being somewhat unsteady, and gained ground rapidly up the Reach. Coming round the corners, the Hall made up its distance, and at Ditton seemed to be slightly ahead. At the Willows, however, the two boats were level, and in spite of the Hall's quick stroke, King's came in first by about two seconds, Peterhouse being considerably in the rear. Time, 8 min. 34 secs.

Third Heat: The wind now began to freshen; and when Clare made its appearance at Ditton, the light crew began to feel the effects of it. Christ's rowing a slow stroke, were second and Emmanuel third. Up the Long Reach, the wind knocked Clare to pieces; and Emmanuel gained rapidly on Christ's, the latter seeming to be unable to quicken, and after a good race Emmanuel won by four seconds; Clare coming in a few seconds after Christ's. Time, 8 min 26 secs (wind gusty—less stream).

The weaker boats having been weeded out, the racing on Saturday produced in the first heat a dead heat between Clare 2 and Emmanuel, the former coming in contact with the bank at First Post Corner; the Hall, with hind station tried in vain to quicken up the Long Reach, and came in third by a few seconds. Time, 8 min. 19 secs.

In the second heat, Christ's, rowing steadily, and much better than on Friday, came up hand over hand and won by about nine seconds, being greatly assisted by their coxswain. For second place there was a desperate struggle; Jesus, urged on by Christ's, got over the ground in a way peculiar to itself; and King's, failing to keep the pace up, gradually lost their lead, and in the end only obtained the second place by the fraction of a second. Some thought that there was a dead heat: but the judge decided, as was generally expected, in favour of King's. Time, 8 min. 6½ secs. (wind gusty—less stream, wind fell during second heat.)

In consequence of the very close competition in the preliminary heats, great things were expected in the final, and indeed Monday was productive of a really splendid race. The four boats left in were all about the average, and their previous times indicated that the result would be a pretty open one. They were drawn in the following order:—(1), Christ's 2; (2), Clare 2; (3), Emmanuel 2; (4) King's 2.

When the word was given, Clare and King's immediately got under weigh; while Christ's floundered a good deal, five catching a crab and throwing four's oar out of the rowlock. This enabled Clare to gain about fifteen yards before Christ's recovered themselves. Going round Grassy, the King's boat succeeded in lessening the distance between it and Emmanuel; but in the Plough the latter again drew ahead. In the Long Reach, Christ's quickened up to 36, the example being followed by Clare. At the Willows it was still anybody's race. Here Christ's again made a spurt, while Clare fell off a little, just allowing their opponents to get in first by three quarters of a second, the Emmanuel pistol going off one second later, immediately followed by the King's one. The latter boat, therefore, only failed to get on the river by about half a dozen yards, four seconds covering all four boats. Time 7 min. 27 secs. (say fine, stream moderate.)

The rowing was exceptionally good, and fully bears out our opinion of last week, as to the wisdom of enlarging the Third Division.

There is little to say about the boats in the Second and Third Divisions, after our last week's report.

Queens', however, have made a marked improvement, and Trinity Hall 2 have rather fallen off.

In the Third Division, Caius 4 should bump Lady Margaret 4, while Cavendish will probably make very short work of Catharine 2; the latter being at a loss for eight men to put into their boat.

Corpus 2, long moribund, seems determined to die game; but in spite of this determination, it seems probable that it will successively fall a prey to the boats below it.

UNIVERSITY SPORTS.

The first two days of the University Sports are over, and so far the performances have been quite up to the average: but the performances in the Oxford Sports have also been very good, and it is almost impossible as yet to predict which will get the "odd event;" for even should Jarvis come up and win the Hurdles again for us, yet if Story is unable to run the Quarter Mile will most probably fall to Oxford's share, and they seem likely to win the Mile, the Long Jump, and the Hammer, while we cannot make sure of all the other events. But as yet it is impossible to predict anything with any certainty.

FIRST DAY.

100 Yards—First heat: W E Bayley, Trinity, 1; R H Macaulay, King's, 2: A G Steel, Trinity Hall, 0; J W Gregory, Pembroke, 0; J H A Law, Trinity, 0. Bayley won easily: Steel was beaten by a foot. Time 10 2-5 secs. Second heat: E L Lucas, Jesus, 1; H P Hodson, Magdalen, 2; G E Sheddon, Clare, 0: H Smith, St. John's, 0. Time 10 1-5 secs. Lucas won easily: Hodson finished a yard in front of Sheddon.

Putting the Weight—A H East, St. John's, 36 ft. 5 in., 1; L Bury, Trinity, 35 ft. 11 in., 2. East ought to put a good deal further than this when he is in good form,

120 Yards Handicap—First heat: G E Sheddon, Clare, 6 yards, 1; W W Robinson, Cavendish, 6 yards, 2; N Campbell, Trinity, 8 yards, 0; C E Poughton-Leigh, Trinity, 10 yards, 0. Time 11 4-5 secs. Two heats were run together; in the final on Wednesday, C N Bedford, introduced, 5 yards, and C P C Lawrence, O.U.A.C., 2 yards, will run against Sheddon and Robinson.

120 Yards Hurdle Race—First heat: H C Eden, Pembroke, 1; C L Des Graz, Trinity, 2; P W Atkins, Jesus, 0; W G Elliott, Trinity, 0. Won by a yard. Elliot fell near the beginning. Time 17 3-5 secs. Second heat: W E Bayley, Trinity, 1; H H Birley, Jesus, 2; W H Whitfeld, Trinity, 0. Time 18 4-5 secs. Won very easily. Whitfeld fell at the third and ninth flights.

One Mile—W W Hough, Corpus, 1; J G Bradshaw, Jesus, 2; T L Shann, Trinity, 3; J W Walker, Pembroke, 4. Thirteen started; Hough took the lead in the second lap and won by 15 yards. Time 4 mins. 33 2-5 secs.

SECOND DAY.

100 Yards—Final heat: E L Lucas, Jesus, 1; W E Bayley, Trinity, 2; H P Hodson, Magdalen, 0; R H Macaulay, King's, 0. Time 10 secs. Both Lucas and Bayley seemed to get off before the pistol, which would account for the time given, but no doubt the best man won.

Half Mile—J G Bradshaw, Jesus, 1; W M Harvey, Christ's, 2; W H K Ward, Trinity, 0. Time 2 mins. 2 secs. Though the entries were poor the race was good and the time very creditable.

High Jump—R H Macaulay, King's, 5 ft. 9 it., 1; H R Cooke, Trinity, 5 ft 7 in. 2: A E Sorby, Trinity Hall, 0. Sorby, whose leg was strained, failed at 5 ft 6 in.

120 Yards Hurdle Race—Final heat: W E Bayley, Trinity, 1; C L Des Graz, Trinity, 2; H C Eden, Pembroke, 0; H H Birley, Jesus, 0. Time 17 2-5 secs. Bayley won by about a foot.

Throwing the Hammer—A H East, St. John's, 112 ft. 10 in., 1; L Bury, Trinity, 100 ft. 10 in., 2; N. Campbell, Trinity, 95 ft. 4 in., 0.

One Third Mile Handicap—H N L Smith, Trinity, 42 yards, 1; W H Murphy, Trinity Hall, 35 yards, 2. Time 1 min. 12 2-5 secs. Nine started. Smith won pretty easily.

The programme for to-day (Wednesday) is:

120 Yards Handicap (Final Heat).
Long Jump.
Quarter Mile.
Three Miles Race.
Consolation Race.

CAMBRIDGE UNIVERSITY CHESS CLUB.

A match was played on Friday last between six members of the Seniors' Club and six of the Juniors. We append the names of the players and the result of the games:—

Seniors.		*Juniors.*	*Won.*	*Lost.*	*Drn.*
B. Horne	played	R. C. Reade ...	0	1	1
J. N. Keynes	„	W. H. Gunston ...	1	0	0
C. Smith	„	J. F. Sugden ...	1	0	1
F. H. Neville	„	F. H. Morley ...	1	0	1
J. S. Nicholson	„	W. Atmore ...	1	1	0
C. A. M. Fennell	„	S. S. Tovey ...	1	1	0
Total No. of Games won by Seniors ...			5	3	3
„ „ „ Juniors ...			3	0	0
Games Drawn			3	0	0

OXFORD UNIVERSITY ATHLETIC SPORTS.

These Sports began on Saturday, in very fair weather, though there was rather a high wind blowing from the river side.

Putting the Weight—H W Disney, Hertford, 34 feet 5 inches, 1; A H Evanson Jesus, 33 feet 7 inches, 2.

100 Yards—1st heat—C H Cave, New, 1; C A W Gilbert, Jesus, 2; H A Levy Hertford, 0. Time, 10 2-5 secs. 2nd heat, Sir S B Crossley, Balliol, 1; E F Growse Balliol, 2; T S Clark, St Mary Hall, 0. Time, 10 2-5 secs.

150 Yards Handicap—1st heat—H A Levy, 2 yards, Hertford, and H E Boulton, 8 yds. Balliol, walked over; 2nd heat, Sir S B Crossley, scratch, Balliol, 1; H R Levensohn, 10 yds. Magdalen, 2; E H Hill, 6 yds, Oriel, 0; J. S. Redmayne, 7½ yds, Merton, 0. Time, 15 2-5 secs.

Hurdle Race, 120 yards—G P C Lawrence, Corpus, 1; J A L Fellowes, Exeter, 2; C A W Gilbert, Jesus, 0. Won rather easily. Time, 17 secs.

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Quarter of a Mile—E F Growse, Balliol, 1; Hon W N Bruce, Balliol, 2; W L Beverly, Pembroke, 3; E H Kinder, Brasenose, 0; W O Hughes, St Alban's Hall, 0. A splendid race the whole way. Growse won by 2½ yards from Bruce; a yard separating 2nd and 3rd. Time, 51 secs.

One Mile—B R Wise, Queen's, 1; A H Jones, Jesus, 2; T E Wells, Magdalen 3; B H Latter, Christ Church, 0; W W Ord, University, 0. Wise went ahead from the start and won as he liked by 30 yards. Time, 4 mins 27 2-5 secs.

Broad Jump—J A L Fellowes, Exeter, 1; 21 feet 7 inches; G P C Lawrence, Corpus, 2, 21 feet 3 in; H S Wood, Queen's, 3, 21 feet 2½ in.

Throwing the Cricket Ball—C A W Gilbert, Jesus, 102 yds 2 ft; 1.

College Servants' Race—C Launchbury, Christ Church (pen 7 yds), 1; G Gibbons, St John's (pen 15 yds), 2. Twelve ran.

The Sports were continued on Monday.

100 Yards—Final heat—Sir S B Crossley, Balliol, 1; C H Cave, New, 2; E F Growse, Balliol, 0; C A W Gilbert, Jesus, 0. A capital start, and close race, won by half a yard. Time, 10 2-5 secs.

High Jump—G P C Lawrence, Corpus, 5 feet 6 inches, 1; E Beaumont, Oriel, 5 feet 5 inches, 2; C A W Gilbert, Jesus, 5 feet 4 inches, 0; W J B Hayter, Brasenose, 0.

150 Yards Handicap—Final heat—H R Levinsohn, Magdalen 10 yards 1; Sir S B Crossley, Balliol, scratch, 2; H E Boulton, Balliol, 8 yds, 0; H A Levy, Hertford, 2 yds, 0; M Shearman, St John's, (owed 4 yds), 0. Won by one foot, a yard separating second and third. Time, 15 3-5 secs.

Half Mile—T E Wells, Magdalen, 1; B H Latter, Christ Church, 2; E H Kinder, Brasenose, 3. Won easily. Time, 2 mins 2 1-5 secs.

Three Miles—F R Benson, New, 1; H C Cheshire, Worcester, 2; P A Sullivan, Keble, 3; R H Todd, Hertford, 0; C G Fagan Queen's, 0; R E Fiske, Keble, 0; T F Hobson, Christ Church, 0; R V Jackson, Magdalen, 0; A H Jones, Jesus, 0; W. W. Ord, University, 0; J. M. Whitehead, Exeter, 0. Won by 160 yards, seven yards separating the 2nd and 3rd. Time, 15 mins 25 1-5 secs. In the sixth lap Jones, for no apparent reason, stopped while running a good second.

Throwing the Hammer—W Lawrence, St John's, 119 feet 1; B H. Latter, Christ Church, 104 feet, 2. The winner throws with only one arm, which makes the performance somewhat remarkable.

Quarter Mile Handicap—J A L Fellowes, Exeter, 7 yards, 1; W E Beverley Pembroke, scratch, 2; H A Whateley, Christ Church, 10 yds, 0; E T Milner, Merton, 23 yds, 0. Won by four yards,

OXFORD LETTER.

We saw the last of the Oxford eight on their own water on Tuesday. On Monday the crew did two journeys over the home course, with plenty of tubbing between rows. The time seemed better, and the rowing is certainly clean and lively though rather short. On Tuesday they had intended to go the long course, but as there was a perfect hurricane of wind blowing the president changed his mind and turned his crew at Sandford. They afterwards did a smart piece of rowing over the Iffley course. No. 3 seems to be rowing rather better both as regards time and swing; there are, however, still many faults in time to be noticed throughout the boat and No. 2 misses the beginning. Looking at the crew in the boat they appear a very strong lot and as they certainly get good pace on their boat they ought to prove rather a formidable foe.

The Torpids were continued in very stormy weather on Monday, March 1st. In the second division Oriel bumped Keble 2; Corpus, St. John's; B.N.C. 2, Merton; Hertford, Lincoln; Balliol 2 bumped St. Catharine's. In the first division Worcester caught Christ Church; Magdalen, Queens'; New 1, Balliol 1. On Tuesday in the second division Oriel caught University, thus becoming sandwich boat; Corpus, Keble 2; New 2, St. John's; Hertford, Merton. In the first division B.N.C. 1 caught Pembroke; New 1, Exeter; Magdalen, Balliol 1; Worcester, Queens'. Oriel followed up their success in the second division by making a second bump, Christ Church being the victims this time. On the last night the boats left off in the following order, those who made a bump that night being marked *

Trinity	Magdalen	*Corpus	Hertford
Keble 1	*Worcester	University	Merton
B.N.C. 1	Balliol 1	*New 2	Lincoln
*New 1	*Oriel	Keble 2	Balliol 2
Pembroke	Queens'	*B.N.C. 2	St. Cath.
Exeter	Ch. Ch.	St. John's	

One of the chief features in the Torpid races this year was the extraordinary number of bumps which were made, namely 43. Trinity went head first night and then kept their place without any great difficulty. Worcester was the most successful boat as they went up seven places in six nights. Oriel gained six places and New College five with each boat. Magdalen and B.N.C. 2 four each, Hertford three, Among the unfortunates, Keble 2 lost six places, St. John's five, Pembroke, Queens,' Christ Church, Lincoln, St. Catharine's four each.

A great feature in the last night's racing was the plucky struggle of Hertford with Merton. No. 2 in the Hertford boat broke his oar the first stroke, but nevertheless with seven oars and No. 2 sitting in the boat the whole time they kept away over the entire course, although Merton were within a yard for about the last quarter of a mile. Although Merton were a bad boat this is no ordinary feat, and the stroke of the Hertford eight deserves the greatest credit for his plucky rowing.

"'INTEREST' V. HONOUR": A WORD IN REPLY.

It was with brilliant hope, no doubt, that many of us began to read an article on politics in the last number of this *Review*. We had of late heard so much about our want of party spirit that we naturally looked for a temperate and philosophical discussion of political difficulties. Such an expectation was possibly heightened when we read that the writer's object was not "to bandy the missiles of party vituperation." But those who read through the article in question will admit that the hope was scarcely realized. For there was throughout no attempt to understand the position of the other side, there was no faltering in the proud belief that morality and even wisdom itself must infallibly be as they seemed to the writer himself. One who calmly states that he assumes the "imbecility" while discussing the "immorality" of our present policy is, in truth, not our ideal political philosopher: we must even look with caution to his interpretation of facts.

Freely admitting that too much has been said about Liberal want of patriotism we may allow him to put this charge out of sight, as indeed he seemed anxious to do. But, on the other hand, we must quarrel with his ascription to the Government of consistently perverse motives. And if he considers that his interpretation of facts warrants his making such a charge, is it not equally open to a humbler Conservative likewise to interpret facts, and on that ground charge the Opposition with acting from party motives? In common fairness the one charge should be put out of sight with the other.

But considerations of this kind have apparently little weight with so rhetorical a writer. Yet even he makes some pretence of owning a philosophic standpoint. And this political philosophy—which he places in the forefront of the battle—is of so peculiar a kind as to merit criticism. "We Liberals (he says) believe in a national life." We thus learn that the labours of many historians and the eloquence of many statesmen have not been wholly without result: Liberals have come to believe what Conservatives knew all along. But the truth can scarcely be as yet received by them in its full proportions, or we should see an alteration in their home policy. The position of Conservatives with regard to domestic reforms is founded on their belief in it. They contend that all reform must be carried on with reference to this very national life: seeing that there is in it a continuity which expresses itself in national institutions, they fear the results of rapid change: with so delicate an organisation gradual modification is the better course to adopt. We may with patience wait until this truth becomes the basis of Liberal home, as well as foreign. policy.

But the philosophy of the writer, however satisfactory in its origin, is somewhat hastily developed. The use of analogies is, as we know, misleading: "national life" is a notion very different from individual life, and as used by historians is probably more analogous to the life possessed by a plant. And so to some it may seem inconsequent to say that because the nation has a national life and can act, the moral law is the sole criterion of its acts. The life can scarcely be held identical in kind: morality (as we know it) is a guide to the circumstances of individual life, and until the circumstances of national are proved similar to those of individual life, we cannot assume the same morality to govern both. But, noticing the possible criticism, we may admit that morality is one of the criteria by which to test national action. But just as with individuals there are other tests which may apply where morality is not concerned, so we must admit others in the case of nations. Morality is, as we know, no absolute guide to conduct. Each of us has

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felt that it is not easy to guide ourselves by moral laws: at times, one of them seems to conflict with another, and the way becomes dark before us: in addition to this there are actions into which morality cannot enter. In the case of nations the questions for solution are more complex in kind: the effect of wider circumstances and more varied forces is to bring different moral laws into keener conflict, or responsibilities may have been accepted in the past from which it would be immoral to shrink in the present. It is not always possible to say what the moral course may be. If we treat foreign affairs as lightly and airily as many do, it may be easy to say what course we should adopt. But those who realize the complexity of international relations find it by no means an easy task.

And if morality, thus taken as a guide within limits fixed by circumstances, at times fails us, whither are we to turn? "Utility," we are told, "may be an index to the law of God," and where sense of right cannot decide, expediency must come in. This is no offence against morality: it is merely to take another guide where higher laws are of no avail.

In such cases we are forced to act for our own interests, which are by no means associated with "borders." The very idea of a national mission would alone necessitate such conduct. For that purpose, a nation must use all the power it possesses. The mission must fail, if the power to accomplish it be lost. And further, as a man has moral duties to himself, and even to his descendants, so has a nation: she may not suffer others to wrongfully prosper at her expense (for she knows not what wider interests are involved): least of all should the Ministry—the trustees of the national interest—suggest such a course: morality itself must bind them to preserve the material power and prosperity of the nation. The assertion that such a course is morally wrong would require a previous proof that the interests of England had been opposed to those of the rest of mankind. Yet the inference from history is surely opposed to this. To turn to the special case of the present Ministry, the discharge of this duty is made a charge against them. And yet it cannot be denied that their policy has been accepted by the Parliament and endorsed by the nation. No attempt (however dexterous) at appropriating the entire national consciousness can avoid this fact.

But it may not be amiss to point out the true meaning of "British Interests," as used in the Eastern Question. They did not mean merely commercial, they could not mean "border" interests. England had more than once accepted the responsibility of guarding national independence in Europe. She had done so against the advance of Russia, believing it opposed to the interests of mankind in general. As an individual becomes morally bound by his pledged word of honour, and limited in his future action by his conduct in the past, so England, acting partly for the subject people of Turkey, partly for Europe at large, and only partly for herself, had become, for good or for evil, mixed up with the Eastern Question. This complex relation to it was denoted by the term "British interests." They were British, not as relating to Britain only, they were British as forced upon her by her old position in the van of European civilization, and by her attitude as the guardian of the security needed for the growth of that civilization in the future.

It would be misleading to attempt in short an account of the Eastern Question. Yet a few criticisms are needed on the account previously given. The references to Greece read oddly in the light of recent disclosures. They might possibly have drawn cheers from a favourable audience even so late as last summer, but they would scarcely now do even that. The formation of two states instead of one—insisted upon by England—was due to care for the future of Greece. The assumption that Conservatives cared little for the freedom of Bulgaria is one we can disregard, but we can make nothing of the statement that "the mind of this country was assiduously prepared for sympathizing with an attempt to resist the inevitable freedom of Bulgaria." There is no proof given for such a statement: one scarcely could be given.

Conservatives claim for the government policy that it was the one which best regarded all the various elements of the question, our existing responsibilities, the welfare of the Turkish provinces (not best secured by complete independence), and the interests of Europe, and which, at the same time, gave the best basis for the future of civilization. The prophecies of its failure, we may further notice, have scarcely been fulfilled. The policy (darkly hinted at as the one "repeatedly demanded" by Liberals, yet scarcely, we imagine, by all, overlooked at least two of these factors. Its advocate himself neglects the first: he says that England's "traditional policy had led her twenty years before to curb the aggression of Russian despotism, and so incidently to uphold the Turkish Empire. This incident was magnified into a principle." It is a fact that the incident was amplified into many years and many passages of diplomacy. And oddly enough he censures the "incomprehensible folly of creating continental interests." This he lays to the fault of the present Ministry, and yet Lord Palmerston (whom he quotes as well as Mazzini) knew something of these very interests he so condemns. But indeed the whole view taken of previous history is novel, if not forcible. That England was, until the last three years, always obeyed "when she has spoken" is a fact which does not lie on the surface of affairs, unless, indeed, there be an ironical emphasis on the words: "when she has spoken." And foreign Powers are scarcely less disposed to hear England at present than they were in the halcyon days of Liberal rule.

Again the statement that Lord Salisbury specified five points as inadmissible is scarcely borne out by reference to his circular. He gave them as instances which made it necessary for a Congress to discuss the whole affair, and he expressly stated that arguments might be shewn to make them desirable. For the Government to have bound themselves to completely oppose all Russian demands would have made a Congress impossible: any previous arrangements between the Powers were simply preliminaries which made it possible, and were not opposed to the principle upheld—that the final arrangements must, according to treaty, precedent and common sense, be laid before the whole of Europe.

Equally unexpected is the view taken of the Afghan question. The whole of it is made to hinge on three sentences and two omissions from a speech of Lord Beaconsfield's. As we read the moral—"those 'arrangements' were the Afghan war"—a horrible fear assailed us. Is it possible that the writer never read a state-paper, and so does not know that "arrangements" invariably refer to negotiations. Lord Beaconsfield probably alluded to the negotiations which preceded, accompanied and followed the Afghan war. This misunderstanding is made the excuse (welcome no doubt to a Liberal) for not entering on the necessary but much-vexed question of our past relations with Afghanistan. We commend the brief account of the Cabul Massacre to the attention of all who are not "bigoted partisans." The pathos—which awakes for the opponents of England—slumbers when her sons are barbarously slain. We value the writer's pathetic laments: we still more appreciate his self-control.

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We trust the readers of the *Review* will not think us departing from the "seriousness they have a right to expect" if we shew how this article explained to us one feature of modern Liberalism. Some of us have often wondered at the dogmatism of Liberal speakers, and at their denial of any reason to their opponents. The fact that they felt themselves to have on their side Justice, the Moral Law, and indeed everything else in the shape of capitals seemed scarcely enough to justify such behaviour. But now the riddle is answered. It is (as the writer assured us it was with him) the consciousness of a national life which prompts this course of conduct. We know few more touching spectacles than these Liberals of modern days—the salt of the nation—filled with this consciousness in which those differing from them do not (we suppose) participate. Their utterances may at times seem exaggerated and unreasonable, or reminiscences of logic may haunt us as we read, but these are trifles which fade away before those pulsations which "every Liberal feels within himself." It is not for us—to whom such a lot is presumably denied—to speak of self-conceit, or hint at immoderate use of bitter words. We cannot call it self-conceit when we are assured that it is merely the exuberance of national life. As for us, we may be humbly permitted to toil along our weary way, occasionally trusting to facts instead of theories, avoiding (as unprophetic mortals strive to do) misrepresentations of facts or imputations of motives, never letting an over-weening consciousness bridge over the connection between premise and conclusion. At times, however, we may lift our eyebrows at what we deem extravagances of more gifted souls, and sometimes we may feel that moral indignation is not a pleasing sight where accompanied by no apparently sufficient cause. But on turning to the article which has thus solaced us for a while we shall remember that the fact has been explained, and we shall give up the modern Liberal writer or speaker as a superior being whose nature we dimly know, but may not pretend to fully understand.

J. P. WHITNEY.

TRUTH IN ART.

It has been asserted that the fundamental principle of all art is Truth, that without Truth no production can be a work of art at all, but rather a work of non-art, a monstrosity, and, rightly considered, an eyesore. This, at any rate, is the guiding opinion of one great school of artists. On the other hand a much larger number of men generally known as artists, considering themselves to be such, and yearly giving forth some acres of painted canvas, paper, and other substances capable of retaining colour more or less successfully, which go by the name of pictures, loudly deny that Truth is of any consequence whatever to art, and adopt as their watchwords Beauty and the Ideal. Now between these two sets of men lies a whole world. They form the two extreme parties. No division between advanced Left and reactionary Right was ever more decided; and if the one opinion is right, then the other is entirely wrong. It is not the object of this article to enter into a discussion of the points of difference involved, or to advance arguments in favour of this or the other view; but it is intended to explain shortly what is meant by Truth in art, that the reader may be in a position to see what we maintain when we affirm that the mainspring of all great art is Truth.

In order then to clear the way it must be remembered that, in every production of an artist, there are two points to be considered—the subject matter, and the manner of the execution. Now it is quite possible, especially in the childhood of a race, that the artist should be striving ignorantly and feebly to express a great and glorious truth; his subject will then be great but his execution poor. On the other hand at the time of the central power of a full grown nation, or generally somewhat later, a man may be possessed of the most perfect power of execution, and yet he may have very little to express thereby of any intrinsic value. Bearing in mind then this two-sidedness of all real works of art it is affirmed that all great work must be true in sentiment and true in execution. We need hardly discuss the former of these requirements. Every man with a healthy mind will at once recognise falsity there and be instinctively repelled by it; and it is the worst condemnation of much of the so called art of our own day that it is degradingly attractive to the lowest parts of the nature of the least admirable classes.

But the question of truth in execution is one which cannot be so easily passed over. By it is meant briefly that whatever is put down must be as like the thing it represents, as the power of the artist is capable of making it. Thus clouds must be as like real clouds, rivers as like real rivers, trees as like real trees, as it is possible that they can be. The dancing spray of the waterfall, the boughs almost waving in the wind, the light playing through the leaves, the flowers nestling in the grass should in a really great picture be so almost deceptively like nature, *to a spectator who knows what nature is like*, as to make him, as he looks, begin to desire to see, not any more the picture, but the reality, of which at best it can but be the shadow. The greatest picture then will be the one which is forgotten in the reality which it brings so near. It is quite conceivable that, if you had only seen a man once, a portrait of him would seem sufficiently exact, which after all would be nothing but a very superficial likeness.

If on the other hand that man was your friend, if you had known him for years, and had watched the growth and workings of the mind in him, if you had seen him struggling with difficulties, external or moral, watched the victorious contest waged with opposing error, if, besides, he was the man you admired more than all other men, so that he was your ideal of a man, then it seems probable that you would require in a portrait that it should express something of all this. You would not be satisfied with a merely general likeness; but you would require that the man's mind should be shown visibly at work under the face of him. You would demand of your portrait painter that his work should show that he too saw to some extent into the heart of the man, and drew him not without affectionate admiration. And it is just this that lovers of nature—and no one else we would hope in a proper state of society would care to purchase landscape paintings—demand of painters of to-day. They ask that first and foremost the painting shall recall to them their old friends, the hills and the woods, as they know them. They ask for truth in representation, rather than for any amount of idealisation which they neither understand nor appreciate.

But here it is that the difficulty is encountered and must be faced if good work is to be done. Once for all it must be confessed that no man, how skilful soever he may be, can put down all, or even almost all that he sees. The eye of the body takes in much more than the eye of the mind receives. You see the hairs on a man's head, the leaves on a tree, the blades of grass at your feet, but to paint all these is impossible. Could it be done the picture would be all the better for the added details. But it cannot; and the impossibility must and ought to be frankly and visibly admitted. Leave out then whatever you will; omit the leaves from yon trees, the hairs from the old man's beard, but you must still draw the masses of foliage and the grey locks with absolute correctness. If a tree trunk has to be drawn, you may, if you will, pass over the cracks in the bark

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and the mosses that climb about its foot; but even if it is only the outline that you retain, then that must be drawn with absolute truth. There is no escape any where. The principle that has been enunciated demands once and for all that every touch of pencil or burin shall have some one definite meaning, shall represent some single fact, and shall represent that with absolute fidelity. There is no freedom allowed on the ground of effect. If you want the colour only of a sunset and don't care about the shapes of the western hills, then the colour must be real colour so far as pigments can render it; we shan't ask you for the hills so you give us the colour; we should like to have the hills too if we could, but we will be satisfied with less, if what we get is only true.

Of recent years, since the "Play-ground" of England has been in part transferred to Switzerland, and our national love of the country has tended to centre itself about the snow-draped hills, there has been an ever increasing production of Alpine pictures. And the complaint which those of us, who have made an intimate acquaintance with the mountains, have been giving vent to is, that these pictures seldom represent the mountains that we know. They give us peaks which we cannot recognise, surrounded by clouds of gorgeous colours which we never saw, the snowy summits themselves shaped in a manner which could never stand a gale of wind, and already tottering to an ignominious fall. And the reason of this is that the painters knew nothing about what they were painting. They had never walked on snow where it is drifted among rocks, or climbed over the craggy teeth that range themselves along the ice-curtained ridges, which they fondly thought they were "idealising" when they made them overhang at impossible angles. What we always said was, that if painters would only draw their outlines correctly and leave out clouds till they knew something more about the body of the thing they were so foolishly dressing up, then they would enlist our memories on their side; and, instead of employing them on correcting their mistakes, we would leave them free to contemplate what was omitted, and even to add a glory of light and colour which would always be beyond their reach. This some of them have at last consented to do, and the paintings which they now send forth are among the best of the water colour productions of our day.

The old Alpine paintings no doubt were thought beautiful enough by the ordinary tourist, but they were not good, because they were not like the Alps to those who knew what the Alps were like. And that was why those words were put in emphasised italics, because the ultimate opinion as to goodness or badness can only be pronounced by those who know in what likeness consists. Now it is not too much to say that not one man in a hundred knows what any object, which he sees in his every day walk, is like. If a painter drew a lily with nine petals, or a sandstone house in a granite country, or frost-broken rocks in the middle of the desert of Sahara, there are few people whose sense of fitness would be in the least shocked, simply beause they don't know what either a lily, or a granite hill, or a rock split by the frost is like.

And therefore, lastly, Truthful Art involves that not only the painters, but the public should be truthful observers of nature. And here we enter on a subject much too wide to be treated in this article at all. The works of art of any day are the outcome, not of any school of artists, but of a national school of thought. The question to be asked is, not only who the painter was, but for whom he painted, and the latter is always the most important factor. The perfect artist comes only among men who have a sympathy and a love for the world around them. The true and deep feelings of man have ever been able to find their expression in her outward changes. The returning spring has been imbued to him with the joy of life renewed, and has attached to itself all that is noble and right in the hope of a resurrection of the dead and a life to come. The full brightness of summer has been happily symbolic of the strength of perfect life, and the joy of all truly earned reward. The chill decay of autumn has found its counterpart in the fading of earthly hopes and the shadow of declining powers of body, or the failure of the still more vital forces of the mind. And winter with its curtains of sleep and its blanched countenance of frost has been year by year full of acknowledged teaching that all life shall find its end in the grim portal that leads one knows not where, were it not for the hope of a renewed activity in the unknown days to come. And not only has this so often been the influence upon the minds of men of the grand recurring changes which write themselves so gradually and unceasingly upon the open face of nature, but her minor changes also have none the less found their counterparts in the ever-varying emotions of the heart. There can be felt a sympathy with the howling of the storm, a terrible brotherhood with the lightning flash, a worthy expression of the war within in the battle of the sea and the hurricane. With joy almost painful can the dark shadow of the coming thunder-cloud be watched, blotting out all the calm brightness from the sky and obliterating the soft outlines of the distant hills. The crashing avalanche, the roaring cataract, the all-enveloping flood—all the terrible things in nature are capable of sounding in wild concord with the inner emotions of the heart of man. And the nation that will finally produce the great school of landscape art, for which the world has been waiting, will be one that feels and acknowledges with childlike simplicity the motherhood of nature, and rushes to her for sympathy alike in joy and sorrow. And for us the question is, what is our depth of national love for a world undefiled? Are we brothers of the radiances, eagle-eyed, sun-pursuing? or brothers only of the mud-giants, mud-demons, wallowing in the swamps, mere "human beavers," earth-loving worms, whose aim is downwards, and ever into the deeper darkness? Only to the sunny children of the morning, the home of whose love is in the pureness of nature and in quiet, if it may be silent, obedience to Divine law, whose hope is not for rest and peace in the repose of labour done, but is contented doing that which the hand finds given to it to do—to these only is it granted that the work of their artists, nay more their own work, of whatsoever kind it be, shall evermore be beautiful, and a joy to all noble souls capable, and they only, of recognising signs of nobility in the works of others.

Wm. Conway.

POETRY.

I

Simonides of Ceos. v.

Thrice happy their fortune, and noble their end
Who fell at Thermopylæ, Greece to defend!
Whose wailing is fame, and an altar their grave,
Where praise and not pity shall honour the brave.
Such glory enfolds them as ne'er with dull mould
Of time the destroyer shall fade, or grow old.
For to this gloomy chamber the bravest, the best,
The flower of Hellas, have gone to their rest.
Leonidas, witness: for here dost thou lie
A name for all ages, a hero for aye!

II.

Archilochus. v. 2.

Full loth, on the field, did I leave my good shield,
Some Scian's trophy I wot.
But I saved my own skin, and so care not a pin,
There are plenty more shields to be got.

G.

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CHANGE.

From the German of Uhland.

On through a darksome land I ride,
Neither moon nor star shines out to guide,
And a cold wind moans around me:
Oft have I ridden the self-same way,
'Neath the cheerful eye of the golden day,
While breezes soft enwound me.

A sad wind rustles the darkened bowers,
The dead leaves fall, and the withered flowers
Sigh in the dreary weather:
Here we wandered in summer time,
When the roses bloomed, in love's sweet prime,
My dear one and I together.

Gone is the light of the golden sun,
Withered the roses every one,
And my love in the grave is lying:
I fold my mantle about my form,
And ride through the night and the wintry storm,
The dead leaves round me flying.

H. MAGILL.

A MENU.

Sophy, when, the Lent Term ended,
Home from Girton you repair,
I've arranged you such a splendid
Bill of intellectual fare.

Ere the sky with morn is ruddy,
We'll begin by candle-light,
And we will protract our study
Far into the silent night.

First we'll torture old Lucretius,
Word by word and piece by piece,
Till we show that all his specious
Arguments are fallacies.

Plato next shall be our victim—
What a feast we'll make off him!
Never ceasing till we've picked him
All to pieces, limb from limb.

Till we've made it clear for ever,
How and Where and When and Why
He hit on that very clever
Theory of *ἰδέαι*.

'Ethics,' then we'll vex and harry,
Tooth and nail, nor be content
Till we've fathomed subtle Aristotle's subtlest argument.

Tackle texts, oh! what delight in
Finding what they *ought* to be!
Whether Stallbaum's wrong or right in
Dropping *ἄν* in section 3!

Then for smaller fry, Tibullus
(Lest our brains we over-tax),
Homer, Ovid and Catullus—
These shall be our 'yellow-backs.'

C. J. S.

We have to record the death of Mr. George Boden, Q.C., Recorder of Derby, which occurred on Monday, Feb. 23rd, at his residence in Queen's-gardens, Hyde-park. The deceased gentleman, who had just completed his 64th year, was the youngest son of the late Mr. John Boden, of Ednaston-lodge, Derbyshire, and was born in January, 1816. He was educated at Rugby, and entered at Trinity College, Cambridge, where he took his Bachelor's degree in 1841, and proceeded M.A. in due course. Called to the bar by the Honourable Society of the Inner Temple in Easter Term, 1841, he joined the Midland Circuit. In February, 1855, he was appointed Recorder of Stamford, the duties of which office he discharged down to June, 1859, when he was nominated to the Recordership of Derby. Mr. Boden received the honour of a silk gown in February, 1862, and was made a Bencher of his Inn in April of the same year. He was twice married—first, in 1845, to Catharine, daughter of Mr. John Perfect, of Pontefract, Yorkshire; and secondly, in 1863, to Louisa Augusta, daughter of the Rev. William Worsley, Rector of Bratoft, Lincolnshire.

THE PAPER-KNIFE.

La Psychologie Allemande Contemporaine, par Th. Ribot. Paris: Libraire Germer Baillière et Cie. 1879.

M. Ribot is already favourably known to the English public by a work on Heredity, and a reproduction of the views of the leading English psychologists for the benefit of the French public, which, under the title of "Contemporary English Psychology" has been translated into English in a rather slovenly way. He has now followed up this line of study by a reproduction for French readers of the views and researches of the leading psychologists of Germany. As in many other departments of science, so in psychology, no student can speak with any claim to authority who is not thoroughly acquainted with the researches of Lotze, Wundt, and Fechner. The present volume will enable those students who cannot read these authors in their original tongue to become acquainted with them at second-hand in a fairly accurate form. And with the exception of a French translation of Lotze's work, by M. Penjon, scattered notices in "Mind," "Nature," &c., the work by Bernstein, in the International scientific series, and some parts of G. H. Lewes' "Problems," these authors remained buried in the original German. M. Ribot supplies this want. In a volume of 400 pages he gives a fairly full and accurate account of the system of Herbart and his school; the researches of Lotze, Weber, Volkmann, Donders, Hering, and Helmholtz. Sixty pages are devoted to Fechner and Psychophysics, with the criticisms of Bernstein, Brentano, and Hering, and eighty pages to an exhaustive analysis of the work of Wundt.

M. Ribot's book meets a distinct want of many English students of psychology, who now regret the time they spent in their youth on the dead languages, while the live ones escaped them. It is to be hoped that it may, like its predecessor, be translated into English, and, unlike its predecessor, meet with a competent translator.

T. E. S.

An Elementary Greek Grammar. By W. W. Goodwin, Professor of Greek Literature in Harvard College, Cambridge, Mass. U.S. London, Macmillan, 1879.

This is a much improved and enlarged edition of the author's earlier Grammar published in Boston—and in its present form deserves high commendation. It is fuller than Curtius's "Students' Greek Grammar," containing more matter in the page: the arrangement of the accidence is similar to Curtius', and there are eight classes of verbs, as with him: but some points are modified, not without reason given. The Paradigms are clear and distinct to the eye, which is a great point for a learner—and ordinary forms occurring in the Attic writers are fully noted, while Epic and Dialectic variations are comparatively lightly treated: this is probably no disadvantage in an elementary grammar.

There is a sufficient table of contents prefixed, but no index at the end: in this point Curtius' Grammar has the advantage; but the omission may be easily remedied in a future edition.

In some instances brevity has been studied perhaps unduly. In p. 66 adjectives of irregular comparison, mostly of ordinary occurrence, are given in the positive only, with a reference to the Lexicon. These forms ought to be known by heart, and it would be useful to print some of them, at least, in the page. Some forms of feminine Patronymics are not given. So also with the Prepositions in the Syntax; no doubt a grammar cannot supply the place of a Lexicon, but there seems no reason, for instance, why the common use of *κατὰ* to mark sequence and so agreement with an object should not be noticed—as in *μέγαθος κατὰ συκέην* or *κατ' ἄνθρωπον φρονεῖν*. So too *ἐπί* might with advantage be more fully illustrated. Again, the Poetic usage of the accusative to denote motion to a place is noticed p. 216, but the corresponding usage of the Genitive (as in Philoct. 613 and elsewhere), is not mentioned. The renderings of the examples in the Syntax are neat and accurate usually, though here and there the force of a tense has been overlooked: *e.g.*, p. 212 at foot *ἔσχε* is rendered as if it had been *εἶχε*, and elsewhere *ἦγεν* as if *ἤγαγεν*. The arrangement of the sections is very simple and good; and the "miscellaneous examples" of Curtius' Syntax are avoided, which conduces to clearness, at any rate with young scholars. The Moods and Tenses of the verb are in fact an abstract of the larger work published in London in 1875, and well known to students. On the whole the Grammar seems very good, even as it stands, and adequate for the needs of the highest forms of any school.

C. B. S.

The difference between the late and the present Professor of Experimental Physics. Professor Maxwell was sound upon beat; Professor Lord Rayleigh is "hot" upon sound.

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THE UNIVERSITY PULPIT:

SUPPLEMENT TO

The Cambridge Review.

No. 15. WEDNESDAY, MARCH 10, 1880.

Sunday, March 7.

Sermon by the Rev. J. THRING, M.A., Head Master of Uppingham School.

"Cut it down. Why cumbereth it the ground?"—St. Luke xiii. 7.

Death, and after death the judgment; 'tis a fearful saying. Death, and all its visible horrors: the grave and corruption, the worm and the darkness, and all the long wail of lamentation from the heathen world, and all that evil conscience fears, and all the terrors of half-belief, and all the sorrow of the left behind, make the thought of death, when we think of it, a formless dread. Wherever they turn and strive to push it from their thoughts because it is so unwelcome,—and men would rather go on for the few years of life they know, or seem to know, undisturbed as far as possible, than admit into the midst of their movements that grim cold phantom which, whatever else it may do, closes utterly the scene before them,—yet, do what they will, the fatal hand is always writing judgment on the walls. Put it away as they can, yet it thrusts itself in in spite of them into all calculations, and all enterprises, and measures them all; and the soldier wins his honour according to the measure of the fear of death; and the young man's hopes, and the old man's gains, both alike agree in being bounded by the thought of death. And so it comes to pass that death is all powerful in estimating life and its results, whilst, strange contradiction, the living put the thought of it as far off as possible, and cut it away from themselves. And so, when the thought is forced upon them, as it must be sometimes, they will not, cannot calmly and quietly scan it and master it and set it at its true value, but still continue generation after generation to shrink with a shuddering loathing from a close acquaintance, and still continue to make death the king of terror, an appalling spectral unreality of a very real fear. And men ask, Are you fit to die? and men hold up death before the sinner's eyes, and men dwell in solemn warning on the world to come, and on far off images of death. But God asks, Are you fit to live?

The Lord of Life asks, "Where is your life? Where is your growth in life? Where is the fruit?" The Lord of Life says, "I have planted life in my garden; what business has death there?" The Lord of Life says, "I have come to my garden, to the pleasant ground I love, to the rich growth of the living, what is this dead-alive thing? cut it down, it is not fit to live." With what a strange contrast the two questions, man's question, "Are you fit to die?" and Christ's implied question, "Are you fit to live?" strike on the sense. How opposite the thought of man, the child of death, thinking of death, and asking about death; and of Christ, the Lord of Life, calling for life in His kingdom. What a mockery it seems to ask whether the living is fit to die, since fitness to die means being cast out of the kingdom of life, when living lips speak it. Fit to die—the condemned criminal is fit to die. The prison gang are fit for the hangman's hands. Let the felon think of his coming doom; but the living, the living praise Thee, O God. In the garden of the Lord of Life there is but one question, "Are you living? are you fit to live?" Would to God that all thought of death and of the world to come could be blotted out from the mind of man, if only life the eternal presence of life, the glory of being alive, and its present happiness could be put in its place. The felon heart must, I know, first be met with felon fears, but what have they to do with life. What has the gallows to do with us? The question is, "Are you fit to live?" Give your reasons for being alive. Show that the life blood in your veins is worth its nuture. Life, not death, is the watchword of the Lord of Life. In this garden of the Lord nothing dies that is ready to live His life. And His life knows no future which is not a present also. Are you then fit to live? Would to God that life, and the glory of being alive in Christ, the activity of the living spirit, the liberty of the strong heart, the fearless courage of faith, the happiness of true work, the freshness of ever new experience, the present moment, the very present moment, the now, the now, would utterly drive out the future, the thought of death, the far off world to come from the sight of man, by a great dawn of light and life and present joy, by a brightening into day at once for those who are planted in the garden of the Lord.

What then is life, if we have to answer the question "Are we fit to live?" We must seek for the answer where we find the question. The Lord of life has taken a fruit tree in a garden as the best example of the nature of life, both here and in the one great judgment type when He cursed the barren fig tree, and withered it, root and branch, to be for ever the emblem of the lost nation.

Life is an internal growth, that is the first great truth. The outer world comes to it in forces of all kinds, and it receives them all, draws them into its being, subdues them to itself, lives by and through them, but makes no stir itself, neither moves, nor utters sound, nor is violent, nor fills the world with the rush of impetuous strength. But planted by a master hand in its own place it stays there, drawing from common earth, and common air a growth and a beauty new and unknown to them by its own transforming power; and so it goes on, never losing a moment, making all things serve it in turn, be it rain or frost, or wind or sun; rain and frost and wind and sun touch it each with a power of their own, in love or hate, but no sooner do they touch it than the life within seizes on the power, masters it, changes it, gives it a new nature, makes it part of a new life, and to take strange new forms of bud and leaf and flower and fruit. This is the history of life, "true life waits on the day, and meets the day, and by always bearing what the day brings, and always doing what the day asks to have done, day by day lives, and grows in life, and changes all that comes into living power, by a natural growth in a true kingdom of life, a garden of the Lord. Life is an internal process unceasing, silent, prevailing; it is of the essence of life, as shown to us, to be in a world which always on every side is in busy action round about it, to be in this world as a receiving power able to turn all that comes to it into its own higher nature. The moment the life does not master the forces that come that moment it begins to lose its own vitality, and therefore silent mastery of an outward world is life. Then too as the fruit tree is planted with a purpose; so is man. The first life sign of the tree is the drawing in life for itself; so it is with man. Then culture and life energy in the tree next cover it with self-beauty of leaf and flower and make it fair to look on; so it is with man. And lastly comes the fruit. All the internal sap and outward glory is only to prepare the way for fruit, less fair to the eye oftentimes, but for all that the end of its life. So it is with man. And fruit is that which others live by, or, which being sown, hands on life. So the great question, "are you fit to live," takes this form; first, has all the digging and culture and money spent and time been honestly used? Has it ornamented you, and budded into a growth of leaves fair to look on? And secondly, is there a ripeness of life coming of such a nature as be the food for the living, and a seed of life for fresh planting? Look at the culture that life receives. It ought to give a return. First the child, planted in a world in which it has nothing of its own, endowed with a receptive power by which the help of others can reach it, and be turned into its life, then year after year, the money and time of others is spent every day upon it; and what is money but the stored up labour and life-work of someone or other? So all these years the life of others is in this way given to the young to use; they are cultivated by the lives of others, carefully

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gardened, as it were, by the heart-blood of parents, and by stored up life, having their own life to live and account for, and the lives of all those others by which they live, and whose blood they use, to account for. Tried by this test, are you fit to live? Where is the keen enthusiasm that not only has to use its own, but to pay the long debt of borrowed life by which for twenty or thirty years it has been tended in the garden of the Lord? And if self-culture has ornamented itself with leaves, as it ought to do first, and a goodly promise is there, a capacity for living true life, does it stop short in leafage, in selfish adornment? Where is the fruit, the doing good to others, the work by which others live? Where is the ceaseless inward power that transmutes all that reaches it into luxuriant growths of new and pleasant services, the silent sustained mastery, that come good come evil, takes it all, and changes it into crop after crop in due season of help for others, life by whichothers may live? Tried by this test are you fit to live?

What a strange contrast there is between this great example of the tree with life in itself, planted in an appointed place, drawing life in, and giving out life in food and seed, and the eager doers and workers, whom men call great. What a difference there is in kind between the restless heaping up of outside glitter and gain, and the steadfast still absorbing of that comes from without into an inward unity of productive energy. What an essential distinction there is between the regular untiring flow of sap ever acting, ever changing all that touches it into its own new living growth, and passing by secret channels upwards and outwards into an infinite multitude of little births, ten thousand gracious promises of truth to come, and the noise and spasmodic action and hammering and breaking, and outside operations of the great human machines whom the world delights to honour. Inward strength to end in good to others alone is life. The poor maniac may have a superhuman power to break fetters and chains, and no man may be able to bind him; if this is your ideal, oh! leave it amongst the tombs with the dead, with dead theories, and dead delusions, and come and sit at the feet of Christ, and learn His life, let the strength of the madman alone; the breaking power is not life but a disease. And think not of death, what have the living to do with death? The dread sentence "cut it down, why cumbereth it the the ground?" was not spoken to the living. Nay, even for the dead-alive the question is "Where is your life? It is a cry to leave death, and the deeds of death, and quicken into life. Would to God that one great rush of present life would fill you all, and swallow up utterly in its joyful activity all thoughts of the future. The living knows no future. An ever present immortality is theirs. Are you thus living? are you fit to live?

ARCHDEACON KIRKBY'S ADDRESS ON MISSIONARY WORK IN RUPERT'S LAND.

The large room of the Guildhall was crowded on Friday evening by a large and interested audience, who came to hear two missionary addresses from the Ven. Archdeacon Kirkby, lately returned from the Hudson's Bay Territory, and Rev. H. C. G. Moule, Fellow of Trinity College. Professor Lumby, in the absence of the Vice-Chancellor, due to a recent domestic bereavement, took the chair. The Archdeacon, whose complete selflessness and *näive* good humour gave an additional charm to his deeply interesting story, said that he had first gone out as a missionary of the Church Missionary Society to Rupert's Land in 1852, and had been labouring there, with a brief interval, ever since. When he first reached the shores of Hudson's Bay, he was warned by the Company's officers, of whose high character and friendly disposition towards the Indians, he spoke in terms of the highest praise, to be specially on his guard on two points, (1) not to preach against polygamy, and (2) to keep on good terms with the medicine men. These latter personages had great influence with the people, and were looked up to almost as deities, and they were supposed to have the power of life and death in their hands, being alone able to drive away evil spirits, which they professed to do by drumming and howling into the sick man's ear, and using various incantations. If the patient recovered they took to themselves all the credit, if they died they pretended that a large present had been given to some other medicine man to kill him. Archdeacon Kirkby soon found himself obliged to expose the tricks and false pretensions of the medicine men, and the result was that many of them became themselves converts to the Christian faith. After labouring for some years at Fort Simpson, on the Mackenzie River, 3,000 miles to the north of the Red River settlement, Archdeacon Kirkby made an expedition still further north, to the Youcon River, and there planted the standard of the Cross for the first time within the Arctic circle. He found the Indians on the west side of the Rocky Mountains even more accessible and more numerous than in Rupert's Land, but he could only stay with them a few months, and promise to send them another teacher, to reside among them permanently. This, through Bishop Mackray's assistance he was soon after able to do, and now there are more than 1400 Christians connected with that remote Mission station at Fort Macpherson, within the Arctic circle. He gave several striking examples of the genuineness of Indian Christianity, their carefulness to keep the Lord's day holy, often at much personal sacrifice, their truthfulness, sense of honour, and regard for religious ordinances. When he left the Hudson's Bay last year there was not one heathen left in the whole country, or one household in which there was not regular family prayer. The isolation of such a position was very great; the stations 200, 400, and even 500 miles from one another,—his Bishop, whose head quarters was at Fort Morse, at the South corner of the Bay, he had not seen for ten years, and if he wanted to write to, or to hear from him, their letters generally had to come round by England. For nine months of the year the whole country was ice-bound, letters could only be received from England three times a year, parcels and supplies only once, but there were many compensations; illness was almost unknown; their wants were few, and the converts were exempt from many temptations incidental to more civilized regions.

At the close of the Archdeacon's address, Mr. Moule added a few well-chosen words, urging the need the society had at the present moment of increased funds, and referring to the recent award of the five Episcopal referees on the matters in dispute between the Church Missionary Society and the Bishop of Colombo, the result of which had been to comprise almost every position which the Society had taken up, and to give to Missionaries practically the rights and status of English Incumbents.

THE CAMBRIDGE CREW.

We have received the following from a well-known old "Blue":

The Cambridge crew, following last year's precedent appeared at Kingston on Saturday evening for a few days practice on the upper reaches of the Thames before finally taking up their abode at Putney. There is, in our opinion, no doubt as to the wisdom of this plan. In the present shallow state of the Cam, the sooner the crew get off it the better, but three weeks at Putney must become very monotonous, and at the same time these tidal reaches of the Thames are so exposed that in very rough weather real useful practice is out of the question. This morning was not a favourable one for the first row on strange water. The wind was strong and gusty, and the stream swollen by late rains was running at a pace rather puzzling to those who have for the most part been accustomed only to the Cam. The rain had, however, cleared off, and the sun was shining brightly, and the appearance of things in general was cheerful. Mr. Prest, accompanied by Mr. Goldie, took his men with a few easies up stream to Hampton Court, where they stripped for a row right through the Teddington Locks. Baillie set them rather a faster stroke than they have at present been rowing in practice, and this may have accounted for a good deal of irregularity at first in time and feather more especially in the bows of the boat. However, after rowing for about half-a-mile they gradually slackened down to 33 and 34, and from here past the water works and the island did a very fair piece of rowing. They were abroad again for a few strokes as they neared the houses on the right bank of the river, but gradually settled as they went under the bridges, and maintained a fairly long stroke from here to the end of their course, finished up with a sharp burst of 36 to 37, as they neared the Locks. Here they easied and turning paddled home at a slow stroke. The trip, considering all the trying circumstances may be pronounced as fair. As regards individual rowing, stroke is much the same as ever, undeniable as to work, but wanting in dash and smartness. Seven is working hard, but raggedly and roughly, and is at times inclined to row too much on his own account. Six shows to much greater advantage at this thwart than he did this term at stroke. He is apt to be a bit short forward, but he sets an excellent swing and recovery to those behind him invaluable qualities in a six. Five has not improved since we saw him last, and much needs smartness and life. Four works well, but is very inelastic. Three is rough but has not so much polishing as the rest, so that we may hope to see him very different before another three weeks are over, he too is strong and willing. Two is much the same as last year, hardworking, ugly, irregular. Bow has improved a little, but must try and work with his body and legs, arms cannot be relied on for more than ten strokes. As a whole the crew is rough and not together. They have strength, and certainly will have the best of coaching from the President. We have never seen a crew of whom it could be said more truly that it depends entirely upon themselves whether they are made or remain unmade by the 20th of this month.

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LENT RACES.

ORDER OF THE BOATS.

Second Division.

JESUS II.

		st.	lb.
Bow	S. H. Gollan ...	11	1
2.	A. Hutchinson ...	11	0
3.	H. J. Carter ...	11	0
4.	W. S. S. Wilson ...	11	9
5.	F. Jackson ...	12	0
6.	M. Hutchinson ...	12	1
7.	F. H. Stokes ...	10	9
Str.	H. E. Haygarth ...	9	6
	Cox., R. Noel Usticks	8	2

3rd TRINITY II.

Bow	D. F. Davidson ...	9	8
2.	A. E. Black ...	11	0
3.	E. P. Burges ...	9	8
4.	W. C. Smith ...	10	12
5.	F. M. Lutyens ...	10	9
6.	C. Lyall	10	1
7.	E. C. Ames ...	9	12
Str.	R. G. Gridley ...	10	6
	Cox, H. Aldersey ...	8	11

ST. CATHARINE'S I.

		st.	lb.
Bow	T. Taylor... ...	10	4
2.	C. R. Haines ...	10	2
3.	E. Senior	9	1
4.	E. W. Elliott ...	11	6
5.	E. D. S. Vidal ...	13	2
6.	J. P. Hubbersty ...	9	10
7.	A. D. Davies ...	11	5
Str.	G. G. Coulton ...	11	3
	Cox, J. Chesman ...	9	3

QUEENS'.

Bow	J. Jervis	10	2
2.	T. W. Bates ...	9	11½
3.	G. F. Walker ...	10	1
4.	E. A. Anderson ...	12	6½
5.	J. Hind	11	13½
6.	J. H. Gray ...	11	13
7.	J. B. Wildman ...	10	2
Str.	C. H. Thomson ...	10	6
	Cox, A. H. Andrews	8	3

TRINITY HALL II.

Bow	G. A. Milne ...	9	12
2.	H. Rumsey ...	10	3
3.	W. C. Kettle ...	11	1
4.	A. D. Wilde ...	10	7
5.	H. M. Ramus ...	11	13
6.	H. Heape	10	8
7.	G. L. Stevens ...	10	5
Str.	E. Simpson ...	10	9
	Cox, A. O. V. Penny	8	5
	Capt. C. E. Freeling		

KING'S.

Bow	W. J. N. Griffith...	10	10
2.	W. E. Willink ...	10	11
3.	W. Crewdson ...	11	4½
4.	J. C. Powell ...	11	2½
5.	C. F. Crowder ...	12	8
6.	A. L. Dickinson ...	12	3
7.	W. G. Gwatkin ...	11	4
Str.	C. W. Chitty ...	11	3
	Cox., W. Tyer ...	9	7

CORPUS I.

Bow,	A. H. Butt ...	10	5
2.	J. G. Allen ...	9	7
3.	W. M. Selwyn ...	11	1
4.	J. R. Burgess ...	11	4½
5.	T. A. M. Shepherd	12	7½
6.	R. Nicholson ...	11	4
7.	H. Tugwell ...	9	8½
Stroke,	H. Everingham	11	1
	Cox, J. T. Fox ...	9	2½

DOWNING.

		st.	lb.
Bow	T. Robson ...	9	2
2.	J. H. Beaumont ...	10	0½
3.	R. M. Yetts ...	11	4
4.	S. J. Hickson ...	10	7
5.	G. Bradshaw ...	11	4½
6.	W. P. Schreiner ...	11	7½
7.	W. H. Logan ...	10	10
Str.	R. D. Brinton ...	10	4½
	Cox., C. Alison ...	8	9½

1st TRINITY IV.

		st.	lbs.
Bow,	C. J. Haviland ...	10	7
2.	W. Malden ...	11	1
3.	A. J. Black ...	11	11½
4.	J. H. Smith ...	12	4½
5.	J. C. Fellowes ...	12	4½
6.	R. Donovan ...	11	6½
7.	W. F. Pyne ...	10	4
Stroke,	L. Beard ...	10	10½
	Cox, J. T. Rowe ...	8	4

MAGDALENE.

		st.	lb.
Bow,	A. Peskett ...	8	9
2.	L. Angel Smith ...	10	5
3.	R. M. Nason ...	9	7
4.	T. E. Thompson...	11	10
5.	W. R. Roe ...	11	9
6.	C. Hughes ...	11	6
7.	H. Biddell ...	11	3
Str.	A. T. Holmes ...	11	7
	Cox, H. P. Blencowe	9	0

L.M.B.C. III.

		st.	lb.
Bow	W. H. Dodd ...	10	10
2.	W. C. Curtis ...	10	0
3.	C. F. Whitfield ...	10	7
4.	C. M. Stuart ...	11	0
5.	W. R. Le Fanu ...	12	10
6.	J. F. Gray ...	11	0
7.	J. H. Edwards ...	11	0
Str.	W. P. Mayor ...	10	7
	Cox., L. Lloyd ...	8	3

CAIUS III.

		st.	lb.
Bow	L. Conyingham	10	3
2.	Cossens	10	4
3.	Francis	11	6
4.	Caldwell	12	5
5.	G. Welsford ...	11	2
6.	Mackenn	11	5
7.	Tapp	11	3
Str.	Hoffmeister ...	12	3
	Cox, Dill	8	4

CHRIST'S I.

		st.	lbs.
Bow	J. E. Stephenson	10	3
2.	H. W. Pigeon ...	10	4
3.	H. S. Milner ...	10	0
4.	H. Williams ...	11	6
5.	C. W. Moore ...	12	2
6.	W. E. Davidson ..	12	6
7.	H. J. Price ...	11	11
Str.	K. Jameson ...	11	4
	Cox, A. B. Polwhele	7	4

PEMBROKE II.

		st.	lb.
Bow.	Haviland ...	10	3
2.	Cobbold	9	8½
3.	F. M. Carter ...	11	7
4.	J. M. Rundall ...	10	3
5.	J. Morton... ...	12	11
6.	M. Ebrington ...	11	11½
7.	A. S. Taylor ...	11	2
Str.	T. L. Stack ...	10	7
	Cox, E. Bullock ...	7	12

1st TRINITY V.

		st.	lbs.
Bow,	H. O. Drummond...	10	1
2.	G. White Cooper...	10	1
3.	C. G. Humphreys	10	12½
4.	F. W. Poland ...	10	9½
5.	M. Beauchamp ...	12	0
6.	H. Pollock ...	12	4½
7.	D. P. Kingsford...	10	12
Stroke,	G. H. Goodman	9	11½
	Cox, C. H. Malden	8	12

Third Division.

PETERHOUSE I.

		st.	lb.
Bow	W. New	10	9½
2.	B. G. Smith ...	10	13
3.	H. A. Watson ...	11	0
4.	E. G. Peirson ...	11	6
5.	W. O. Parish ...	11	2
6.	H. Bott	11	9
7.	H. G. Fuller ...	11	12
Str.	E. T. Littlewood...	10	13
	Cox., H. Henman ...	9	1

1st TRINITY VI.

		st.	lbs.
Bow,	M. F. S. Stevens...	9	12
2.	S. P. Smith ...	10	1
3.	T. L. Evans ...	10	6
4.	J. H. Wynn Jones	11	2
5.	A. L. Duncan ...	11	1
6.	H. R. Shields ...	11	2
7.	C. E. R. Romilly...	10	7
Stroke,	A. E. Prescott...	10	0
	Cox, C. Gallwey ...	8	10

SIDNEY II.

		st.	lb.
Bow,	C. R. Edwards ...	9	3
2.	B. Logan	10	0
3.	H. C. Robson ...	10	4
4.	G. M. Jones ...	10	10
5.	W. F. Stokes ...	12	9
6.	A. F. Ostrehan ...	12	0
7.	K. G. Metcalfe ...	11	0
Str,	W. J. Harding ...	9	11
	Cox, S. Loney ...	9	8

TRINITY HALL III.

Bow	H. Henn	9	5
2.	Drinkwater-Lawe	10	4
3.	N. W. Sibley ...	10	10
4.	F. M. Brodie ...	10	10
5.	G. G. King ...	12	0
6.	A. Pattullo ...	11	9
7.	H. T. Trevor-Jones	11	1
Str.	F. J. F. W. Isaacson	10	6
	Cox, G. W. Dance...	—	—
	Capt. H. Heape.		

3rd TRINITY III.

		st.	lb.
Bow	Grafton	9	7
2.	E. Macnaghten ...	10	10
3.	H. Saltmarshe ...	10	14
4.	H. Burchell ...	10	6
5.	W. Bell	10	13
6.	F. E. Holland ...	8	12
7.	Rogers	8	13
Str.	Gandy	9	13
	Cox, A. T. Marsen...	9	0

JESUS III.

Bow	R. C. Assheton ...	9	4
2.	T. E. Bowen ...	9	6
3.	A. H. Fell ...	10	6
4.	A. Black ...	10	4
5.	U. J. Easson ...	12	8
6.	H. H. Birley ...	11	11
7.	J. R. Rhodes ...	11	1
Str.	A. J. Shields ...	11	8
	Cox., F. W. Hilliard	7	10

ST. CATHARINE'S II.

		st.	lb.
Bow	J. M. Thornton ...	9	13
2.	W. Hodgson ...	9	2
3.	A. T. Corfield ...	10	0
4.	C. H. Badcock ...	9	8
5.	M. Searle	10	13
6.	D. M. Cann ...	11	10
7.	C. C. S. Bland ...	10	5½
Str.	J. R. Vicars ...	10	15½
	Cox, T. Bishop ...	9	5

CAVENDISH.

Bow	E. S. Blaker ...	10	0
2.	W. L. F. Fetch ...	9	6½
3.	W. D'Anginbau ...	10	5½
4.	E. D. Robinson ...	10	10½
5.	J. S. Hill ...	11	13
6.	T. L. Brereton ...	10	6
7.	F. S. Thew ...	10	0½
Str.	F. T. Swanwick ...	10	11½
	Cox., H. Thomas ...	7	8

L.M.B.C. IV.

Bow	F. Sandford ...	10	3
2.	E. Hinchcliffe ...	11	0
3.	T. C. Ward ...	10	12
4.	K. M. Eicke ...	11	7
5	E. Rosher ...	12	5
6.	A. H. T. Pollock...	11	4
7.	A. Young	11	4
Str.	M. Rainsford ...	10	7
	Cox., F. L. Muirhead	7	10

CAIUS IV.

Bow	Crawford...	10	2
2.	Bazelgette ...	10	6
3.	Brown	11	0
4.	Rutherford ...	11	2
5.	Lacey	12	4
6.	Wortley	11	2
7.	Clarkson	12	2
Str.	Cotes	10	2
	Cox, Duncan ...	8	3

CORPUS II.

Bow,	L. Isaacs	10	4½
2.	A. Leakey... ...	9	11½
3.	W. H. Addison ...	10	7
4.	W. R. Morse ...	11	0½
5.	E. Smith	11	0½
6.	F. S. Colman ...	12	4
7.	L. E. Bartlett ...	10	6
Stroke,	J. T. Halland ...	10	8
	Cox, D. S. Hodgson	8	2½

CHRIST'S II.

Bow	A. St. H. Gibbons	9	7
2.	J. Ll. Dove ...	10	13
3.	H. Holman ...	12	4
4.	A. G. Earle ...	11	12
5.	E. A. Parkyn ...	12	2
6.	A. P. Dodd ...	11	4
7.	H. J. K. Thompson	10	8
Str.	F. N. Hill... ...	11	0
	Cox, B. Wooding ...	9	0

CLARE II.

Bow	F. Marshall ...	8	12
2.	J. H. Riley ...	9	2
3.	J. B. Wardale ...	10	0
4.	F. Sharp	11	0
5.	A. Wayte... ...	10	10½
6.	S. J. S. Banks ...	11	4
7.	W. D. Ridley ...	10	11
Str.	W. J. Lawson ...	11	11½
	Cox, E. J. Tatham...	8	5

EMMANUEL II.

Bow	Walters	10	2
2	Browne	11	3
3.	Dunnicliff... ...	10	4
4.	Jukes	10	4
5.	Chataway... ...	12	12
6.	Filmore	11	12
7.	Thornton	11	1
Str.	Freeth	10	10
	Cox. Hewetson ...	9	1

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UNION SOCIETY.

The fifth debate of the present term was held on Wednesday evening last, the 3rd inst. Mr. T. E. Scrutton, Trinity College, President, in the chair.

Mr. H. S. Tayler, Downing, moved: "That this House disapproves of the erection of a monument to the Prince Imperial in Westminster Abbey."

Ayes.	*Speakers.*	*Noes.*
Mr. H. S. Tayler, Downing.		Mr. E. R. Christie, Non-Coll.
Mr. J. K. Stephen, King's.		Mr. G. C. M. Smith, St. John's.
Mr. T. H. Darlow, Clare.		Mr. R. F. Duff, Trinity Hall.
Mr. N. W. Sibley, Trinty Hall.		Mr. E. Mortlock, Trinity.
Mr. E. A. Parkyn, Christ's.		Mr. C. Wray, Jesus.
Mr. A. T. Apcar, Caius.		
Mr. J. C. Watt, Jesus.		
Mr. F. J. Cox, Trinity.		
Mr. A. C. Brown, Trinity Hall.		

The Honourable Opener having replied, the House divided.
Ayes, 159; Noes, 62. Majority in favour of the motion, 97.

The last debate of the present term took place yesterday evening, Mr. T. E. Scrutton, President, Trinity College, in the chair.

Mr. J. Spencer Hill, St. John's, moved: "That this House disapproves of the Substitution of University for Collegiate teaching contemplated by the proposals of the University Commissioners."

Ayes.	*Speakers.*	*Noes.*
Mr. J. Spencer Hill, St. John's.		Mr. N. W. Sibley, Trin. Hall.
Mr. J. P. Whitney, King's.		Mr. J. B. Hurry, John's.
Mr. J. L. Postgate, Queen's, Oxon.		Mr. G. W. C. Ward, John's.
		Mr. H. S. Tayler, Downing.
		Mr. E. A. Parkyn, Christ's.
		Mr. A. P. Haddon, Christ's.
		Mr. E. V. Arnold, Trinity.
		Mr. W. E. Reddie, Trinity.
		Mr. A. Slater Williams, Sidney.

The Honourable Opener having replied, the House divided.
Ayes 21; Noes 54; majority against the motion 33.

CALENDAR FOR THE WEEK.

WEDNESDAY, March 10.—C. U. Ch. Society meeting at 9 p.m., Paper by the Rev. G. H. Sing, on "Clergy and Politics."
THURSDAY, March 11.—Examination for the Degree of Doctor of Music. C.U.M.S. Chamber Concert at the Guildhall. Meeting of the Cambridge Philological Society.
FRIDAY, March 12.—Bell's Scholars Elected.
SUNDAY, March 14 (Fifth in Lent).—Select Preacher, Rev. H. Footman, M.A., Peterhouse.
WEDNESDAY, March 17.—St. Patrick. Excursion of Cambridge Entomological Society to Icklingham.

COLLEGE CHAPELS.

THURSDAY, March 11th.—*King's*: Anthem, "Hear my prayer." Mendelssohn.
FRIDAY, March 12th.—*King's*: Anthem, "Remember not Lord." Purcell.
SATURDAY, March 13th.—*King's*: Anthem, "Hear my prayer." Kent. *Trinity*: Anthem, "Unto thee have I cried." Elvey.
SUNDAY, March 14th (Fifth in Lent). *King's*: M. Hymn 256; E., Anthem, "Lift thine eyes." Mendelssohn. *St. John's*: M., Hymn 461. E., Anthem, "Call to remembrance." Battishill. *Trinity*: M. Hymn, 204; E. Anthem "Call to remembrance." Battishill.

ATHLETIC FIXTURES, ETC.

WEDNESDAY, March 10th.—University Sports (Third day.) Lent Races (First day). Terminal meeting of the C.U.Bi.C. at the rooms, at 8.30 p.m.
THURSDAY, March 11th.—Lent Races (Second day). Inter-University Golf Match.
FRIDAY, March 12th.—Lent Races (Third day).
SATURDAY, March 13th.—Lent Races (Fourth day).

MR. ARCHIBALD FORBES' LECTURE.

Mr. Forbes was advertised to deliver a lecture on the Zulu War last Thursday evening, in the Guildhall, the small room of which was literally crammed. The audience was composed almost entirely of undergraduates. Before the lecturer had delivered half a dozen sentences, it was evident that he would not be allowed to proceed with his subject without interruption. A small body of the worst type of undergraduate had apparently come to the lecture for the sole purpose of insulting and abusing the lecturer. Mr. Forbes is not a man to be trifled with. At first he bore the "chaff" and "fun" with perfect good humour, but finding that some of his audience were determined not to give him a fair hearing, he was reluctantly compelled to leave the platform, remarking that 'he was not accustomed to be treated in such a manner.' It will hardly be believed that there were two proctors present in the room all the time, who apparently made no attempt to quell the disturbance. It is true that, before the lecturer commenced and before there was any real disorder, they found it their duty to eject two men from the room. But this energetic action seems to have been thought enough, and for the rest of the evening they made no further attempt to maintain order, but were passive spectators of one of the most disgraceful scenes that have recently occurred in Cambridge, although only a small part of the audience had any sympathy with the disorder. After Mr. Forbes had left the hall, a gentleman well-known and respected in the University, mounted the platform and in a spirited speech told the undergraduates that they ought to be ashamed of themselves, and asked them if they would promise to give the gallant lecturer a fair hearing, if he would kindly consent to return and finish the remainder of his lecture. It was further stated that Mr. Forbes had already left the hall for his hotel. But after an interval of ten minutes or a quarter of an hour he again entered the room and resumed his place on the platform amidst loud cheering. He gave a graphic description of the finding of the Prince Imperial's body, and a detailed account of the events just preceding the Battle of Ulundi, and of the battle itself. The lecturer brought his most interesting discourse to a close at half-past nine and as he quitted the hall was followed by tumultuous applause, as if those who had had no share in the disturbance were anxious to atone for the outrageous conduct of the rest.

May Term.

TO BE LET, a Large SET of ROOMS, also SMALL SET. Apply G. MOUEL, 14, Round Church Street, Cambridge.

Free Christian Church,
Reform Club Rooms, Green Street.

CONFERENCES for the Reverent Discussion of Religious Subjects are held in the News-room of the above building at 11 a.m. on Sundays.—Subject for Conference on Sunday next, "Is our criterion of right and wrong the direct result of a process of Evolution?"

Evening Lecture: "Did the first Christians believe in the Trinity and the Atonement?"

Re-issue of the

MEMORIALS of CAMBRIDGE,

By the late C. H. COOPER, F.S.A., author of "The Annals of Cambridge," and "Athenæ Cantabrigienses, greatly enlarged and re-written from the work of LE KEUX.

The work gives for each of the seventeen Colleges a history of the Foundation, with names of Founders and Benefactors, a list of Eminent Men educated in the College, the number of Fellowships and Scholarships, the Patronage, account of the Buildings, College Plate, &c. The lists of Eminent Men occupy 210 pages of the work, and contain a total of upwards of 4600 names. Besides these particulars relating to the Colleges, an account is given of all public Buildings belonging to the University and Town, of the Charities, of the Parish Churches, with the principal monumental tablets, and the names of eminent men buried in the churchyards.

Illustrated with 90 Woodcuts in the text; 152 plates on steel and copper by LE KEUX, Storer, &c., including about 20 etchings by ROBERT FARREN, author of "The Granta and the Cam."

Now in course of publication in monthly numbers.

The work will be completed in 3 Vols., Vol. I., containing Peterhouse, Clare, Pembroke, Caius, Trinity Hall, Corpus, King's, Queens', Catharine, Jesus, with 34 woodcuts, 50 engravings, by Le Keux, Storer, and 9 etchings by R. Farren, will be published in May.

"... One need not be a prophet to foretell that 200 years hence Mr. Cooper's works will be more often cited than any other Cambridge books of our time."—*Professor John E. B. Mayor.*

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The Cambridge Review:

A JOURNAL OF UNIVERSITY LIFE AND THOUGHT.

No. 16.] WEDNESDAY, MARCH 17, 1880. [PRICE SIXPENCE.

SUMMARY OF NEWS.

Still another memorial is in course of signature for presentation to the University Commissioners, this one urging them to do something to accelerate the completion of the College Statutes—necessarily postponed till the final formulation of the new University Statutes. The signatories point out the grave inconvenience of the possible postponement of the ratification of the statutes till 1882, and urge that to facilitate matters it would be advisable for the Commissioners to hold a series of meetings in Cambridge itself during the ensuing Easter Term.

Mr. Gladstone, having been asked to sign the memorial to the Vice-Chancellor in favour of granting degrees to women, has replied that while his rule is "strict against subscribing memorials to our authorities," yet having had a daughter for some years at Newnham, his sympathies were strongly in the direction of the memorialists. Mr. Gladstone adds that he leans to the opinion that "the absolute restriction of University and College endowments to men is, under existing circumstances, impolitic and unjust."

The endeavours of the Teachers' Training Syndicate to introduce the systematic study of the conditions and methods of successful teaching have awakened considerable interest: and the lectures now being given by an experienced Inspector of Schools attract an audience of considerably over a hundred persons, of whom about a third usually are members of the University. It is to be hoped that many others will offer themselves for examination next June, or at least take the list of books suggested by the Syndicate as a guide to their own reading. It is not a little strange that an art of such acknowledged difficulty as teaching should be thought to gain little or nothing from the experience of the past.

The Right Hon. S. H. Walpole and Mr. A. J. Beresford-Hope, the representatives of the University, have issued election addresses to their constituents. As no Liberal candidates have appeared, it may be taken as certain that these gentlemen will be returned without a contest.

In the Borough of Cambridge a severe struggle is expected to take place, as Mr. W. Fowler and Mr. Hugh Shield, Fellow of Jesus College, will contest the representation with the two Conservative Members, Mr. A. G. Marten, Q.C., and Mr. P. B. Smollett. Several members of the University are assisting Mr. Shield in his candidature, while Mr. G. F. Browne spoke at a Conservative meeting last week.

After having been occupied almost without an interval for four consecutive months by important examinations, the Senate House now has a period of rest. It re-opens on April 12th, with a contest of a lighter kind, that for the Winchester Reading Prizes: and intending candidates should not forget to send in their names before going down.

Professor Paget, M.D., has been appointed a delegate to represent the University at the International Congress to be held in London next year.

The death is announced of Mr. Clement Francis, solicitor to the University, at his private residence, Quy Hall, near Cambridge. The deceased was admitted as a solicitor in Trinity Term, 1838, and subsequently graduated at Trinity Hall, proceeding as M.A. in 1846. He was in his 65th year, and died from an acute attack of jaundice and pneumonia. The funeral took place on Thursday.

The Great Northern Railway runs a special express train to London every day this week, at 11.40 a.m., arriving at 1.0 p.m. The Great Eastern also has a special express at 12.0 noon, arriving at 1.20 p.m.

A well-attended meeting of Junior Liberals was held last Friday evening, under the presidency of Mr. W. Cockerell, at which addresses were delivered by the following:—Mr. Oscar Browning, M.A., (King's), the Hon. J. Wallop, (Trinity), Mr. T. E. Scrutton, B.A., (Trinity), Mr. E. J. C. Morton, (S. John's), Mr. A. W. W. Dale, B.A., (Trinity Hall), Mr. Shield, (Liberal candidate for the borough), and others.

We understand that the Church of England Temperance Society was never formally consulted with regard to taking the responsibility of a meeting on Local Option, to be held in the Hall of King's College; and that the fact that a Unitarian Minister would have been among the speakers was only one of the objections raised by the Secretary of the University Branch when consulted on the matter. The Society probably would not ask a Unitarian Minister to take part in one of their meetings, but would not object to joining in a meeting to which such a speaker had been invited. "Local Option" is not, of course, any part of the Society's programme. "Local Control" replaces it.

It was decided early last week to hold the proposed Local Option meeting in the debating room of the Union, by permission of that Society. A telegram has, however, been received from Sir Wilfrid Lawson, stating that, in consequence of the approaching dissolution, his attendance would be impossible. The meeting has therefore been abandoned.

Publication of the *Review* will be resumed on Wednesday, April 14th. The subscription for the term will be 4s., or 4s. 3d. with postage. Probably ten numbers will be published.

Subscribers will be understood to wish to continue their subscription unless they give notice to the contrary.

Subscriptions are received by the Publisher; by Mr. R. Clifford Poulter, 4. Middle Temple Lane, E.C., and by Messrs. Slatter and Rose, Oxford.

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ROWING IN THE GREEK TRIREMES.

As one who, in his day, was allowed to know the right from the wrong end of an oar, I may be permitted to offer for the judgment of the Athletic and Classical members of my old University, the following remarks on the above subject. If their correctness be not admitted, they will, at least, provoke such discussion as may elicit the truth. The subject is one of which a mere Classic is no competent judge; and a mere Oarsman as little so. Practical experience has to be reconciled with classical authority, for which task none are so competent as University men; for Senior Wranglers and Senior Classics have carried off the palm of University oarsmanship.

When I was last at Athens, in 1874, for the purpose of again visiting the living Finlay, and the dead City, my attention was attracted on the Parthenon hill by a fragment of marble set up against the ruins of the Erechthæum, which had theretofore escaped my observation, and around which some native gentlemen were grouped. On my expressing my delight at the sight of this fragment in the original, (for it is depicted in Jal's work,) to the utterly illiterate guardian, I was asked to explain the nature of the fragment in the vernacular. This I did, somewhat to the astonishment of the guardian, who at once dubbed me Κύριε Καθηγητά, or Mr. Professor, and treated me, as an honorary member of the Society of Antiquaries of Athens, with becoming reverence.

I subsequently had a cast made of this fragment under my own superintendence, which matrix I brought to England, and forwarded casts from it to the two English Universities, the British Museum, and other public bodies. As it exists in the University Library it is needless to describe it further in this place.

According to local tradition there was another portion; but whether the fore or afterpart of the Trireme I could not ascertain; but simply, "that it had been stolen by an American traveller;" but, since its weight must have been considerable, this could not have been effected without the complicity of the guardians, who attach greater value to gold than to marble. It represents the midship portion of a trireme, and goes under the popular name of the Trireme of Archimedes. It evidently formed a portion of some frieze of a local temple. The number of the rowers must remain uncertain. The bas-relief shews nine; and, if it be assumed that this be one third of the entire length of the vessel, and that one half that number is deducted for the other two portions, on account of the tapering of the two extremities, the calculations would stand $3 \times 9 \times 2 = 54$, or 108 oars on both boards, so that there would not have been less than 100 oars in both, or 50 on each board; and, as it is an admitted classical fact that there was but one man to an oar, as appears also in the bas-relief, the minimum number of the rowers would be 100; adding to this, 50 for relief and casualties, makes up the total to 150. Now, if these men used their oars as we do, in an eight oared or other boat, at an obtuse angle to the water, the lower tier would have handled their oars without any difficulty; not so, the second tier; and for the upper tier the task would have been impossible by reason of the length required to clear the lower tiers.

This difficulty the bas-relief apparently solves, as I interpret it. The gallery was constructed very much in the likeness of a "monkey boat" called by bargemen a "Wusser," and to be seen on all canals, except that it was built up higher. The top sides were probably upright, on, but slightly "tumbled out", and carlins built into it at various distances above the water line, extending respectively two, three, and four feet beyond the sides. On these a gallery was constructed, extending, as stated, beyond the side, furnished with thwarts and stretchers, as in our boats; the rowlock, however, was not on the gunwale somewhat below the level of the elbow, as with us, but near the outside of the stretcher, so that the rower rather paddled than rowed; that is, he rowed perpendicularly, the consequence of which would necessarily be, that he would grasp his oar with the fingers on opposite sides of the handle, and by dropping the loom slightly inwards, would clear the oar of the water at the end of the stroke, and carry it forward for the next. The oars would increase in length in the successive tiers, but, the upper oars would not be longer than those of our eight-oared racing boats. Height would also be saved by so placing the thwart, (τοῖχος or ἑδώλιον),[1] that the head of the lower tiersman would come under the knees of the second tiersman, and so on. The lower oars would necessarily be very short, say 9, 12, and 15 feet respectively, thus allowing 3 feet for the loom, 18 inches between each tier, and 30 inches for immersion.

It will therefore be observed that the galleries could all be carried away if run aboard, which was the principal tactic in Greek naval warfare, without affecting the integrity of the hull. In fact, the galleries would be entirely out-rigged; and the whole hold of the vessel available for relief-men and stores. The soldiers were notoriously on deck, as well as the passengers; one of whom is seen lying at length in the bas-relief, on the quarter deck, as lay Ulysses on leaving Korkyra.

The upper tiersmen, termed θραμῖται, were of a more skilled class, the ζυγῖται came next, and the θαλαμῖται last, and were paid in proportion. The vessel was steered by a long oar, over or under the taffrail, and sometimes by or on either quarter; this πηδάλιον was not hung like our rudder, which word in Dutch means the same as κώπη, an oar; this device enabled the stern or πρύμνη to be rowed round. The oar was kept in its place by a thaul or pin, σκαλμὸς, to which a thong of raw hide was attached, called τρόπις or τροπωτήρ, and the oar must have had a shoulder, to prevent its running out; like the present oars of a Turkish caïk, which work more smoothly and pleasantly than our rowlocks.

The thramnites are described as occupying a more dangerous position, being exposed to the darts of the enemy, while, if the vessel got beaked, the thalamites were drowned. Archimedes of Syracuse is reported to have invented the trireme, and must therefore be considered as the first Greek naval architect.

The trireme seldom sailed but with a fair wind, but when in battle array no sails were used. There were two decks, καταστρώματα, the upper one wider than the lower by the width of the upper gallery, say 8 feet; the lower deck was within the hull of the vessel, and the upper deck would, by this calculation, be 9 feet above the line of floatation. We read of quinqueremes and even decaremes, but how these were arranged it is not clear, since, even by the above suggested contrivance, the upper tier oars would be of inordinate length. The merchant vessels στρύγγυλαι νῆες, on the contrary, seldom "swept," but always sailed, usually with a pretty fair wind, for it does not appear they "beat."

The crew of a trireme by this calculation, must have been nearly as follows:—

Rowers	100
Relief	50
Soldiers	100
Officers and Slaves	50
All told	300

At the average weight of 12 stone to a man, with his arms, this would give about 22 tons, to which adding 3 tons

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for provisions and water, would make a total of 25, though, it more probably amounted to 30 tons.

On entering into an engagement, they struck the masts and cleared the deck for action.

The two principal tactics were—one, to run alongside the enemies' vessel, at an angle, and cripple the oars on the one side, and board her by the soldiers; the other, to run into the enemy at right angles, and sink her by beaking, in which case they backed hard after the contact, for we learn that the Rhodian vessels, unable to effect this, were dragged down head first by the sinking vessels. There are many other manœuvres imaginable, which were doubtless called into requisition, such as running into a vessel's stern, &c. The attacking squadron was usually arranged in a wedge-like form, led by the Admiral Ναύαρχος or Ναυάρχου ναῦς and received by the enemy in an inverted wedge, so as to enable them to close round, and take their opponents in rear. Much depended on the πηδαλιοῦχος, who ranked as an officer; indeed, the word Pilot appears to have been another word for naval officer.

It will be observed in the frieze, that no two men sit to their work alike, and most of them in very bad form, with crooked backs, whence it may be inferred that the representation was taken from nature. It is well known to our university oarsmen, how difficult it is to get even eight men to sit in the same form, and row together, exerting their strength simultaneously; at all events I have never seen it effected in 50 years' experience; while any crew which could accomplish this would be certain of victory.

It will also be observed that the men used short stretchers, and sat with their knees well up, and that they rowed naked.

The Egyptians, according to their monuments, are for the most part represented as standing up to row in open boats.

It is not my intention to write a treatise on the rowing of the Greeks and Romans, which can be better done by one who is still in the full swing of classical study; but to draw attention to the possible solution of a problem which has puzzled scholars and oarsmen for many centuries, and which sums itself up in this; that the ancient Greeks did not *row*, but *paddled* their triremes; to which the action of a steamer's paddle-wheel bears the nearest mechanical resemblance.

I subjoin some of the authorities to which I have referred:

Od. Δ. 782. Thuc. ii. 93. Od. M 214. Od. T. 281. Herod iv. 110. Eur. Alcest: 452. Hom. H. vi. 42. Eur. Hel. 1547.

Xen: Hell: 1.4.11. Ναῦς μακρά, Herodt: 2.159. Thuc. 1.13, first Corinthian galley after the Pelop. war of 4 tiers. Plut: Dem: 43. Athen: 203 D. Dict: Antiq. p. 878. Erythræum first built triremes. 900 Plin. Corinthians 786. Æschyl: Persæ. 368. Thuc. 4.50: Themistocles had 300 triremes. Dionysius of Syracuse, Punic War 431—404. Plut: 255 Demetrius Poliorcites.

P. COLQUHOUN.

THE FESTIVAL AT PUTNÆ.

After this I journeyed until I came to Putnæ, where there is a bridge built of wood, and at the end of the bridge is a temple, where is a priest, who is clothed in a long leather garment as to his chest, but behind he is as other men; and wearing on his head a black covering of cloth, such as is also worn by the bards of the race, he makes sacrifice in the open air from a small earthern censer which he bears in his mouth. Now it is his duty to collect the tribute of those of the Putnæans who wish to go into the great city, for this Putnæ is tributary to the great city, and is only separated from it by the river Tamys. But some (men) say that this place was once at a day's journey from the city, but I was not informed as to the manner in which the position has been changed. For my part it seems most likely that the Putnæans, having been at one time filled with too great insolence to the gods, the inhabitants of the great city, their jealousy having been inflamed by the gods, were afterwards permitted to conquer the Putnæans and to cause them to settle down in the south-western portion of their territory. For it hardly appears to me credible, as some might suppose, that it should have been by magic arts, or by some sudden disturbance of the earth, sent by the anger of the gods, that they should have been removed from one part to the other. But still, although the former explanation seems to me to be that which ought mostly to be believed, yet I myself am moreover strongly of the opinion that it was at the beginning arising from the wrath of the gods, because my judgment seems to be confirmed by the things that I was informed of by the priest, as happening at that place every year.

Now this is the manner of the yearly festival, as it was related to me by the priest. But I think that it must be kept very secret by them, for it is necessary that the god should be propitiated with an offering of silver before the priest is permitted to say these things openly. At a certain time of the year, therefore, about the ending of the cold season, great multitudes assemble from all parts at Putnæ, both of men and women, to celebrate the festival of the river god. And some of them indeed come very early, and the more early they begin to cry to the god, the more near are they allowed to approach to the sacrifice.

Now the manner of the sacrifice is thus: all the best of the youths of the country are sent in their first years of manhood to one of two places at a considerable distance from the great city, and there they are nurtured. And every year eighteen of the best of these are chosen, but whether by lot, or in what manner, I am not able to say, and they are made to fast, nor must they drink wine, but must live in the manner that is laid down by the laws of Traynynge. But whether this same Traynynge was a name of the river god himself, or only of some hero who had at a former time been a priest, I was not able to ascertain. And when they have fasted forty days they become very strong and are ready for the sacrifice. They therefore wait until by some power of the gods the river is made to flow in a contrary direction, and this is the sign that the time has come. Then taking poles in their hands, they enter into long narrow machines, which are not very unlike the chests in which they are accustomed to bury their dead. And there are long bars of iron fastened to the sides of these boxes, on which they rest the poles; and their feet are confined by straps, and each machine is made very light, in order, as is evident to me, that it may sink very easily. And all this I can confirm, for I myself was shown one of these machines, and I cannot believe that it was intended to be used as one of the boats in my country.

But when all things are ready they are conveyed into the middle stream of the river, which at this time usually rages furiously in a reverse direction to that which it is wont (to do), and at the signal they are pushed away by men who have hold of the extremities of the machines. And then all the people shout, and behind the youths come many of the monsters, such as I saw myself through the mist on the Tamys. For it is said that the inhabitants of the great city have great power over these monsters, and that they use them in these sacrifices, that they themselves may not be held as defiled by the death of the youths, and these (youths) meanwhile have to make all the speed they are able to avoid these monsters, and push themselves along strenuously with their poles for a distance of about thirty stades. Now if they are able to attain a mark at this distance, those that arrive first are free and treated for nine days with great honour, but those that are the least successful are eternally disgraced. But if, on the other hand, any of them are overtaken by the monsters, I know not what dreadful things may happen to them. And the whole duration of this voyage is about the ninth part of a watch.

Such was the tale which I heard from the priest, but he also told me many other things which I could not clearly understand, concerning the manner in which the multitudes are clothed at this festival. But this appears to me to be the less marvellous, when we consider the manner in which this people are wont to venerate the god Phation. But it is not improbable, too, that this manner of clothing may be part of the custom of the festival. For some, they say, all wear garments like to the sky in colour, and others like to the ocean. There is, too, at the end of the machines themselves a small flag of these colours, the one on this, the other on that. And from this I am almost inclined to think that the festival may in the beginning have also, besides what I have already said, been intended to celebrate the rivalry between the Ocean and the Sky, which appear to me (to be) the well-doing and hurtful gods of this country. Here, however, I am departing from the opinions of other men, and proceeding to deliver my own sentiments. If then, my judgment on these matters be right, it is good, but if not, I think that every man should be allowed to make his own opinion of the matter.

HERODOTUS BOOK X. FRAG.

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CORRESPONDENCE.

LOCAL OPTION MEETING.

To the Editors of the Cambridge Review.

Sirs,—As I am afraid a great deal of serious misapprehension with regard to the action of the C.E.T.S. in connection with the meeting proposed to be held in King's College Hall exists, may I, as one of those consulted about it, be allowed to make a few statements. Last Sunday (the 7th inst.) I was told that the authorities of King's College refused to lend their Hall unless the University branch took the responsibility of the meeting, and was asked whether our committee in that case would agree to take this responsibility. On consulting with another member of the committee it was thought (1) that the committee *might* object to asking a Unitarian Minister to speak on *its* platform (though it has no objection whatever to dissenters) and (2) that probably Cardinal Manning would not agree to speak under the auspices of the C.E.T.S.

On mentioning these two objections to the man who had spoken to me, he said he did not think it worth while to call our Committee to settle the point, as that would cause delay, and so there the matter dropped.

With regard to our Society's standpoint in connection with Dissenters and with other Temperance Societies, we ask but one question of our members and that is, if they are Christians; if they are, we do not ask them whether they belong to the Church or not; as a matter of fact we have *many* dissenters in our branch, and I see that *at least* one vice-president and one College Secretary are dissenters, very likely more for aught I know. This will, I think, shew your readers that we wish to avoid the mistake of exclusiveness. As the question has been raised by some whether we should have consented to have a joint meeting with the Alliance or any other Temperance Society, I may answer that I am sure we should have been glad to do so, but this was never proposed to us.

I should not have ventured to trouble you with this account only I feared that harm would result to our Society from the ideas that have got about; and having been on the committee nearly four years, and being intimately connected with the work of the branch throughout that time, I thought that I might speak with some confidence of its opinions and practice.

Yours truly,
H. A. Soames.

To the Editors of the Cambridge Review.

Dear Sirs,—Would you kindly give publicity to the following statements.

1. The Church of England Temperance Society was never formally consulted with reference to the Local Option Meeting.

2. If the University Branch had been so consulted, it would have been glad to do anything in its power to induce the authorities of King's College to lend their hall to the promoters of the Meeting.

3. That the Society could not take the whole responsibility of the meeting as desired by the King's College authorities, because it does not adopt the principle of Local Option, but that of Local Control.

Your obedient servant,
W. Barrett,
Hon. Sec. University Branch C.E.T.S.

To the Editors of the Cambridge Review.

Sirs,—The unfortunate results of the Local Option meeting, and the still more unfortuate issue of the attempt to secure a meeting in King's College Hall have naturally caused much regret; and the events connected with the latter meeting, assisted, unhappily, by the paragraph in last week's *Review*, have tended to place the C. E. T. S. in a somewhat false light. I do not think that the C. E. T. S. have acted wisely, but with your permission I should like to examine their conduct from the beginning.

In the first place a meeting had been convened by the Local Branch of the National Grand Alliance, and an illustrious deputation appointed to explain the principles of Local Option. Now Temperance Reform is one of the most important social subjects of the day. It is a subject in which all classes and creeds find a common meeting ground. How then is it that no effort was made by the C. E. T. S. to cooperate with the Alliance, and formally lend their support to the meeting? Apparently this had not been attempted, and I cannot conceive why. For I see in the list of local public men pledged to support the meeting, the names not only of nearly all the Nonconformist and Roman Catholic clergy of the town, but of four of the Church of England incumbents. Among the deputation was a leading member of the C. E. T. S. Parent Society, and the proposer of the resolution was the Treasurer of the Diocesan Society. In the face of all this it can hardly be an acceptable excuse that the C. E. T. S. does not support Local Option, but Local Control. For Local Control, as I gather from the Society's pamphlet "Licensing Amendment, 1880" is nothing but an actualisation of Local Option—in fact the abstract Local Option put into a definite particular shape.

Why could not the C. E. T. S. have utilised this pamphlet, and by distributing it to its members, endeavoured to educate them on this great question? Moreover, had the Society been associated with the original meeting, the difficulty on which the King's Hall meeting split would have been avoided.

Secondly, it appears that no *formal* application to the Society to countenance the meeting was ever made. It is a great pity that this was not done, and that its *Committee* were not given the opportunity of deciding whether it was or was not possible, in view of the importance of the subject, the anxiety and necessity of redeeming the insult which outsiders might suppose the University had put upon the deputation, the liability in case of refusal to misconstrue the principles of the Society, and finally as an emphatic protest against the habitual disturbers of public meetings in Cambridge, to assume the responsibility of organising the meeting. Only two or three out of some thirty committee men were consulted, and those members, however distinguished for their interest and zeal in the working of the Society, could not be supposed an adequate representation of the Society's sentiments on a point not entertained in its rules, and not even at issue with them.

It is probably too much to say that if union had existed among the local temperance societies the original meeting would have been a success; but at any rate much of the odium and misconstruction which have necessarily fallen upon the Church of England Temperance Society might have been averted.

It is deeply to be regretted that a hasty decision, based on an informal application, should have had the result of creating so wide a misunderstanding, and causing so much mischief.

Yours obediently,
Alfred N. Disney.

To the Editors of the Cambridge Review.

Sirs,—You will, I hope, allow me to remove a false impression very likely to be caused by some words that occur in the "Summary of News" in your last number. In the third paragraph you say "We hear, however, that there will be ... ... no University meeting (on the question of Local Option) as the authorities of King's College decline to lend the Hall except at the request of the Church of England Temperance Association." The authorities of King's College did no such thing. When they were requested to lend the Hall, they naturally looked about for some competent committee or body of persons to whom the Hall might be entrusted. It was suggested that the Church of England Temperance Association would undertake the management of the meeting, and, as it was never supposed that they would refuse, it was resolved to lend the Hall to them for the purpose. Into their reasons for refusing I have no desire to enter: I merely wish to point out that the authorities of the College are not to blame, for they would have been equally willing to lend the Hall to any other competent body that might have been suggested. After the refusal of the Association the matter did not again come before the College. It is perhaps hardly worth while to notice the curious assumption in your "Summary" that the Hall of King's College is the only place in which a University Meeting can be held.

I am, Sirs, your obedient servant, G. W. P.

To the Editors of the Cambridge Review.

Dear Sirs.—Mr. G. W. Johnson in your last number blames the proctors for not punishing severely undergraduates who disturb public meetings. He is perhaps not aware that an undergraduate of St. John's was sent down a fortnight ago for disturbing the Local Option Meeting. But surely no one can wish this extreme penalty to be required except when absolutely necessary.

Yours truly,
A. V. Q.

A WANT FOR SCHOOLS.

To the Editors of the Cambridge Review.

Dear Sirs,—I am a schoolmaster afflicted with the difficulty of finding my form some new, easy, and interesting Greek and Latin prose for translation—but especially Greek; and I am writing to your *Review* in the fond hope that perhaps I may catch the eye of some graduate who has either leisure or desire to help us schoolmasters. When I suggested the other day to my form with

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desperate cheerfulness that we should have the pleasure of reading Cæsar and Xenophon next term, I was met with "O sir, we are so sick of parasangs, so tired of Ariovistus!" And I mentally endorsed the complaint. The trivial round, the common task, is by no means all we need to ask. Far be it from me to underrate the interest of Cæsar or the value of Xenophon, but then, of course, the teacher and taught read it with different eyes. Now what I want to know is whether there are not other authors susceptible of being converted into school-boooks, either by selection or otherwise. Are there not such writers as *Plutarch, Athenæus, Theophrastus, Polybius, Pliny the Elder, Varro, Seneca, &c., &c.*? Their Greek and Latin are quite good enough for us. Now surely there is some enterprising B.A. or M.A. who could spend a useful term in preparing annotated selections from one or other of these authors. What we want is a small book of 100 pages—no more—(boys soon get tired of the look of their lesson-book, and change is necessary), with explanations adapted for a lowish form. I am aware that the Pitt Press has done and is doing something in this line. But their publications are too much confined to the old and time-honoured curriculum.

I believe the venture would be a remunerative one, and I know that it would be a charitable one, at any rate to

Your obedient servant, FETTES.

COLLEGE CORRESPONDENCE.

ST. PETER'S.

Our boat has not been so fortunate as we hoped, and can now row in the May races only by taking advantage of the lately passed U.B.C. Rule, and challenging the lowest boat in the second division.

The Sexcentenary Club on Saturday carried a motion in favour of Local Option, brought forward by W. New. The following officers were elected for next term:—President, H. A. Watson; Secretary, J. Eccles; Treasurer, J. M. Dodds.

At the final boat-meeting of term the officers of the present term were re-elected for next:—Captain, W. O. Parish; Secretary, W. New; Treasurer, H. Bott. The scratch fours were put off until next term.

CLARE.

The Association Scratch Sixes were won easily by the following team:—Browning, McConnell, Macdonnell, Murcott, Roberson, Smith.

The last debate of the term was, as usual, an impromptu one. Among the more amusing motions were the following: "That in the opinion of this house Charon, Esq., would be the best representative in Parliament of the University of Cambridge." "That this house would recommend the utilization of the four squares of turf in this court as a drying ground, with a view to each member of the college doing his own washing." All the motions were put to the vote together, when there voted, for 14, against 12.

A meeting of the Cricket Club was held on Wednesday night for the election of officers: Captain, J. B. Maul; secretary, C. F. Weston; committee (for cricket), H. J. Ford, E. O. Ormerod; (for Lawn Tennis), J. A. Sidgwick.

A meeting of the Boat Club, of a somewhat boisterous character, was held on Saturday night, when the officers were elected for the May term. President, Rev. W. Raynes; secretary, J. T. Lilburne; first captain, H. Roberson; second captain, W. Keess; third captain, W. D. Ridley; committee, F. Marshall, W. J. Lawson, S. J. S. Banks. The meeting closed with hearty cheers for the officers and the second boat.

The Clayton Sculls were rowed for on Monday morning, and won by A. E. Campbell; Ibbetson being second. H. R. Elder also went in for them. The Scratch Fours were also rowed off. There were nine boats in. The following boat won:—Bow, J. Jerwood; 2, Jones-Bateman; 3, Ridley; Stroke, Ormerod; Cox., Garbutt.

The Bump Supper took place on Monday night. About sixty men were present, and a very cheerful evening was spent.

PEMBROKE.

At a meeting of the Boat Club, held last week, it was decided that the Pairs which were to have been rowed this term should be postponed till after the May races. The Scratch Fours postponed from the end of last term, on account of the state of the river at that time, came off on Monday. There were only eight boats in, a very small entry compared with those of previous years. The winning crew was as follows: Phipps (bow), Hewett, Morton, Stock (stroke), Hitchcock (cox.).

Men began to go down on Saturday, and since then Hall has been gradually getting thinner and thinner.

The newly elected officers of the Debating Society, for the May and October term, are: F. C. Searle, President; H. F. M. Simpson, Secretary; E. Lambert, Librarian; H. C. Eden, Treasurer; G. A. Haggard, additional member.

The officers of the Musical Society for next term are: J. W. Willink, President; J. V. Bostock, Secretary; G. M. A. Hewett, Treasurer.

CORPUS CHRISTI.

There is a very general satisfaction at the success of our two boats during the recent races, a feeling which seems to have been shared in by the crew themselves, judging from "the rounds of revelry by night" which proceeded from the Old Court on Saturday evening. A general meeting of the Boat Club was held on Monday evening, 15th inst., at which R. Nicholson was unanimously re-elected first boat captain; H. Tugwell second boat captain; H. Everingham, re-elected lieutenant, and E. Smith, J. T. Fox, and F. S. Colman were appointed to serve on the Committee. A unanimous vote of thanks was passed to Mr. Sanders, of Caius, and to Mr. Gorton, of Emmanuel, to whose kind assistance in "coaching," we are in a great measure indebted for the success of our 1st and 2nd boats respectively.

For the information of members of the Cricket Club, we are glad to state that by the efforts of the officers the longstanding debt of the club has been materially reduced, and there is every prospect of its being entirely removed in the course of the ensuing season. They have secured the services of a new professional.

The last meeting for debate was held on Saturday, 12th inst., the subject for discussion being "Phrenology." The proceedings appear to have been characterized by a considerable amount of disorder, the rowing element being strongly represented on the occasion, and the particulars possess no features of interest. The debate was opened by Mr. Keating, who was opposed by B. Meade.

KING'S.

Lumbago, the C.U.A.F.C., and the attempt to put on a second boat proved somewhat fatal to our chances on the river; and had it not been for the gallant efforts of a veteran Master of Arts we could hardly have mustered eight men on the last day.

The King's Debating Society has ascertained the precise nature of Local Option; which it condemned as forcibly if not as obstreperously as the burgesses of Cambridge.

On Monday evening the King's College Musical Society gave its first concert. A rapt audience applauded its nascent efforts to the echo. Dr. Bull's well-known work was rendered with much spirit by Mr. Harmer, and a loyal and erect chorus. The concert took place in the College Hall: hardly a College and not a sex was unrepresented among the audience.

The accident with a fire-arm that has taken place, has caused great regret throughout the College.

QUEENS'.

At the terminal meeting of the Boat Club, held on Saturday, 13th, the following were elected officers for the ensuing term: 1st Captain, J. B. Wildman; 2nd Captain, E. A. Anderson; Hon. Sec., C. H. Thompson; Committee men, R. D. Prior and W. M. Warlow. The balance sheet showed the club to be in a satisfactory financial condition, there being a balance after paying all expenses. The new boat fund steadily increases.

The Cricket Club held a meeting on Thursday, 11th, when a code of rules, drawn up for the guidance of the club, by the Committee, was read and approved. The officers for the May term are:—1st Captain, J. B. Wildman; 2nd Captain and Treasurer, J. Rooker; Hon. Sec., G. J. Ashmall. It has been decided to adopt new cricket colours in the place of the present unsatisfactory ones, the decision of the Committee falling on a mixture of crimson, dark green and light blue.

The Fives and Lawn Tennis Club have also had their meeting, when they adopted some new regulations with regard to the use of the courts, &c. The election of officers resulted thus:—President, W. H. Bolton; Hon. Sec., J. Hind; Hon. Treas., T. Bates.

The terminal meeting of the St. Bernard Society will be held on Monday, 15th. An ordinary meeting of the same Society was held on Saturday, 13th; being the last of the term it was, as usual, very lively. A duet for piano and cornet, by Messrs. Morgan and Hind (H.M.S. Pinafore), and songs by Messrs. Rooker and Anderson provoked unlimited applause, with encores and boat-rattle accompaniment, *ad lib.*

The Choral Society elected its officers for next term, on Friday, 12th, as follows: Vice-President, J. W. Morgan; Precentor, J. Rooker; Hon. Sec., A. T. Hodgson.

ST. CATHARINE'S.

At a meeting of the Debating Society last Tuesday, Mr. Holderness proposed "that some further legislative action is advisable in order to check the evils of intemperance." The motion was carried by 18 votes to 5, after a debate of nearly an hour and a half.

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BOAT CLUB.—The following were elected officers for next term at a general meeting held on the 8th, 1st boat captain, G. G. Coulton; 2nd boat captain, E. Senior; secretary, A. D. Davies; committee, C. C. S. Bland, E. W. Elliott, J. M. A. Stewart.

CHRIST'S.

The Boat Club has had considerable ground for rejoicing as it has at length succeeded in not only keeping its place in the Second Division, but has also succeeded in putting a second boat on. That the second boat did not make more bumps was due to misfortune, for the previous day's racing showed it to be just the best of an uncommonly good lot of boats. The first boat might have done better had they been better together, as they were a strong lot of men. Since the boat was in the First Division it has always gone down in the Lent until now, and the racing on the second and last nights showed much more pluck than has been seen in the boat for a long time. A bump supper was held in the hall on Saturday night.

Owing to the shortness of the term the Brundit Sculls have had to be put off and the Scratch Fours given up. The "blazer" of the first boat has been altered by the addition of a "duck."

On Saturday the experiment of trying a "Scratch" debate was made. The speakers seemed rather tried by the novelty but the House was gracious and inclined to be pleased. The topics varied from the most personal to the most public. The precedent was useful and entertaining, and it is to be hoped will not be allowed to sink into oblivion.

The Lawn Tennis Pairs and Handicaps are nearly finished, two pairs being left in, in the former, and four players in the latter.

ST. JOHN'S.

In the Races just over we have gained one place with our two boats, though we had one or two good tries for another. The third boat was hardly good enough to catch Magdalene, and the fourth boat missed Jesus 3rd on the last night and on two other nights was sandwiched between two bumps which destroyed our chances of increasing our success.

Rev. W. Moore Ede, M.A., of this college, First Class Moral Science 1871, and well known as an "University extension" lecturer in Sheffield and Nottingham, has been appointed Professor of Political Economy in the Newcastle College of Science.

Mr. A. G. Marten, the Conservative candidate for Cambridge Borough, is a late fellow of our Society, and Conservative Johnians consequently have an additional reason for wishing him success.

Monday and Tuesday in this week will see most men go down, though some no doubt will stay up till Friday calls them to Lillie Bridge or Putney; Tuesday our Annual Minor Scholarships and open Exhibitions examinations commence.

The day for coming up next term is Monday, April 5th, and lectures commence on the Wednesday.

TRINITY.

On March 11th the motion before the Irregulars was: "That this House considers that the early education of women as well as the higher education at Ladies' Colleges, and elsewhere, is at present prejudicial, unless assisted by great facilities for physical development, and in the latter case supplemented by the domesticating duties of home life." This motion was carried by a considerable majority.

T.B.C.—The Baines' Sculls and Doddington Pairs came off on Tuesday, the 16th. For the Sculls two started; J. L. White and F. G. A. Hitchcock. White gained from the beginning and eventually won by about forty yards. For the Pairs there were also two entries. Grant and Keyser gained from the start on Gubbins and Hammond, and though Keyser's slide broke loose in the Plough, and he was obliged to row on an uncomfortable seat without the advantage of a slide for the rest of the way, they won easily.

EMMANUEL.

As there were only sixteen entries, the scratch fours were converted into scratch pairs this term. They were rowed on Monday; Messrs. F. Freeth and E. Bate being the winning crew. The 1st Captain, B. P. Oakes, has already begun tubbing men for the first boat.

DOWNING.

All the interests of the week centres in the success of our boat on the river. This was celebrated in a becoming way by a Bump Supper, which came off on Saturday night, in the Hall. About 45 members of the College and friends sat down to the table, our President, Dr. Perkins, being at the head of the table. The proceedings were long and lively, and consisted of the toasts customary on such occasions, interspersed with well known songs. Everything went off well amid much enthusiasm.

On Monday afternoon, March 15th, the Boat Club held its last meeting for the term. W. P. Schreiner was elected Captain for the May term, and W. E. Beaumont was re-elected 2nd Captain. Dr. Perkins presided.

The last meeting of the Debating Society for this term was held on Monday night, March 15th, the order of the day being an extempore debate. The Chairman, W. E. Beaumont, called on N. C. Hardcastle to open on "the extension of the Household Suffrage to Counties and the Closing of Public Houses on Sundays." The opener advocated both these measures under certain qualifications, and this produced an interesting debate, in which diametrically opposed views were ventilated. Ultimately the motion was lost by two votes. The Secretaries of the Society, T. Robson and J. E. Viney, were re-elected, and other private business brought the meeting to a close.

TO COLLEGE CORRESPONDENTS.

The Editors of *The Cambridge Review* would be much obliged if any gentleman who has acted as correspondent in his College will kindly let them know as soon as possible if he will be unable to continue his services during next Term.

UNIVERSITY INTELLIGENCE.

The Abbott Scholarship has been awarded to B. L. Edwards, of Trinity, and the Bell Scholarships to W. R. Inge, King's, and E. A. Welch, King's.

The subject for the English Essay for the present year is "Bolingbroke as a political thinker." The subject for the Latin Essay is "Quid sibi Xenophon proposuerit in libro περὶ Κύρου παιδείας conscribendo." The Essays must be sent in to the Vice-Chancellor not later than 8th November.

One of the Lightfoot Scholarships for History (especially Ecclesiastical History) will be competed for April 13th—15th. Names must be given in through the Tutors to the Vice-Chancellor not later than April 10th.

The subject of the Seatonian prize-poem for this year is "St. Paul and Felix." Poems to be sent in to the Vice-Chancellor not later than Sept. 29th.

The Examination for the Winchester Reading Prizes will be held in the Senate House, on Monday, April 12th. The subject is "Select Discourses," by John Smith, Discourses I. and IX. Names of candidates are to be sent through their Tutors to the Rev. A. F. Torry, St. John's, on or before April 5th. The other examiner is the Rev. V. H. Stanton, Trinity.

DEGREES.

At the Congregation on Thursday last, the Vice-Chancellor (Rev. Dr. Perowne) presiding, the following degrees were conferred:—

Doctor of Medicine.—W. E. R. Wood, Caius.

Bachelors of Divinity.—E. Summers, and R. Sinker, Trinity.

Masters of Arts.—H. C. B. Field, Trinity; E. Hartley, St. John's; G. H. H. Goldney, Trinity Hall; Y. Anderson, Christ's.

Bachelor of Medicine.—H. Howard, Non-Collegiate.

Bachelors of Arts.—H. R. Browne, St. John's; G. G. Milner-Gibson-Cullum, Trinity; A. H. Fell, Jesus; J. A. Haig, Trinity; F. W. Heather, Trinity Hall; C. U. Manning, Trinity.

Bachelors of Music.—C. Chambers, N. Kilburn, G. Shinn; J. Taylor, St. John's; J. Turpin; W. S. Vinning, Trinity.

CAMBRIDGE PHILOLOGICAL SOCIETY.

A meeting was held in St. John's College on Thursday, March 11, at 8.30 p.m., the president, Professor Mayor, in the chair. Ten new members were elected, and three proposed. The report of the special committee was approved, and its recommendations adopted. A paper by the Rev. W. C. Green, of King's College, on the use of the word γνωσιμαχεῖν, was then read, in which it was contended that it stood for γνῶναι τὴν μάχην, not μάχεσθαι τῇ γνώσει. After a short discussion, Mr. Verrall, of Trinity College, read a paper on some passages of Æschylus, Eum. 441, Ag. 918 and 120, and Cho. 500.

CAMBRIDGE UNIVERSITY CHURCH SOCIETY.

At a meeting on March 10th, the Rev. G. H. Sing, of Corpus Christi College, read a paper on "Clergy and Politics," in which he maintained that: 1. A public interference in politics is most unwise and injurious to the character of a clergyman. 2. The great danger for the clergy lies in their tendency to take a one-sided and narrow view of politics by the subordination of questions directly social to more strictly imperial and political questions. The following gentlemen took part in the subsequent discussion:—S. G. Ponsonby, of Trinity College, Rev. F. Haslam, R. St. John Parry, of Trinity College.

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ATHLETIC CALENDAR.

FRIDAY, March 19.—Oxford and Cambridge University Sports at Lillie Bridge.
SATURDAY, March 20.—Oxford and Cambridge Boat Race.

COLLEGE CHAPELS.

THURSDAY, March 18. King's: Anthem, "Arise, O Lord God," Bennett.
FRIDAY, March 19. King's: Anthem, "Lord for Thy tender," Farrant.
SATURDAY, March 20. King's: Anthem, "O Lord, Thou art my God," Wesley. Trinity: Anthem, "Turn Thy face," Attwood.
SUNDAY, March 21. (Palm Sunday). King's: Morning, Hymn 98. Evening, Anthem, "Teach me Thy way." Attwood. St. John's: Morning, Hymn 547. Evening, Anthem, "He is blessed that cometh," Mozart. Trinity: Morning, Hymn 87. Evening, Anthem, "Who is this," Arnold.

CALENDAR FOR THE VACATION, ETC.

WEDNESDAY, March 17th.—St. Patrick.
FRIDAY, March 19th.—Cambridge Lent Term ends.
SUNDAY, March 21st.—*Palm Sunday.* Select preacher: Rev. C. W. E. Body, M.A., St. John's College.
THURSDAY, March 25th.—*Annunciation of the Virgin Mary.* Lady Day. Founder's day at King's College. Sermon in the morning at King's College Chapel, before the University, by one of the Society. Commemoration of Foundation of Caius College. Classical Tripos list published. Holiday at University Library.
FRIDAY, March 26th.—*Good Friday.*—Holiday at University Library. Select preacher: Rev. G. H. Whitaker, M.A., St. John's College.
SATURDAY, March 27th.—Holiday at University Library.
SUNDAY, March 28th.—*Easter Day.* Scarlet day. Select preacher: Rev. G. H. Whitaker, M.A., St. John's College.
MONDAY, March 29th.—*Easter Monday.* Holiday at University Library. Select preacher: Rev. J. Foxley, M.A., St. John's College.
TUESDAY, March 30th.—*Easter Tuesday.* Holiday at University Library. John Mere's Commemoration. Morning Sermon in St. Bene't's Church by Rev. A. K. Cornwall, M.A., Trinity College.
WEDNESDAY, March 31st.—Books returned to University Library.
THURSDAY, April 1st.—University Library closed for work.
FRIDAY, April 2nd.—Cambridge Easter Term begins. Admission to B.A. and LL.B. Degrees (Honours). University Library closed for work.
SATURDAY, April 3rd.—Inauguration of B.A. and LL.B. Degrees.
SUNDAY, April 4th.—*First Sunday after Easter.* Select preacher: Rev. G. H. Whitaker, M.A., St. John's College.
SUNDAY, April 11th.—*Second Sunday after Easter.* Select preacher: Rev. D. J. Vaughan, M.A., Trinity College.
MONDAY, April 12th.—Examination for Winchester Reading Prizes.
TUESDAY, April 13th.—Examination for Lightfoot Scholarships.

C. U. M. S.

CHAMBER CONCERT.

On Thursday last the Musical Society's annual Lent Concert of Chamber music took place in the large room at the Guildhall. The executants were Messrs. Joachim, Ries, Zerbini, Hausmann, Gompertz, and Stanford. The hall was, as might be expected, well filled, and the audience very appreciative.

The concert opened with Beethoven's Posthumous Quartet in E flat [op. 127], which was faultlessly played. The first movement, 'allegro,' varied by the occasional occurrence of a 'maestoso' passage, showed to great advantage Herr Hausmann's splendid cantabile tone, contrasted with the accompaniment formed out of the graceful phrase with which the allegro movement opens. The second movement, consisting of three portions, 'Adagio ma non troppo,' 'Andante con moto,' and 'Adagio molto espressivo,' was enthusiastically received by the audience, who, deep as the music is, could not help being attracted by the recurring strains of melody. The third movement, 'Scherzando Vivace,' with its 'Presto' interlude, and the Finale with its coda, did not present such attractive features to the ordinary hearer, but still were warmly received, the players receiving a recall at the end of the quartet. Next followed Bach's concerto for two violins in F minor, played by Messrs. Joachim and Gompertz, with Mr. Stanford accompanying. It is a great ordeal for a young violinist to have to play a work of this kind with the great master, and no more effectual method could be devised of showing forth his merits and demerits; but although we have heard Herr Joachim play works of the same kind with other of his young pupils, we have never heard a more successful result. Herr Gompertz played grandly, and we have no doubt that when he adds some of the experience of age to his ardour, his playing will be heard of in wider circles than those of Cambridge. No one who sees or hears him playing can fail to perceive how thoroughly he throws himself into his instrument, and although severe critics would, we think, find slight faults with his bowing wrist, yet we cannot help being caught by his enthusiasm. We hope that he intends to stay in Cambridge for some years, to give us the advantage of hearing his really admirable playing.

The first part of the programme concluded with Boccherini's sonata in A, played by Herr Hausmann. We think that any one who had the pleasure of hearing the concert would excuse us if we are somewhat enthusiastic in our praises of this gentleman's playing. His rendering of the music, difficult as it must be, was perfect, the tone both in the high and low passages like nothing that we have ever before heard extracted from the instrument, except, perhaps, in the hands of the great 'Piatti.' The audience was so excited that Herr Hausmann was obliged to appear twice on the platform, but he would not accept an encore. It is very seldom one hears any of Boccherini's music now; his greater compeer Haydn has outshone him, but this violoncello sonata, whatever it may be in the hands of the ordinary amateur, has proved under the hands of Herr Hausmann one of the finest exponents of the peculiar powers of the violoncello that we have ever heard.

The second part opened with Brahm's quartet in B flat, op 67. We are afraid that this quartet fell a little flat as it was played towards the end of a long evening, and is itself a lengthy work. The most interesting movements were the last two, "Agitato," and "Poco Allegretto con Variazione", one of the variations for the viola with pizzicato accompaniment and another for the first violin being very graceful. The effect of the "mutes" too in the third movement, with a frequently recurring viola solo, was very strange and beautiful.

The concert came to a close with three solos by Dr. Joachim, Hungarian dance, Nos. 4 and 10, and a caprice by Paganini. If the audience might be excused for being somewhat tired at the end of so long a concert, they certainly showed no signs of fatigue during the great violinist's solos. Paganini's caprice, a piece of great difficulty, with an opening passage in imitation of horns, was so warmly encored that it had to be repeated, and at the close of the concert before the audience left the room Herr Joachim had to appear in response to the continuous applause.

The whole concert was so good, that we do not wish to find fault, but we cannot help saying that it was perhaps a little long, and somewhat heavy for the audience. Far be it from us to express dissatisfaction at the quality of the programme, indeed we believe Dr. Joachim himself is responsible for choosing it: we think, however, that perhaps a somewhat lighter quartet might have been substituted for the Brahms. It is difficult to keep the attention concentrated all through a long concert, and therefore a Mozart or Schubert quartet would we think have proved more attractive in the latter part of the evening. At the same time, we are sure that everyone felt that everything that was done could not have been done better, and that the concert was highly satisfactory artistically, if it was somewhat fatiguing to the audience.

THE RIVER.

Tuesday saw an improvement in the weather, for which both the crews and their admirers were very thankful. The Cambridge eight was got afloat soon after 12, and after turning opposite the boat houses, started for a long steady row on the flood. They made a short easy off the Crab Tree to make some alteration in a slide, and thence went straight through in one piece to the White Hart, at Barnes, and turning there came home in short stages. The time between bridges was given as 19 mins. 17 secs., rather a tardy performance, but the stroke throughout was but 33, and the coxswain lost considerable ground in Corney Reach. Wednesday was another fine day, and the bright sun, despite a coldish wind, drew a great number of spectators to the scene of action. The Cambridge crew put in an appearance about noon, and went for a steady row as far as the Doves and back, going again at a comparatively slow stroke throughout. In the afternoon they were afloat at half-past three, with the President installed at bow in the place of Jones, who it is reported is unwell with boils, and will probably not be able to row in the race. The coaching was entrusted to Mr. Chambers and G.

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L. Davis took Clarke's place as coxwain *pro tem.* They reached Mortlake with several easies, rowing as in the morning 32 strokes per minute, and turning here came back as far as the Doves before making a stoppage. From this point they rowed hard in to the Aqueduct, starting at 32 but soon quickening to 34 and finishing at 36—37, and made a better show than we have seen them make for some days. Thursday was the day fixed for the appearance of the Oxford crew at Putney, and the event was looked forward to with proportionate interest; but we think that those who expected to get "the straight tip" at once on seeing the two crews side by side must have been somewhat disappointed, for we have never seen two crews so unlike in their form and method of rowing, and affording by their style so small a chance to judge of their respective pace. The Cambridge crew were first afloat, superintended by Mr. Rhodes, and, starting from a skiff moored at the Aqueduct, rowed through to Chiswick Church; time to Hammersmith 8 mins. 20 secs., to Chiswick 12 mins. 30 secs. Wind cross to Hammersmith and aft from there to Chiswick. They tried a faster stroke in this piece, but the rowing was short and scratchy and by no means encouraging. From Chiswick they went on to Mortlake and turning there rowed back to Putney, and later on in the afternoon launched the Jesus boat, which had arrived from Cambridge, for a trial trip, the new boat from Swaddle and Winship not giving unqualified satisfaction. The Jesus boat seems to carry the men capitally and is much lighter on the shoulders and off-hand than the new ship, so that it is probable she will be used for the race. The Oxford men put off about an hour after the Cambridge crew, and rowed to Chiswick and back with several easies either way. They rowed a short stroke well together with a very strongly marked beginning and finish, and seemed to create a favourable impression amongst the riverside fraternity on their first appearance. On Friday, the Cambridge crew did some light exercise in the morning, and were out again about three in the afternoon, to do the heavier part of their work. They went to Mortlake and back in long pieces, alternated with sharp bursts, and showed in the newly adopted boat a considerable improvement upon Thursday's form, the manner in which they went through a piece or two of rough water being especially commendable. The Oxford men started about 2.30 for a row all over the course and accomplished the distance in 19 mins. 43 secs. They went off at 35 to the minute and reached the mile post in 4 mins. 18 secs., Hammersmith at 8 mins. 2 secs., Chiswick Church at 12 mins. 13 secs., and Barnes Bridge 16 mins. 35 secs. At Chiswick a scratch eight, stroked by Mr. Hastie of the T.R.C., picked them up, and taking a lead of a length and half made a capital race with the trained crew to the finish. On Friday the Oxford men were content with light work after the course of the previous day, but the Cambridge President decided to finish the week well, and if possible to go over in the afternoon. It was a gloriously warm day, and the attendance on the towpath of the river was consequently immense, in fact, in the latter case, rather too numerous to be pleasant. The Cambridge crew put off from East's at about 3.30, and starting from a skiff moored off the Aqueduct picked up at the boat houses a strong manned London twelve. The twelve took a lead of their own length but were gradually rowed down by the trained crew and finding themselves to the bad at Hammersmith Bridge easied there. The Cantabs pursued the even tenour of their way, and at Chiswick were joined by another scratch boat—an eight this time—stroked by Mr. Hastie, and in strength very much the same as the crew which rowed against Oxford the previous day. The scratch took a lead of about half a length clear and rowed on with the Cambridge crew to the finish. They were passed by the latter soon after Barnes Bridge, and were at the end of the course about a quarter of a length to the bad. Hammersmith was reached by the Cambridge crew in 8 mins. 20 secs. from the start, Chiswick Church in 12 mins. 45 secs., Barnes in 17 mins. 6 secs., and the Ship 20 mins. 4 secs., not at all a bad time, considering the wind from the Aqueduct to Hammersmith, and the numerous craft which overspread the river.

So much for the actual doings of the crews. Next as to their respective merits or demerits. The Cambridge crew has throughout the last week been going on a theory which has certainly proved successful. When they first appeared at Putney they were working fairly well and rowing fairly long, but were apt to get short and scratchy and to fall generally to pieces after rowing for a mile or so at a stretch. This, as was pointed out last week, was owing to a scrambling finish and imperfect recovery before the stroke was really well rowed out. At the beginning of the week the crew were, to remedy this evil, put back at a slow strokeand made to row long steady pieces at 32 or 33 a minute with just a burst from time to time at a faster stroke, and were particularly coached to make their finish more distinct. The result has been most beneficial, for though at times, notably when distressed by a long row or a bit flurried by a crew alongside of them, they are apt to fall back into the old scrambling style, as a whole they row cleanly and evenly. But they must remember that the circumstances which seem to flurry them most are just the circumstances they will meet with in the race. If Cambridge wish to win next Saturday they must above all things remember to keep their attention fixed upon their own boat and to row long whatever happens and however distressed they may get. If every man individually will make up his mind, the instant he feels the slightest tendency in the boat to scramble or to hurry, to check this tendency by rowing longer himself and finishing out his own stroke more perfectly, we may hope to see the Cambridge crew preserve their form and swing throughout the race—and on this depends in a great measure their chances of success. They still want more life throughout the boat at the beginning and at the finish, though they have improved in this respect during the week. They reach out well and catch the water firmly enough with the legs before the boat gets away from them, but it is for marking the time and keeping them together when they begin to get "done" that an improvement in catch is wanted. No crew can get really well together or can keep together over a long course without a considerable amount of catch at the beginning of the stroke and a smartly marked finish: they may row together without it perhaps for a mile but, as soon as they begin to get "blown" they will invariably fall to pieces. It is quite possible to run into errors by too much anxiety to mark the beginning and by giving to "catch" an undue prominence, but there is to our mind no fear of the Cambridge crew running into extremes, and the more they try to mark their beginning and finish between this and next Saturday, the better together will they be on that day. The strong points in the Oxford rowing are the finish and the regularity of their swing, the latter being to a great extent the result of the former. They have in our opinion fallen into a mistake in sacrificing everything to "beginning," for their bodies are thrown back some time before their blades touch the water so that every man of them cuts his stroke at the beginning and at the same time the use of the thighs and loins is utterly disregarded, so that the slide is of more incumbrance than aid to them. In a fixed-seat boat they would we think go faster than they do at present, for the complication of the slide being absent they would be able to row a faster stroke. A week ago Oxford were undoubtedly the faster boat. Which is at present the faster seems to be a matter of doubt; perhaps the balance is slightly in favour of Oxford. Which will prove the faster on Saturday depends entirely upon the use the Cambridge crew make of the remaining practice days; for we think the Oxford boat has reached a stage in which they will not improve to any extent, while the Cambridge men are improving every day, and their style is one in which there is plenty of room for polish. Of the Cambridge crew individually, stroke has vastly improved in the regularity of his stroke, and is rowing long and strongly. Seven is much more uniform than he was, but wants more life; both he and six must be careful to back up stroke well, and to quicken, or, if need be, to slacken exactly with him. Stroke's power of quickening at any critical moment will depend a great deal upon the manner in which the stroke is taken up behind him; otherwise six is rowing well. Five has recovered a good deal of his strength, and is rowing fairly. Four, three and two are smarter than they were, and otherwise are much the same. Bow is hardly in form yet, but gets better every day, and will doubtless be as useful as ever by the day of the race. Subjoined are the latest weights of the crews:—

CAMBRIDGE.

		st.	lbs.
Bow.	E. H. Prest (Jesus)	11	1
2.	H. Sandford, (L.M.B.C.) ...	11	4
3.	W. Barton, (L.M.B.C.)	11	5
4.	W. Warlow, (Queens')	11	11
5.	C. N. Armytage, (Jesus) ...	12	6
6.	R. D. Davis (First Trin) ...	12	8
7.	R. D. Prior (Queens')	11	10
Stroke,	W. W. Baillie (Jesus),... ...	11	0
	Cox, B. S. Clarke, (L.M.B.C.)	6	13

OXFORD.

		st.	lbs.
Bow.	R. H. T. Poole	10	10
2.	D. E. Brown	12	1
3.	F. M. Hargreaves	12	4
4.	H. B. Southwell	12	12
5.	R. A. Kindersley...	12	11
6.	G. D. Rowe	12	4
7.	F. H. J. Wharton	11	8
Stroke.	L. R. West	11	5
	Cox. C. S. W. Hunt ...	7	3

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THE LENT RACES.

These races were held in unusally fine weather; two of the afternoons being almost sultry. The rowing on the whole was good, although individualty none of the men were above the average. Hall III. carried ofi the palm by making three bumps in one day. A disputed one in the morning, and one in each division in the afternoon. Another note-worthy feature was the resuscitation of Corpus II.

FIRST DAY.

Third Division.—Peterhouse got away badly, and allowed First Trinity VI to gain a little. Soon however they began to row away; and the next three boats almost immediately closed up. Sidney II failed to start when the gun went off; and Trinity Hall III got well into them at First Post Corner. While rounding Grassy, the Hall cox. made a shot at Sidney; but the latter boat, taking the corner very well, just got away, and retaining the advantage their steering had given them, rapidly overhauled the Trinity boat. The latter made a plucky spurt up the Plough; but Sidney being now close upon them, the Trinity men were bumped just at Ditton.

Now followed the best piece of racing of the day. The Hall boat, having been deprived of its prey, went in pursuit of Peterhouse, who were now leisurely wending their way home, saving themselves for the second division. All up the Long Reach Hall gained rapidly. At the Ditch they were within a couple of lengths of Peterhouse, who now began to bestir themselves again. At Charon's the gap was lessened to half a length; and on the post very little daylight was perceptible between the two boats—Trinity Hall III may congratulate themselves on their plucky attempt; as few boats would have tried to bump over two places after having twice missed a chance which was so easily within their reach. Third Trinity rowed over. Catharine's II went off well, and actually gained about a length on Jesus III; this however was a last struggle, and Cavendish rowing a tremendously fast stroke, ran into the devoted boat before it was out of Post Reach. L.M.B.C. IV rowed over. Caius IV had the misfortune to start with the rudderlines out of order; and pursued a most eratic course up Post Reach. Corpus II, as we anticipated, were determined to sell their life dearly; and having had the luck to get away well, soon took advantage of Caius' mishap and rowing a tremendous bucket ran into them in the Gut; driving their opponent's boat right up the bank. At this junction, Christ's II were barely a length behind; and rowing steadily past, gained considerably on L.M.B.C. IV but were unable to bump them. Clare II, being obliged to row away from Emmanuel, then tried to lessen the distance between themselves and Christ's. They managed to gain about half a length over the course; Emmanuel paddling in behind them.

Second Division.—Jesus II and Third Trinity II rowed clean away from the others: Third gaining on Jesus, but never getting near them. The Catharine boat got a bad start, and Queens' rowing a fairly fast stroke, gained rapidly upon them. In the Gut there was hardly a length between the two boats, but an excellant Grassy taken by the Catharine cox placed them out of danger for the moment, and Hall II. coming up with a rush, bumped Queens' just before reaching Ditton. King's, pursued by a run of ill-luck, were deprived of the services of No. 5 just before the race, the same mishap having occurred last year. The vacant thwart was occupied by C. W. Foley, but Corpus I were not to be denied, and King's were bumped just round Ditton.

Downing met with a piece of bad luck at starting, and so lost their chance of doing anything. They rowed over.

Magdalene, having improved much of late, got away well, and rowing a dashing stroke up Post Reach. gained rapidly on First Trinity IV. At Grassy only a few feet separated the boats, and a splendid race ensued. In the Plough, the Trinity boat drew away a little, but Magdalene made up the lost ground at Ditton. Up the Long Reach, Trinity again drew away, but touching the bank at the Railway bridge, Magdalene again crept up, but did not succeed in making their bump. Trinity were apparently not even safe after having past the post, for Magdalene persisted in rowing on, forgetting, no doubt, that the longer course was not optional to them. L.M.B.C. III rowed over, followed by Caius III and Christ I.; the latter boat being gained upon by the boat behind it. Pembroke II started right across the river, and allowed First Trinity V to gain rapidly upon them up Post Reach. In the Long Reach a good race followed; and it was only after a succession of crabs, that Pembroke were caught just at the Railway bridge. Peterhouse paddled over behind.

SECOND DAY.

The result of Thursday's rowing was on the whole the same as that of Wednesday, there being three bumps only in each division.

In the third division Peterhouse and Sidney 2 both got off badly, while First Trinity 6, bucketing away at a fast stroke, gained considerably on Sidney as far as Grassy, but from this point the latter drew away, and left Trin. 6 to fall a prey at Ditton to Trin. Hall 3, who would have made their bump earlier but for a bad Grassy by their cox. The next boats, Third Trinity 3 and Jesus 3 rowed over pretty evenly, the latter having a lucky escape from Cavendish, whose bow lost his oar through a crab in Post Reach, and jumped out. The Cath. B. C. had attempted to improve its boats by one or two changes, but without success, as the 2nd boat were run into by L. M. 4 at First Post Corner; Corpus 2 had gained very considerably on Lady Margaret. Christ's 2, starting at a slow stroke, caught Caius 4 at First Post Corner, leaving Clare 2 and Emmanuel 2 to row over at their leisure.

In the second Division races Third Trinity 2 had gained about half a length on Jesus 2 at Grassy, but the latter were rowing well within themselves, and finished out of their distance. Trin. Hall 2, by fine steering, gained rapidly on Cath.'s 1 at Grassy, and, spurting when straight, came up with a rush, and scored their bump at Ditton. Queens' again descended, but only after a gallant struggle; they got off with a good start, and had lost but little till the meanderings of their cox at Grassy a second time gave about a length to their pursuers; Corpus 1 on the other hand were well steered round this corner, and overhauling Queens' all the way up the Plough Reach, got within a few yards at Ditton. From this point a most exciting race ensued up the Long Reach, to within a hundred and fifty yards of the Bridge, where the Queens' boat at last succumbed. King's were again at a disadvantage through another member of their right crew being absent: Downing gained steadily up the Post Reach, and spurting at Grassy, succeeded at their second shot in scoring their bump opposite the Plough. First Trinity 4 were left far behind by Downing, and Magdalene got within a length at Grassy. However the Trinity boat was never in danger, and passed the post, followed at even distances by Magdalene, L. M. 3, and Caius 3. First Trinity 5, with a good start, and good steering all through, drew away from Pembroke 2 after First Post Corner and at Ditton got within a yard of Christ's 1, whose rudder-lines were but indifferently handled. In spite of being overlapped in the Long Reach, however, Christ's held their own, and eventually drew away, finishing about a length and a half behind Caius 3, and about the same distance ahead of Trin. 5. Peterhouse gained considerably on Pembroke 2 up the Post Reach, but though their cox took an excellent course they were unable after their previous row to hold their own further than Ditton, where Pembroke began to draw away.

FRIDAY.

Third Division.—Peterhouse kept away and rowed over. Sidney II started well, and kept away up Post Reach, but taking a very clear course, fell foul of a funny which had been left on the bank at the top of the Gut. This enabled Hall III to get within sticking distance, and turning Grassy the Hall cox made a shot *on the outside*, the boats overlapping about a foot. The wide steering this occasioned, enabled the Sidney boat to draw away, and although a succession of plucky spurts were made by the Hall men, a bump was not made. The alleged bump at Grassy was in due course registered by the Hall men; but Sidney refused to acknowledge it. The dispute was referred to Messrs. Swift and Nimmo who decided that a bumping race should be rowed at 11.30 on the following day. First Trinity VI started badly, and allowed Third to gain considerably on them; and eventually, in answer to the fog-horn, a spurt was made which resulted in a bump at the beginning of the Plough.

Second Division.—The first three boats rowed over, nothing worthy of record taking place. Corpus I went off at a fast stroke as usual and began at once to gain on their opponents, Catharine I. At Grassy the latter began to draw ahead a little, but without avail; for in spite of their cox's attempts to wash off the Corpus boat, a bump was made at the Willows. This was another unfortunate day for Queens'; for the Downing men, pulling well together, and profiting by good steering, ran right into Queens' at Grassy. King's were better together, and seemed at first likely to keep away, but First Trinity IV gradually rowed them down, and at Ditton were hardly a foot off, their cox, however, adopting a new method of steering which has become the fashion during these races, took the outside at the corner, and allowed the King's men to get away. Up the Long Reach, the Trinity men picked up again, and, although King's made the most plucky spurts, managed to come within a foot of them at the Post. The King's men then eased; considering that, as eighth boat in the division, they had the right of stopping at the first post if they choose. This caused Trinity to bump them between the posts, which bump they claimed, on the ground that King's misunderstood the rule. A meeting was therefore held to decide

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the point; but the decision was given against Trinity, and the bump disallowed. Magdalene rowed much better, and kept away from L.M.B.C. III. Caius III having made a couple of changes, replacing two and three by stroke and seven of the fourth boat, went better, and managed to gain on L.M.B.C. III, but could not catch it. Pembroke II gained on First Trinity V up the Post Reach; but eventually the Trinity men rowed away.

Cavendish, with eight oars this occasion, bumped Jesus III after a good race, just before Ditton. L.M.B.C. IV rowed over. Catharine's II were bumped by Corpus II at First Post Corner. Christs' II tried to catch L.M.B.C. IV over two places; but were unsuccessful. Caius IV, having succeeded in making their claim, were unable to get away; and Clare II secred their bump in about 40 yards. Emmanuel rowed over.

SATURDAY.

(In consequence of great pressure on our space we are unable to do more than chronicle the bumps on this day.)

Third Division. Trinity Hall III bumped Sidney II (disputed bump of previous day.)

Trinity Hall III. bumped Peterhouse. Cavendish bumped First Trinity VI. Christs' II bumped St. Catharine's. Emmanuel bumped Caius IV.

Second Division.—Jesus II hold the Granta Cup. Downing bumped St. Catharine's I. First Trinity IV bumped King's. Trinity Hall III bumped Pembroke II.

The following is the order of the boats at the close of the races:—

SECOND DIVISION.	THIRD DIVISION.
Jesus 2nd	Pembroke 2nd
Third Trinity 2nd	Peterhouse
Trinity Hall 2nd	Sidney 2nd
Corpus	Third Trinity 3rd
Downing	Cavendish
St. Catharine's	First Trinity 6th
Queens'	Jesus 3rd
First Trinity 4th	Lady Margaret 4th
King's	Corpus 2nd
Magdalene	Christ's 2nd
Lady Margaret 3rd	St. Catharine's
Caius 3rd	Clare 2nd
Christ's	Emmanuel 2nd
First Trinity 5th	Caius 4th
Trinity Hall 3rd	

UNIVERSITY SPORTS.

THIRD DAY.

120 Yards Handicap.—C. Y. Bedford, introduced 5 yards, 1; G. P. Lawrence Corpus, Oxford, 2 yards, 2; G. H. Sheldon, Clare, 6 yards, 0; W. W. Robinson Cavendish, 6 yards, 0. Won by two yards; Sheddan losing place by inches. Time 12 2-5 secs.

Long Jump.—W. G. Elliott, Trinity, 20 feet 6 inches, 1; L. Bury, Trinity, 20 feet 2¾ inches, 2; C. Scott-Chad, Trinity, 20 feet 0¾ inches, 3.

Quarter Mile.—R. H. Macaulay, King's, 1; J. W. Gregory, Pembroke, 2; H. P. Hodson, Magdalene, 0; H. Smith, St. John's, 0. Won by ten yards; Gregory beating Hodson by half a yard. Time, 52 1-5 secs.

Three Miles.—W. W. Hough, Corpus, 1; J. W. Walker, Pembroke, 2; R. Hall, St. John's, 3. Twelve started; including H. J. Lee-Evans, Trinity (ex-president.) Hough ran a waiting race for two miles, he then went away and won at pleasure by 160 yards, finishing up with great spurt; Walker beat Hall by twenty yards; no others near. Time, 15 min. 40 2-5 secs.

300 Yards Consolation Race.—Law, Trinity, 1; Robinson, Cavendish, 2. Won by six yards. Time, 33 4-5 secs.

C. U. H. & H. C

A General Meeting of the Hare and Hounds' Club was held at the "Hoop," on Friday Evening, March 12th; T. L. Shann, (capt.) took the chair, and W. W. Hough, Secretary, proceeded to read the minutes of the last meeting, which were duly passed. T. L Shann, in accordance with the rule, that all officers be elected terminally, resigned his post as Captain, and also resigned in their names for the other officers.

E. Storey was then elected President; W. W. Hough, Captain; and R. Hall, Secretary; while T. L. Shann, C. P. Cory, and J. G. Bradshaw filled the vacant places on the Committee.

T. L. Shann then addressed the meeting, giving a retrospective summary of the club's doings during the term, and also explaining that the accounts of the club were in a very satisfactory condition. After a few minor questions had been arranged, the meeting dispersed.

The last meet of the term took place on Monday, March 15th, at Robinson Crusoe's boat house. The hares, W. W. Hough, J. W. Walker, and R. Hall, started at 9 minutes past three, followed in seven minutes by the hounds who had assembled in strong force. The course taken lay along the meadows on the right bank of the Freshmen's River, as far as Byron's Pool, then bearing to the left they skirted the boundaries of Shelford; after this they made straight for home, coming in by the Senior Wrangler's walk. The hares arrived at 4.23, ten minutes in front of the hounds, who came in the following order; J. S. Sandys, C. P. Cory, J. G. Bradshaw, G. S. Smart, W. M. Harvey, E. H. Ellison, and others. The course, which was nearly ten miles in length, was chiefly over meadow land and there were plenty of good jumps, so the run was thoroughly enjoyable.

ASSOCIATION FOOTBALL.

Cambridge v. Oxford. This annual match was played last Saturday, at the Oval, in the presence of a large crowd of spectators. The day and the state of the ground were both perfect, and caused a very fast game. Cambridge having won the toss, Eyre kicked off for Oxford at 3 o'clock, having a slight breeze against them to start with. The Cambridge forwards, as usual, took some time to settle down, and in consequence of this old fault, allowed Oxford to have a decided advantage during the first five minutes, at the end of which a sharp shot was made at goal. This was cleverly stopped by Bates, who unfortunately was unable to get clear of his opponents, and the ball was immediately afterwards kicked through by Heygate. This reverse had the effect of stimulating the Light Blues to more strenuous efforts. The pace was now very quick, Cambridge having a decided superiority in this respect, and several brilliant rushes were made by the forwards, Harvey, Wild, and Whitfeld being to the fore. Heygate and Childs retaliated on behalf of Oxford, and with the heavy kicks of their backs seemed likely to repeat their success. But Harvey was not to be denied, and after taking the ball the whole length of the ground middled it to Wild, who was thus enabled to equalize matters, both players being deservedly applauded by the spectators. From now till change the passing of Cambridge was very good, but, in spite of all efforts, failed to obtain any further success. After change Cambridge still held an advantage, both backs and forwards playing well together, and the Oxford forwards seeming inferior both in dash and pace. Hill and Heygate, at times, proved dangerous on the left, but the ball stayed chiefly in the Oxonian's quarters. About ten minutes after change a verdict of "hands" was given against Oxford, and from the free kick which ensued Lancashire scored a second goal, the ball just touching one of the backs' heads and glancing off it. This roused the Oxonians, and one or two corner kicks fell to them, but without success. Whitfeld and Maclean, by accurate passing along the left side freed the Cambridge lines from danger, and Lancashire, who was backing the forwards up, secured a third goal, the ball just travelling through the top corner of the goal. No further success was gained, and the Cantabs were hailed victors by three goals to one. Besides those mentioned above, we must notice the fine back play of Foley and Topham. All the forwards worked well and it is to their good passing that the result is mainly due. For Oxford, Heygate, Hill, and Childs, strove hard, and Wilson, French, and Rogers played well behind, but they did not play so well together as Cambridge, and were somewhat outpaced.

Cambridge.—P. C. Bates, goal, H. H. Calvert, C. W. Foley, backs; E. H. Topham, O. P. Lancashire, (Capt.) half-backs; A. S. H. Wood, J. O. F. Murray, E. J. Wild, E. D. L. Harvey, J. R. H. Maclean, H. Whitfeld, forwards.

Oxford.—P. C. Parr, goal; C. W. Wilson, T. H. French, backs; B. Rogers, F. A. H. Phillips, half-backs; G. B. Childs, C. M. Smith, J. Eyre, F. D. Crowdy, E. H. Hill, R. T. Heygate, (Capt.) forwards.

C. U. R. U. FOOTBALL CLUB.

SEASON 1879—1880.

1879.		
Oct. 25	*v.* Walthamstow.	Won by 1 goal and 2 tries to *nil.*
Nov. 1	*v.* Gipsies.	Won by 2 goals, 2 tries to 1 try.
,, 8	*v.* Blackheath.	Drawn.
,, 15	*v.* London Scottish.	Won by 2 goals, 2 tries to *nil.*
,, 20	*v.* United Hospital.	Won by 1 goal, 3 tries to *nil.*
,, 22	*v.* Wimbledon.	(Stopped by snow.)
,, 27	*v.* Flamingoes.	Won by 2 tries to *nil.*
,, 29	*v.* Manchester.	Won by 1 goal, 1 try to *nil.*
Dec. 3	*v.* Richmond.	(Stopped by frost).
1880.		
Feb. 7	*v.* Clapham Rovers.	Won by 1 goal, 3 tries to *nil.*
,, 9	*v.* Liverpool.	Won by 3 tries to *nil.*
,, 14	*v.* London Scottish (R)	Won by 1 try to *nil.*
,, 25	*v.* Oxford	Won by 2 goals to 1 goal.

Matches: won 10, drawn 1, lost 0.

Points scored: 10 goals, and 10 tries *for*; 1 goal and 1 try *against*

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OXFORD LETTER.

By the time this is printed all the Colleges here will have gone down: Monday and Tuesday being the favourite days for "Collections;" so named, we can only suppose, because on those days we disperse.

On Saturday, at the Association game *versus* Cambridge, we were not well represented, Heygate being almost the only man who was playing up to his usual form. There was also a Rugby match in which the University was easily victorious.

On Wednesday Trinity gave a grand bump supper in commemoration of their going head of the river in the Torpids: the supper was given in Hall, and over two hundred were present. Trinity is now the second name on the silver Challenge Cup, presented last year by T. C. Edwards-Moss, the late President of the O.U.B.C.

On Tuesday evening, the 10th, Professor Rolleston gave a lecture on some Roman Pottery, lately found in the drainage workings near Littlemore. The collection is fairly large, and comprises specimens of a large variety of Roman wares. The Pottery kilns were also found, more or less complete, at the place. It is supposed that more remains will be found some day, but for the present it has been necessary to cover it up again, for the British public—as usual—cannot be prevented from spoiling it in any other way.

The representation of the University will not be contested; the Liberal interest—though strong among the residents—being hopelessly swamped by the absent voters who avail themselves of their privilege of voting by letter. The Town, however, is already the scene of much excitement on the subject. Placards, addresses, committee rooms, not to mention supernumerary pencillings on walls and pavements are everywhere to be seen: the Liberals are rather more hopeful here than in some places where they have a seat to gain.

For next term the musical programme is—"Israel in Egypt," by the Choral Society, during the eights; "Creation," by the Philharmonic, at Commemoration: both concerts take place in the Sheldonian Theatre.

Bret Harte will give a lecture in the Clarendon Rooms. The last of the penny readings, in the Town Hall, was given by a combined effort of the various Colleges which had performed during the term: two ladies also kindly assisted them; adding a novel feature to the performance. More than 1,300 pennies were present. These entertainments will be continued during the early part of next term only.

Dawson, the President of the Union, has been distinguishing himself as an ardent canvasser for the Conservative party, and has been addressing monster meetings of the good citizens, in company with Mr. Hall, the member. All the colleges are going down on Monday or Tuesday, and by Wednesday the politicians will have the city to themselves. Mr. Chitty, Q.C., the new Liberal candidate, is an old 'Varsity oar, but nevertheless does not seem popular with the voting watermen.

We are glad to see signs of a revival of the Drama in Oxford. There was a very good dramatic entertainment on Thursday, at Christ Church, and it is reported that a Society on the principles of the A.D.C. at Cambridge is about to be started.

The citizens of Oxford were hoaxed in rather an amusing way the other night. An undergraduate personated Mr. Chitty, one of the Liberal candidates for the City, and drove through the streets, followed by an enthusiastic crowd, to which the pseudo-candidate bowed most gracefully and untiringly.

Balliol held their sports on Tuesday and Wednesday, when Sir S. Crossley and Growse well supported their fame acquired at the 'Varsity meeting. Cave, of New College, won their Strangers' Race.

Since the Torpids and the Athletic Sports were finished, Oxford has been very quiet, except for the electioneering excitement which is pervading all classes.

We receive very good accounts of the 'Varsity Eight, and are very sanguine of pulling off the race.

The following will represent Oxford against Cambridge in the Sports at Lillie Bridge:—Three Miles—Benson, Jones, Chesshire. Mile—Wise, Beverley and Wells. Quarter—Growse and Bruce. Hundred Yards—Trepplin and Crossley. Hurdles—Lawrence (Corpus) and Gilbert. High Jump—Lawrence (Corpus) and Beaumont. Broad Jump—Fellowes and Wood. Hammer—Lawrence (St. John's) and Latter. Weight—Macaulay and another, not yet decided on.

The pot-herbs in Nevile's Court, Trinity, appear to excite the sympathies of warm-hearted bedmakers and College servants. Two of them the other day were heard discoursing thus. Said one, "I see them trees ain't dead yet, then." "No," replied the other, "they looks as if they was pretty well resuffocated."

HYSTERIA IN POLITICS.

An article in a recent number of the *Review* begins by telling us of the method of defence used by supporters of the Government Foreign Policy. It does not tells us of the method of attack used by their opponents, but it does better, it gives us an example of it. Were it not that we are getting used to the phenomenon, it would seem very strange, this torrent of terrific accusations brought forward in perfect guilelessness and good faith. Mr. Morton, for example, actually thinks that he is not 'handying the missiles of party vituperation,' but is writing with 'that seriousness which readers of the *Review* have a right to expect.' High, therefore, as the strain is pitched we are willing to acquit Mr. Morton of singing *falsetto*, but we must congratulate him on the range of his voice. Here are a few notes from his upper register. The Government have trampled upon every principle of justice, without a pang of remorse, have 'driven women and children to perish in the snow without a thrill of pity,' have committed theft and aggravated it by murder,' in short—but here he passes off into high hysterics—the 'characteristic mark of their touch is a red streak of blood!'

Now, for our part, we are always inclined to discredit historians rather than believe such night-mare tales as these even if told of Sulla, Tiberius, or Marat. But look at the circumstances here: It has not been a time of revolutionary orgy: the work is not even that of a despot or a clique. This policy has been initiated by a representative Cabinet, ratified by a representative Parliament, and approved by the direct votes of 48,000 electors out of 95,000, ever since the late outbust of denunciation in Midlothian. Nor was it even the work of a party. At least 50 members of the opposition (one sixth of its number) have persistently refused to vote against it, some have taken a prominent part in approving and recommending it.

With the enunciation of political principles in the early part of the article we have no particular quarrel, although it is not very consistent with itself. How a nation is to set itself up as the friend of the weak, on the continent or elsewhere, and yet avoid what Mr. Morton calls the 'incomprehensible folly of creating Continental interests' and of 'hampering our future action by treaty engagements,' requires elucidation.

But before looking at the series of tableaux which constitute the terrific panorama of events since 1874, as they appear to Mr. Morton, we observe that he artlessly puts us on our guard by a preliminary declaration that he has an aim in view. This aim is no other than the exposition of the immorality as well as the imbecility of the Government policy. This, then, is the "formal cause" existing in Mr. Morton's mind; to this, as he warns us, the "material" will have to be shaped. This frankness on Mr. Morton's part relieves us from the necessity of seriously examining the *monstrum horrendum* which his plastic imagination constructs. We must point out, however, two palpable distortions in his account of European affairs. From the "absolutely all" which he thinks we have gained, Mr. Morton omits the chief result of the Berlin Treaty, viz., that Russia is by the intervention of Austria now farther removed than ever from establishing herself on the Aegean Sea, and knows it; and, secondly, we never had a chance of rearing against Russia a "free and strong nation," for no one can in calmness apply those terms to the aggregation of Slavs, Greeks, and Turks, inhabiting the Balkan peninsula. But it is when he comes to African and Indian affairs that Mr. Morton's worst fit comes on. Dealing with them he turns his own political principle inside out, so to speak. The Mazzinian apophthegm of his preface is remitted to its not ill-deserved obscurity, and our

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sympathies are asked for the military despotism of Cetewayo, and the loose aggregate of Afghan tribes, unorganised into a nation, and without prospect of such organisation.

It is nothing to Mr. Morton that the Zulus threaten the peace, nay the very existence of a progressive colony: nothing that Indian authorities declared the absolute necessity of stronger bulwarks for 200 millions of the most helpless people in the world.

In fact, the whole line of invective shows that Mr. Morton declines to use any ideas on the two important conceptions of Property and Nationality, but what are, to say the least, primitive. His notion of *title* to Property seems limited to title by possession, while his notion of *right* to property comprehends right of sole use, right of private use against general utility, and in short all that is meant by absolute right. The Afghan tribes hold the N.W. frontier of India by right of undisturbed possession: this is enough for Mr. Morton; to disturb them is a crime, though 200 million people suffer by leaving them alone. There is no attempt to see that property has its limits, and that there is no better standard known for fixing these than General Utility.

Similarly in Africa. Mr. Morton thinks that the possessing of certain lands by the Zulus constitutes irrefragable title to sole and absolute use. He has no further idea of Justice, or at least applies none to these questions, than that what a man has got should not be taken from him, even though it is a weapon which he stands brandishing at your door.

And the confusion is increased by refusal to apply any other than the simplest idea of "Nationality." The "special aim and special aptitude" most manifested by the Zulus was the perpetration of slavery and barbarism. Surely something more than this is wanted before a "nation" is constituted and "national" as distinct from individual rights acquired. It is practically sufficient to point out that if we followed the line of Mr. Morton's sympathies the painted savage would still occupy the heights of Gogmagog: and the Red Indian would still with sparse wigwam monopolise the valleys of the Hudson and the Chesapeake. Barbarism and savagery have indeed always died fighting, but their disappearance has left brighter hopes for the generations to come after.

The whole form and spirit of Mr. Morton's article reflects only too faithfully the influence of Mr. Gladstone, which has had so baneful an effect on the tone of the attack upon the present Government. It is not only that there is exaggeration and distortion; that we could have borne: nor that there is a palpable misdirection of sentiments and sympathies; that is a difficulty of every day occurrence with every one. But there is an unhealthy heat, a fever of excitement, amounting to frenzy. The result is more than a playing fast and loose with epithets of moral approbation and blame, more than melodramatic incentives to excitement of allusions to "red streaks of blood:" there is a palpable loss of moral perception and an inability to deal fairly with other people which amounts to moral disease. It is for the country now to say whether it wishes for the return of calmer and healthier tone to the condition of the body politic.

A. CALDECOTT.

INTEREST V. HONOUR.

THE LAST WORD

Mr. Morton has set forth in these columns the Liberal view of the foreign policy of the Government; Mr. Whitney has wonderingly and half pityingly surveyed the, to him, extraordinary sight of such enthusiasm concerning the possible policy of a nation, and wrath at the principles that actually guide its rulers; Mr. Caldecott has attacked it with a warmth which seems to show that he recognises something more than mere "hysteria" in the Liberal accusation of the Government, and while they yet wrote, the dissolution came upon them. It is now the turn of the nation, which, whatever Mr. Whitney may say, has never endorsed the foreign policy of the Government, to deal with the majority of the House of Commons, that has endorsed that policy. And though in such a case "togae cedunt armis," and tranquil discussion in an University periodical gives place to stump speeches and electioneering posters, I may be pardoned for once more restating the Liberal position, and noticing a few of the criticisms of the two Conservative champions.

And first I may state that just as I claim that my own sincerity should not be questioned, so I fully allow the vast majority of the Conservative party an earnest desire to do what is best for the interests of England. It has always seemed to me beside the mark to speak of the Ministry as if, to quote a recent article in the *Review*, they were "wandering fragments of the infernal regions." The Conservative party has always seemed to me a rather stupid but well-meaning body, pleased with phrases, and fond of flourishes, which has the misfortune to be led by a clever man, who can do nothing that is not clever and striking, and frequently is, to use a common phrase, "too clever by half."

Admitting then the sincerity of the Conservative party, the question before us is: are the principles on which the foreign policy of England has been based during the last three years, those by which we should wish it to be governed in the future? What then are these principles? Let us hear Mr. Whitney. He points out the extreme difficulty of applying "moral laws" in foreign affairs. "Morality at times fails us . . . . . where sense of right cannot decide, expediency must come in. *This is no offence against morality.*" I wonderingly ask: does Mr. Whitney know what 'morality' means? Is he aware of the existence of an Utilitarian school of morals, which bases morality *entirely* on the consideration of consequences of actions to ourselves and others? Is he aware that that school interprets "sense of right" as being merely a vague appreciation of utility. Is he aware that in Politics utilitarianism is accepted as the only possible method by all thinking men? And, knowing this does he think it necessary to explain that in guiding Foreign policy by utility he is not committing "an offence against morality"?

But in his next sentence we see why he feels bound to excuse himself. For "in such cases we are forced to act *for our own interests*;" (the italics are mine.) Here then is the gospel of national selfishness. Mr. Whitney's sense of right having broken down, he proceeds to act on the principle;" each for himself, and his Satanic majesty take the person who has the strongest 'sense of right.'" For such person will assuredly be the hindmost in this egoistic race.

Here then I join issue with Mr. Whitney. I am not surprised that his "sense of right" breaks down under the severe strain to which some of the proceedings of the Conservative government must have put it. There never yet was a system of Intuitional Morality which did not fail when any practical use was made of it. But Mr. Whitney and the Conservative party propose to substitute for it: "Thou shalt seek thine own good;" the Liberal party ask that: "Thou shalt seek the good of all, thine own included"—shall be the "dictation of our diplomacy."

Individual men have long ago ceased in civilized communities to settle their disputes by brute force; they have

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recognized that "a state of nature is a state of war." They have seen that as members of a community they must seek the good of the community. But nations have not yet seen that to settle disputes like wild beasts, only with more scientific and deadly teeth and claws, is stupid and contrary to their own interests. They have not yet realized that they are members of a community, and that it may sometimes be advisable for individual nations to sacrifice their own interests for the far greater good of the community. Nor, so long as nations are guided by Egoism, screened by "sense of right", will they see this.

Against this general doctrine of national selfishness, we Liberals protest. Let us follow it out in its application to the foreign policy of the government.

Mr. Whitney claims for the government policy that it best regarded, (1) our existing responsibilities; (2) the welfare of the Turkish provinces; (3) the interests of Europe; (4) the future of civilisation.

Let us consider these in order.

Our existing responsibilities were considered, I believe, to be, (1) to maintain the integrity and independence of the Turkish empire; (2) to maintain our road to India. Perhaps the less said about the integrity of the Turkish empire the better. Austria has Bosnia and Herzegovina, Russia has Bessarabia and part of Armenia; we have Cyprus and a protectorate over Asia Minor; Servia, Roumania, and Montenegro are free; and the two Bulgarias are practically independent of Turkish rule. Turkey figures as the result of this "responsibility" of ours, as an invalid of small but "independent" means. As to our road to India, if some Conservatives who, to quote Mr. Whitney, "trust to facts not theories"—will inform us in what way precisely the possession of Constantinople by Russia will affect our road to India, while we have "the British fleet a-riding at anchor" in Lord Beaconsfield's magnificent harbours at Famagosta and Larnaca, he will give the Liberal party information that they have long and fruitlessly asked for.

As to the welfare of the Turkish provinces, if the Government ever regarded it, judging by results, it was from afar off, and in the words of the parable they straightway passed by on the other side. For where are the reforms in Asia Minor? Gone to keep company with the "scientific frontier," "the independence and integrity of the Turkish Empire," and Lord Sandon's steam ploughs. If the Turkish provinces are better governed to-day than they were six years ago, England has no part in the praise. Russia has in this case been the freer of "lands that were loud through all their length with chains," and England has narrowly escaped war with Russia, in behalf of "English interests!"

As to "the interests of Europe," if a Conservative were told that the Government had studied the interests of Russia, Greece, and Turkey, he would greet the announcement with amused scorn; and curiously enough these are three out of the five powers of Europe mainly interested in the Eastern Question. The other two are Austria, who took care of herself, and England, who, Mr. Whitney's "sense of right" not being available, certainly looked after her own interests. As to a "basis of future civilisation," in so far as England has in any way hindered the fall of Turkey, she has delayed the march of civilisation in Eastern Europe. And it is the great fault of the present Government that they will not recognise that Turkey must fall, and the sooner the better. As we cut off a festering limb to save the whole body, so must that mass of immorality and corruption known ironically as the "Turkish Government" be destroyed, to save the surrounding nations it infects, the lands it lays waste, and the peoples it misgoverns.

We see then that the Government policy on the Eastern Question, as directed towards our own interests, has disregarded our responsibilities, overlooked the welfare of the Turkish provinces, sacrificed the interests of Europe to petty jealousies, and delayed the march of civilisation.

These results have followed from "acting for our own interests," and what good have we to show on the other hand? We have Cyprus, with an obligation to defend Asia Minor against Russia; we have an uncertain number of millions of floating debt, we have thrown the Turkish provinces into the arms of Russia, and we have the Earl of Beaconsfield, instead of Benjamin Disraeli. If then "we have been forced to act for our own interests," have not our interests been guarded by foolish heads and feeble hands?

The upshot of the whole matter is this: Mr. Whitney and myself would probably agree that a nation should have a consistent foreign policy, and that, the leading principles once settled, the populace should leave their application to the Ministry; we disagree utterly as to what those principles should be. Mr. Whitney applauds in the Government acts and principles which he would scorn in the man. He justifies deceit in diplomacy, which in the case of an individual he would call flatly a lie. Presumably repudiating individual selfishness, he advocates selfishness in a nation. And he innocently wonders why Liberal politicians should vigorously condemn as inexpedient, unjust, and immoral, such barefaced inconsistency, and utter disregard of morality, (with or without a capital letter).

Let us assume that our Government does right in regarding only the interests of England; the Russian Government is then right in seeking only the interests of Russia. If the interests of England and Russia conflict, the sword can in this system of morality be the only arbiter. Surely in the nineteenth century the first nation in the world should untie, not cut the Gordian knot of diplomacy; should recognise that we must yield as well as Russia, and that the good of the community will come from compromise and conciliation, not from suspicious jealousy and warlike obstinacy.

The few words I have to say concerning the Afghan and Zulu Wars may best be introduced with reference to Mr. Caldecott's article. "Indian Authorities," according to him, "declare the absolute necessity of stronger bulwarks." Has Mr. Caldecott paid any attention to politics during the last two years or so? Does he know that all past Viceroys of India, that a large number of members of the Indian Council, that many Indian officers utterly disapproved of the Afghan War? Sir Bartle Frere was one of its chief advocates; it was carried through in the teeth of determined opposition from all Indian authorities, by Lord Beaconsfield the clever, Lord Lytton, the man after his own heart, and Lord Salisbury, a Caliban tamed by this clever Prospero. If now we are to war with Russia in Asia, we must meet her some 200 miles further from our base of supplies, and separated from them by difficult mountain passes, surrounded by a disaffected people. The Government were warned of the probability of a massacre of their Embassy; they sent their Embassy to death. They were warned of the difficulty of supplying the place of the power they shattered, they will now have to annex the country they denied their intention of annexing. They are laying on India burdens greater than she can bear; they are sowing the seeds of an endless harvest of trouble in the N. W. Frontier; they have done this in opposition to the advice of leading Indian authorities, and yet they say—"Wherein have we erred?"

As to the Zulu War; according to Mr. Caldecott "the Zulus threaten the peace, nay the very existence of a progressive colony"—I suppose Natal. We have it on the

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authority of Sir Henry Bulwer, governor of Natal, that the most pacific relations existed between Natal and the Zulus; the danger of war arose from the encroachments of the Boers on the Zulu lands; at our wish the Zulus consent to arbitration; the verdict is given in their favour; Sir Bartle Frere, this honourable and Christian governor, sets the arbitration aside and drags Natal into an unprovoked war with peaceful neighbours. Verily Mr. Caldecott's "facts" are marvellous!

But his leader has set him an example: Lord Beaconsfield's letter to the Duke of Marlborough shows us the way in which "men of light and leading" will misrepresent facts to serve party purposes.

The issue then before the country is; shall the foreign policy of England during the next seven years be one of national selfishness, and secret conventions, or an honourable diplomacy seeking the good of the community? Shall the home policy of the Government be permissive legislation which allows the committers of abuses to contract themselves out of the Acts directed against them, or straightforward dealing with that "national life" which is tending to "national death"? Shall our finances be spendthrift and secret, or open and economical? On these issues the country must decide between us.

T. E. Scrutton.

THE AMERICAN SPIRIT IN LITERATURE.

When we, in England, hear that an American democrat has been talking about "the effete civilisation of the Old World," we smile with the amused forbearance of an experienced elder. Once English orators railed at America as an unnatural child. That phase has passed away, and now we pat America on the back as a promising young thing; with many faults certainly, but still, worthy of encouragement. Does it never occur to us that some day, if America continues to grow, we may find ourselves unable to administer the pat of encouragement—we may find ourselves, perhaps, sitting at her feet?

To most Europeans such a climax may seem impossible. The common theories concerning America are founded, for the most part, on the American fact who may be met in the summer, spending his holidays in "doing Europe": thin, energetic, with a tendency to exaggerate, in order to make facts bear a proper proportion to the unimpressible European mind; not showing all the awe and reverence we could desire, when he is brought face to face with the sacred monuments of the European past.

But we should not like the people of other nations to found their theories of England on the observation of such facts as the Ponsonby de Tomkyns, or the Cimabue Browns. Numerous as they are, we don't regard them as representatives of our civilisation. We are not all snobs and fools, neither are all Americans crude and irreverent swaggerers. No, we must judge America as we would be judged. We must observe her in the thoughts of her greatest men; men whose distinction consists, not in being different from all other Americans, but in carrying to an ideal extreme the characteristics of the American mind. We must judge America through Emerson, Lowell, and Walt Whitman, as we would be judged through Shakespere, George Eliot, and Browning, and others, not the less great because they have left a smaller mark on time.

It has been said that there is nothing distinctive in American literature except its tendencies. This rather slighting criticism should not blind us to the fact that American literature has characteristics which are worthy of our respect and imitation. It is also to the credit of America that these fundamental characteristics are easy to seize: that her literary world is not crowded with the vast mass of rubbish that we find ourselves burdened with. The American spirit is not so tolerant as we are of that energetic commonplaceness which, mounted on its literary stilts, stalks solemnly round. America does not possess so many of those scholars, whose abstraction and want of interest in the life around them is accounted for by observing that, like the bride of the Arabian Nights, who roused her husband's suspicion by indifference to the domestic rice,—they spend their time in digging up dead bodies. But, alas! these bodies are not decently buried again: we find them strewed ostentatiously about the literary world. Everywhere we come in contact with them: they obstruct us in the form of notes, they haunt us in the shape of commentaries, we struggle through heaps of them in order to arrive at one living soul; and when we do attain, we find that it has almost been explained and interpreted off the face of the earth. How often must not Shakespere have turned in his grave at the meanings that have been assigned to him: will his soul not mourn over a degenerate age, that after having buried him under notes, smothered him under commentaries, crowns its literary efforts by reducing him to a primer. What should we have done if the writers of the Elizabethan period had confined themselves to bringing out annotated editions of Chaucer: if their main literary efforts had been confined to pointing out to their age the beauties of Lydgate, Skelton, and Hawes?

What makes the glory of this time in literature is that there was a spiritual independence about its writers; they found a stimulus to originality in their belief in themselves. They interpreted the world for themselves: they did not care to look at things, at which they were told to look, through spectacles manufactured by the authorities of the past.

They would scorn us morbidly analysing the mental development of any author who has become traditionally respectable; they would pity us when we suffer from intellectual indigestion, unable to assimilate the large masses of dead facts which our scholars have dug up for us. They will hold out their hands not to their commentators and annotators, but to those few who have really understood them; to our greatest literary artists, Browning, George Eliot, and Tennyson, who like them have thought it a fine thing to live, to see others live, to watch the development of the inner and outer man. These have an insight into, and a sympathy with the human soul, almost unbounded; but great artists as they are, they have not founded a living and healthy school. Their art is too much tinged with reflection. They dwell too much on the sadness of things: on the "dim tyranny of circumstances," which controls the life of man. They do not stimulate that belief in self, that belief in life and its possibilities, which is what we want now. Their admirers and followers sink into artistic depression, ostentatiously pointing out the sadness of things.

Punch has shown us some devotees of culture, saying they prefer Little Bo-peep to Beethoven. They represent the reaction against the reflective, almost morbid, art of the present; but it is significant to notice that they fail to whistle the tune.

America is whistling the tune, but we refuse to listen to her because she cannot sing to our satisfaction. The whole burden of Emerson's writings, and of those of his worthy contemporaries, is a protest against the depressed and slavish spirit born of too much culture and morbid reflection, an assertion of that spiritual independence, "which is like the lovely varnish of the dew, whereby the old hard-peaked earth and its old self-same productions are made new every morning, and shining with the last touch of the artist's hand."

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But we will not take enough notice of America: we are apt to think her unconventionality is vulgarity; we think of American literary effort, as Voltaire and his age did of the Divine comedy, "that it is vigorous but in bad taste." We have come into the world, "mortgaged to the usages of Europe, Asia, and Egypt:" we struggle to look at things through the eyes of our cultured ancestors: and triumphing in our learning, we forget its use. We forget that it should be not the groundwork of originality, but only of that higher inexplicable art of originality termed genius: but the stimulus to that spiritual independence which every human being possesses by nature. A knowledge of what has been thought in the past, a knowledge of what man has been, of what he has done, should give us a belief in ourselves and our race, should strengthen in us that freshness and independence of soul, which insists upon looking at things with its own eyes, putting its own interpretation upon them, and acting freely in a day in which it feels it is supreme. We, in England, are like the scholar, who, shutting himself in his room, enjoys a sunset through the eyes of Homer, Shakespere, or Chaucer. We feel a contempt for the milkman, to whom Milton and Chaucer are but black and white print, but whose daily rounds allow him to see with his own eyes both sunrise and sunset, and whose whole being is strengthened and invigorated by actual simple contact with what is beautiful and natural. That milkman is nearer the truth than we are. He may lack the subtlety of thought and feeling that come with culture: but though crude, he is simple: and there was never yet any true greatness, that had not its foundation in simplicity.

Let us try and shake off that reverence for authority which fills our literary world with commentaries and notes, which sits upon our diffident souls with crushing weight—self-confidence is not genius, but it is necessary to genius. Michael Angelo's life justified his determination "to trust in oneself, and be something of worth and value."

If we could but believe that the world is ours now: that we have supreme possession of this day and hour, that this life is more full and varied than it ever was, that there are in it possibilities as beautiful and as great, as there were in those days when Greeks and Italians looking at it, with idealising yet simple souls, produced works which will live for ever and beautify life: if we could but believe "that every genius is but a successful diver in a sea whose floor of pearls is all our own," we should dive with energy; we should not sit sadly on the bank polishing the pearls already gathered, rubbing and rubbing, till they fall into dust.

THE PAPER-KNIFE.

Cetshwayo's Dutchman. Being the private journal of a white trader in Zululand during the British invasion. By Cornelius Vijn. Translated from the Dutch, and edited with preface and notes, by the Right Rev. J. W. Colenso, D.D., Bishop of Natal. Longmans, Green and Co., 1880.

This work has been issued at a time when the interest in the Zulu war is beginning to flag, and it will on this account probably not meet with so much attention as it would have done a few months back. But it is to be hoped that there are some people who can keep up their interest in a subject, after it has ceased to be the matter of daily telegrams, especially when the question involved is whether England has been guilty of a gross injustice or not. Among people of this class "Cetshwayo's Dutchman" ought to find many readers, and it may help some of them to a definite opinion on the question.

As might be expected from the name of the editor, the notes and preface, which form together more than half the volume, take the Zulu side of the case, and are especially occupied with the defence of Cetshwayo against Sir Bartle Frere's accusations. The book is thus to a certain extent a political pamphlet, but very little more so than an ordinary Blue Book, for the notes consist almost entirely of letters stating facts, from which the reader is left in most cases to draw his own conclusions.

The actual diary of Mr. Vijn, which forms ostensibly the *raison d'être* of the volume, is really little more than a peg on which to hang the notes. It is, however, interesting as far as it goes, owing to the peculiar circumstances of the writer. A few weeks before the war began he crossed into Zululand with a wagon, containing blankets, knives, beads, &c., which he intended to exchange for cattle. The Zulus frequently tried to stop him proceeding, on account of the rumours of the approaching war; he managed, however, to get on for some way, by pleading that he had only come to trade with the King, and knew nothing about the war, and seems on the whole to have done a pretty fair business. But at length he was arrested by the orders of Zebebu, (who has since been made one of the thirteen chiefs), his cattle and goods were taken from him, and if it had not been for the intervention of the King, he would probably have been massacred. As it was two of his followers, who had been separated from him, were killed before Cetshwayo had time to intefere. After this he was detained as a sort of state prisoner till the end of the war, all his property being restored to him, and secured from depredations by the authority of the King's name.

It was only towards the end of the war that he began to take any active part in the affairs going on around him, and his conduct then seems to us scarcely reconcileable with ordinary feelings of gratitude. We cannot here give an account of all the various negotiations in which he was employed, but his principal business was to interpret letters from Lord Chelmsford and Sir Garnet Wolseley to Cetshwayo and to write the answers. Our readers will remember that Cetshwayo sent back the sword of the Ex-Prince Imperial; with it went a letter suing for peace, and on the back of this Mr. Vijn writes in pencil that Cetshwayo's army consists of 20,000 men, so that English had better be strong. To say the least of it, this was rather a strange return for the kindnesses which he had received from Cetshwayo. But this is a small matter compared with the treachery he afterwards displayed in guiding the English troops in pursuit of the man who had saved his life and protected him from violence for several months. Altogether we cannot understand why Bishop Colenso should express such a high opinion of Mr. Vijn as he does in the preface.

But Mr. Vijn's conduct is a minor point: the book before us is an indictment of the whole policy pursued by the South African authorities towards the Zulus, and after reading it carefully we find it difficult to avoid coming to the same conclusion as the Bishop of Natal; namely, that Sir Bartle Frere had made up his mind that Cetshwayo was to be crushed, and carried out his policy with a cynical disregard for justice and fair play.

With regard to the subsequent settlement of Zululand we may make a quotation from the diary of Mr. Vijn, who, whatever his moral qualities may be, has certainly a considerable amount of shrewdness; he says:—

> I am now going to trade in Swaziland, as under the present system it is impossible to trade in Zululand. How can a man trade there, when he has to make arrangements with each chief, and John Dunn alone asks £25 from everyone who wishes to trade in his territory, even though he has but a single wagon.
>
> It is equally impossible, in my judgment, that the present 'settlement' of Zululand should last. The Zulus are certain to fight among themselves, and there is no central government to restrain them. I believe that if Cetshwayo were brought back and set to rule the country under the supervision of a Resident, it would be far better governed for the good of all parties than it can possibly be under the present arrangement. I believe that the Zulus would be glad to see him back again, the army being broken up, and the young men left free to marry. And Cetshwayo, after this terrible war, would, I am convinced, readily agree to this, or he would even be glad to have allowed him in his father's land a place where he might live as a private individual.

Nor are the missionaries any better satisfied than the Traders with the present arrangement, as the following extract from the *Times of Natal* shows;

> If Sir G. Wolseley, the representative of a Christian Government, will concede to us the same rights and privileges as we had under the now deposed heathen King, and further, through the British Resident in Zululand, protect our lives and property from violence, as Cetshwayo did, we shall therewith be content.

Considering that the war was in a great measure undertaken for the sake of missionaries and traders, who were to carry on the work of civilisation when Cetshwayo had been disarmed, one is driven to the conviction 'that the ways of statesmen are not as other men's ways.'

The Crayfish. An Introduction to the Study of Zoology, by J. H. Huxley, F.R.S. C. Kegan Paul and Co.

Widely as many persons differ from Professor Huxley on many subjects, his power as a teacher is universally admitted. It was only the other Sunday that words of his were quoted from the University Pulpit as those "of one of the greatest teachers of our age."

He brings to bear on his work a combination of qualities which we may be proud to recognise as characteristic of many of the

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ablest of English men of science—a stedfast loyalty to the minutest details united with an intense enthusiasm in their subject, and power of communicating something of the same feeling to others. The book on which the following remarks are to be made is, we think, one of the happiest results of the author's didactic power. Taking the crayfish as its subject it professes to be an introduction to the study of zoology—working out the details of structure and function, and demonstrating their illustration of the wide truths of the subject from this basis. Thus while laying a sound foundation of accurate knowledge by the study of one animal the author indicates the chief and wonderfully interesting generalisation to which the study has led.

The Crayfish is a particularly good subject for such a work—a well developed invertebrate animal, easily obtained, and dissected, and illustrating the general principles of animal structure and development on a simpler type than they are met with in the higher forms, and thus forming an introduction to more advanced study.

Simply as the book is written, an elementary knowledge, especially of vertebrate physiology, is presupposed, such perhaps as might be obtained from reading the author's "Elementary Lessons in Physiology."

We are first introduced to the crayfish as he may be met with in most of the chalk streams in the south west of England, crawling soberly along the bottom, cautiously feeling his way with his wonderfully sensitive antennæ, with his black stalked eye on the look out and his great nippers ready for all purposes of offence and defence. These little details of Natural History are of high interest. And here we would protest against the unceremonious manner in which animals are attacked by some morphologists, just cut up, or mounted in slides without a word as to where they are found, what they feed on, or who their neighbours may be. But of this we shall have more to say further on. The little bit of etymology — introduced by the way—is very pleasant, deriving crayfish from old English crevis or crevice, altered to suit the rough ideas of Natural History, which lumps the medusa, the crustacean, the molluse, and the coal under the common title of fish. The crevis is from the low German *crevik*, or the French *écrevisse*, both of which names meet in the High German *crebiz*.

There follows a general account of the structure and physiology, in which the author dwells with his usual fondness over the mechanism involved in the "Gatric Mill," and in a fine passage compares the living organism to a whirlpool, the particles of which are continually coming and going, being altered in their course to form part of the whirl and are then dispersed again. The account of the minute anatomy of the sense organs and especially of the organ of hearing, cannot fail to interest the most general reader.

Having obtained a knowledge of the general arrangement of parts, we are shown how the segments of the body, apparently so different in the different regions are modifications of a simple plan of structure, and how the appendage of these segments, whether eyes, antennæ, jaws, nippers, legs or lobes of the tail are also reducible to a common model—modified as the needs of the animal demanded, to perform different functions in different parts of the body.

The few pages which are devoted to the account of the development of the crayfish, from the single undivided cell which is the egg, up to the highly organised adult animal, require careful reading, and are well worth it; as much a development fully grasped will be of great assistance in understanding the more complicated embryology of the vertebrate type of structure.

Then follows a bit of toughish reading on the various points of anatomy which distinguish the English crayfish from allied forms, much of which we venture to think will hardly be needed by anyone who has devoted careful attention to any special group of animals or plants. With a collection of the forms described to refer to, these details would be of the highest interest, but the pictures—excellent though they are—hardly supply this want. This, however, forms an introduction to the subject of Geographical Distribution, which seems, to those who enter, to be almost an enchanted land; why, it is perhaps difficult to say, but its great attractiveness is none the less certain. With this is introduced a brief statement of the theory of Evolution, without the aid of which the facts of the distribution of animals are meaningless enigmas, with an account of extinct forms from ancestral early mesozoic down to tertiary forms, so closely allied to the recent animals.

To say that the book seems interesting is unnecessary after what has already been said. As to its position as an educational work, it would probably be read to the greatest advantage by one who has mastered the elementary facts of natural science, and has acquired a slight knowledge of Vertebrate Physiology. Not that a person who has not this knowledge would find the book uninteresting, for it is written in a most clear and pleasant style, which must commend itself to anyone at all interested in such matters, and there would probably not be a dozen pages which he would not understand.

But we have some remarks to make on Natural History, with which this brief sketch must close.

We have at Cambridge opportunities for studying Morphology and Embryology which a few scientific schools can boast, but we are perhaps liable to overlook the Natural History of the animals we study. We come to regard them almost exclusively as links in a chain of Morphological or Physiological development, and are apt to lose our interest in the animals themselves, as beings who, in common with ourselves, have to struggle for their existence—whose powers and structure are as they are, because they are the fittest for that struggle. It may be that the calm philosophic mind is above a feeling of interest in a crayfish as a crayfish, and in its endeavours to get on in the world, but surely there has been some such feeling at the bottom of the inspiration of some of the greatest naturalists who have lived. A passage from Wilson and Geikie's Memoir of Edward Forbes will perhaps explain the feeling more clearly.

Speaking of him as a boy they say—"He has an unaccountable fancy for gathering weeds and filling his pockets with creeping things. A tame lizard has a pocket to itself, and there seems a mysterious freemasonry between him and every cat and dog he meets." Now surely this footing did not wear away as his scientific power became more fully developed and his knowledge systematized—it was rather the fundamental note of his life. Every one will remember the keen enjoyment in natural history of Thomas Edwards, the Scotch naturalist, and plenty of other instances might be given. Those who have seen the same feeling underlying the writings of Lyell and of Darwin will need no other instances.

Apart from its more direct educational influences the tone of natural objects is a most important factor in the lives of many men—giving them a rational employment for their spare time and it is not too much to say—*doubling* their enjoyment in life.

> "Knowing that Nature never did betray
> The heart that loved her; 'tis her privilege
> Through all the years of this our life, to lead
> From joy to joy: * * * *"

J. J. L.

* Wordsworth. Lines composed above Tintern Abbey.

POETRY.

THE MUSE OF ATHENS

Muse of Athens! ere we part
Do not wholly break my heart;
Or since that is past repair
And the tripos gone for e'er,
Hear my vow before I go
*Ζωὴ μοῦ, σ'ἀγαπακτῶ.

By those questions unconfined,
Shewing up my empty mind;
By all the coach's wasted art,
By all the tips I've learnt by heart.
By Homer, Pindar, Thuc. and Co.,
Ζωὴ μοῦ, σ'ἀγαπακτῶ.

By those subjects they have set,
Phædo, Philebus Met: and Rhet:
By those Philologists who tell
What words themselves can never spell;
By History's eternal flow,
Ζωὴ μοῦ, σ'ἀγαπακτῶ.

Muse of Athens! I am ploughed!
Tell it not in Gath aloud,
Utter it not in Ascalon;
Only tell Mamma and †John.
Why I hate you now you know,
Ζωὴ μοῦ, σ'ἀγαπακτῶ.

A FISH OUT OF WATER

*Or (should a Poll-man like to know)
My life, my love, I hate you so.
†That's my brother.

Cambridge Industrial School.

The committee venture to request the gift of parcels of cast-off clothing, boots, &c., from members of the University, for use in the workshop.

Parcels should be sent to Mr. Boning, at the School, Victoria Road, or will be sent for on receipt of a post card at the above address.

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THE UNIVERSITY PULPIT:

SUPPLEMENT TO

The Cambridge Review.

No. 16. WEDNESDAY, MARCH 17, 1880.

Sermon by the Rev. HENRY FOOTMAN, M.A., Peterhouse.
Sunday, March 14.

Matthew xiii, 3: "Behold a sower went forth to sow."

Placed here but for one short hour to try to be a teacher in a place which I have never entered before, save as a willing and grateful learner, it has seemed to me that it may not be thought impertinent if I try to call your attention to the opening words and to one or two striking characteristics of our Lord's first Parable. They are so suggestive, as it seems to me not only of the manner but also of the method of so large a portion of His whole teaching throughout His ministry on earth, and they are further so prophetic, as I hope we shall see, of the dealings of the model preacher with the hearts and consciences of men in every age, that, even in this place, they may afford food for thought.

Behold! This arousing and arresting summons to turn to external nature, and to human dealings of the humbler sort, would surely be significant for all who are trying to teach the things of God, even if it stood alone and if it were an introduction to a Parable which in this respect was an exception to rather than an instance of the preacher's usual method of address. But this appeal to the mystery and to the meaning of the usual in external nature and to the significance of the common place in man's dealing's with that nature does not stand alone, but is, on the contrary a summons which is a frequent and striking, although a sadly neglected characteristic of almost all our Lord's Parables, and of a very great deal of His whole method of instruction, so far as we have a record of it in the New Testament.

There is not one (*e.g.*) of the seven Parables in this thirteenth chapter of St. Matthew—not one of the precious pearls in these homely settings, which does not bear me out in this assertion. The Parable of the wheat and tares;—the trading of the merchant man;—the woman at her household stuff;—the fisherman at his net;—the little grain of mustard seed, the proverbial type, for such it was in those days, of things too tiny to be even noticed by the busy or the grand; these all bear out, I say, my statement, as would others had we time to cite. And they should all be read over carefully, once at least now and then for the purpose of engraving on the mind this characteristic, on which at the outset I feel it right to dwell. In fact, careful reading of these parables with this thought for the while predominant, would prove a healthy exercise for many of us, laymen and priests alike!—We should rise from such a reading impressed, not only with the simplicity of our Lord's teaching, and with its calm grave suggestive style—so free, as a great French sceptic has observed,—from rhetorical exaggeration or strained hyperbole;—but impressed, too, as well—with what Paley aptly calls, "His choice of subjects," with the frequency with which He takes us, for light and life, to the ordinary operations of nature, and to the homelier ways of men.

My brethren, in the present condition of the relations which exist between the physicist and the theologian, the philosopher and the priest—I think it is very useful for us preachers to have our attention called to this characteristic of our Lord's teaching, which I have thus described. I think His constant appeals to external Nature, in 'her habit as she is,' this care which He seems to have taken all through His ministry to call the attention of His hearers to the regular silent processes and operations of the forces of nature so far as they were known to the men of His day and generation—is a method which ought to encourage and guide any teacher who finds himself called upon to minister to the spiritual needs of men in a time when so much more is known of the forces of nature than was know then: in a time, then, when we may fairly assume that had our Lord been preaching in it He would have called our attention with equal emphasis to all that is known of nature now. Whatever we do, do not let the students of Nature think we are jealous of them, or that we are disappointed when they announce the discovery of laws where men once thought there were only prodigies or caprice. I do not think that men who worship in the shrine of Nature are so likely to give us trouble as the worshippers in the temple of Mammon, or as the devotees of a fashionable frivolity.

No doubt the study of nature is a very absorbing pursuit, and every absorbing pursuit is beset with dangers in which a man risks his soul if he is not put upon his guard. The student of nature is like the artist or the politician or the lawyer in this respect, and he ought be warned of it—wisely and respectfully—by the preacher from time to time. He ought to be told that he is apt to look at the universe through the medium of this pursuit, and that he is tempted to insist that all problems of life and manners can be stated accurately and solved correctly only when they are reduced to the terms of his science. He ought to be told that he sometimes gets so absorbed, so enchanted, that he is in danger of investing the forces of nature with fictitious personality and a fictitious omnipotence, and that all this may happen even when he is using the word 'nature,' as men did in Locke's time for they know not what, and as that to which when men ascribe things 'they are at the end of their wits.'

But still I think we ought to be very careful not to scold, but, on the contrary, to encourage by grateful appreciation and with wise foresight, the High Priests of Nature, who may be, if they will, the ministers of God as well.

I venture to think that our tone should be—"Behold, and fear not!" The discovery of laws is not the negation of God. Open the book of nature wider and wider and deliver to us a plain unvarnished tale of what you find written there. Behold! He teaches us (it is the very essence of His teaching) that His witness is found not only in the gaps but in the continuity of being. "The regular, the silent, the continuous may be as portentous to us as the deviating, the loud or the abrupt."

And as we preachers gain this wide yet plain and practical idea of Nature, an idea which excludes at once idolatry and neglect from looking at her through the illuminating medium of our Lord's Parables of Nature; so, too, I think, there are very helpful lessons to be learnt from the thought of the frequency with which He calls us, in those Parables, away from the strange, the startling, in human history, and bids us note the common round, the daily task of tradesman, agriculturist, fisherman, or peasant, and the primal simple relations of the family, or of the humblest household. On those many lessons I have no time now to dwell—but this much at least I may say, that surely my brethren, nothing which He has thus consecrated can be treated as common or unclean; or as too secular for notice in the pulpit or the prayer. We may think of this when we hear complaints of preachers, such as some pulpit purists are disposed to make, because we sometimes are guilty of introducing "secular" topics or homely allusions into sermons delivered in the House of God. We claim not only all Nature, but all human ways: the common, the usual, the homely most of all, as ours of right, since the Model Preacher has taken possession of them thus. We claim them in the name of Him who is not only the Head over all things to the Church—but who binds together all Creation from the highest to the lowest—from the mightiest to the meanest form—of Him who has made all things double one against another, one thing establishing the good of another, that there might be no end to the holy joy of beholding His glory thereby. Baskets of silver containing fruits of gold, these parables would certainly be, if they did no more than help us to avoid all foolish depreciation not only of Nature but of that Humanity which he has taken into

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the Divine—and which He has claimed as His own—that Humanity we need not worship, seeing that we worship the Son of Man; that humanity which we dare not defile now or degrade, or despise, seeing that The Man is on the Throne of the universe, high above all the earth, and far exalted above all gods—not only of ancient mythology but of modern volytheism; Gods of the Market, of the Tribe, of the Cave, or of the Theatre.

II. Now we may venture to behold with the mind's eye, to look, in obedience to the Divine summons, at the Sower going forth to sow.

"Behold, a sower or the sower went forth to sow." You all know the earthly story. Nothing can be simpler, nothing less ornate. There is in it nothing of the glare of the startling, the sudden or the strange. A sower going forth to sow was a common sight enough in the land of Galilee; the varied results of such a sowing would be obvious enough to those of our Lord's congregation who could look around them, as they stood there on the shore, upon the very fields which He thus took as His text. A common sight enough, I say, not only there but here. And yet a sight which you should stop, sometimes that you may notice, a sight through which a Christian, though no poet or no philosopher, may have preached to him a sermon which he will not easily forget. A man (a common prosaic man may be, but that does not destroy the parable's instructiveness, as those who have followed thus far our train of thought can see at once), a man holding in his hand the germs of life, of that life before the mystery of which, even in its lower forms, philosophy is puzzled, or proffers—through the lips of one of the most distinguished of her sons some splendid guess—which only carries us one step further into the unknown, a guess. A man holding in his hand those seeds, one of which, if a thoughtful Christian, in thoughtful mood, will take it in his hand and think steadily for but ten minutes of the strange possibilities of development and multiplication of which it is the envelope,—one of which, I say, will fill him with that wonder, born of the knowledge that he does not know, which should drive him to his knees—a man just scattering these right and left around him, confiding them to the mother earth from whence they sprung, in hope that the seeming loss may prove a real gain, and that what he parts with will return to him, not as it left him, but multiplied indefinitely. A man just assuming that the soil beneath him will offend against the reason of the case, and belie its nature, and prove itself unworthy of his care, if after this it lay bare and fruitless; and if after this its ascertained capacities do not in their exercise send forth upon the surface that which shall contain the germ of still richer harvests in the years to come! All commonplace enough! Nor is there anything of what the vulgar call the wonderful in what follows as the story goes—as it goes on to tell of the subsequent discovery of the issue of this husbandry. This discovery was, you all remember, that although there was success enough to justify the venture which the sower made, yet there were certain seeds, in themselves as really capable, as they left his hand, of reproductiveness as any of the others which he scattered in the spring, certain seeds (alas, too many!) which, through the nature of the soil on which they fell, were, for his purpose, either lost at once, or, through their meeting with adverse and baneful influence, never more than promised, never held out unto the reaping time, and so which mocked his toil, and his free-handed costly confidence.

That is all! But what if, touched with the rays of Christ's own teaching, we are led to see, that, in these dealings of man with earth, and with its products, we have not merely an arbitrary simile selected at haphazard, but a true picture, a miniature, yet correct, of the dealings of the Lord of the whole earth with you and me. What, what if there be a real analogy, not a mere fanciful resemblance, between the underground process of the earth in dealing with the seed which man has cast into its bosom, and the subtle dealings of human hearts and wills, whose springs are deep down indeed, with that seed of eternal life which Christ has cast therein, He, the Incarnate One,—He whose Spirit never ceases His Heavenly operations among men, that they may bring forth the fruits of the Spirit which abide. What if here, as has been well said, "the earth be but the shadow of heaven, and of heaven's law, and things therein each to each other like, more than on earth is thought.

III. *The sower going forth to sow.* When we spoke of Christ and His Incarnation, of Christ and of His working through His Spirit, in men's hearts, we answered so to say, by anticipation, the anxious, for all teachers the fundamental question—and this sower, who is He? Arguing from another parable, alike in all essentials to this, arguing from the known facts of all the subsequent, as well as of all the previous history of God's dealings with mankind—the sower, beyond all doubt is the Son of Man.—He who, all the ages through, is the light which lighteth every man who has come into the world, before His Incarnation, or since,—He who came forth ·m His Father's home and entered through His Incarnation the ·l of human nature, that therein He might cast the seed of life indeed, and therein pour His Spirit there, where but for this, there must have been barrenness from end to end, an utter spiritual sterility, a waste and a chaos of all souls more than enough to make the angels weep. The Son of Man, the Word of God is He. Source of all life, nay *the* life, in contact with all consciences. His field the world, the wide, wide human world, on which He has earned the right to tread without permission from its potentates,—the wide human world through which His very Presence breathes a hope, bearing as He does, in whispers of His word, in the expressive silence of His Sacraments, bearing in divers tones, now courting, now compelling, the message of reconciliation: through divers instruments the music of His gospel, in divers subtle influences, the reproving, correcting, sin-striking, life-awakening accents of His divine appeals to man. He is the sower who went forth (oh, from what a home to what an agony) with what a costly seed! Miracle of mercy; Miracle of munificence! He is the sower who is ever near, ever going forth. For surely if this field is the world, then while the world lasts, from generation to generation, this seed time and this harvest can never cease. This is the invisible addressing the invisible; the Spirit speaking to the spirit, seeking to find a residence, yearning for a welcome there, where He would found a throne, and introduce the legislation of the Only Wise.

The sower, I say, is the *Son of Man*. I want to fasten this thought firmly first. You know, that as a general rule, the preacher takes up, at once, the teaching of the parable, by which it becomes applicable to himself as teacher and to his hearers as the taught. He sows, they receive, some in this way, some in that; some, so as to give him scarce a ray of hope; some, so as to tantalise with just a promise which early disappoints; some to put forth leaves and flowers of spiritual vitality which fall and fade and leave no fruit behind; some to hold on to the last with patience and ripen for the calm autumn of the Holy end.

My brethren, I don't want to rob you of any good which appeals and applications such as these may have done you in the past. God strengthen in you the memory of them more and more, or of any profit you may find in them for the future. If any such appeals have touched your consciences, at any time, thank God for them and keep hold—tight hold upon the truth they brought to light. If any such application shall, in the future, stir your souls, do not let the soul sink back again into the supineness from which they thus, by God's mercy, have been aroused. He must be a hard man (*e.g.*) whom that sermon of Robertson's, of Brighton, in which this parable is treated thus—does not touch and stir, at some point or other of his spiritual sensibility. But, while I say this, I think it will be better in the long run (even for the Preacher's end), if at first we keep the attention fixed upon the Prince of Preachers. At any rate, do not let us begin by narrowing its range, as if there were no other voices through which the word could reach our parishioners, than those we listen to (or try to listen) in Church, or which come to them through the words and visits of the clergymen.

I hope, indeed, that the great sower is with us now, as we try to speak to you of Him; and with you, too, who are trying to listen or to bear. I believe, indeed, that He has given me seed to sow, which I shall become a castaway if I do not do my utmost to scatter broad-cast with unabated energy, until He tells me, in accents unmistakeable, that my work is done.

All this, indeed, I can and must believe, and hope, or I could not go on! To what a mockery, less sufferable than a badly acted drama on the stage, would my preaching be reduced, to what a wasted hour your time of listening, if this were not really so.

But then, my brethren, this belief need not rob us of the Truth that He who is sowing is the Son of Man. This hope need not rob us of the consolation (oh! how could any man dare to take a parish if he had it not) that Jesus is ever going forth to sow, not only in Church, but in every corner of His Earth where there exists the soil of human hearts, hearts which but for this sower would never be touched by the voice or moulded by the hand of His subordinates. This faith need not rob us of the consolation of the further faith that God may do without us as well as with us, wonders for His name; and that His Spirit is speaking through a hundred channels of which we little dream, working in men mightily, in regions far within and out of our sight at present, and in ways far more efficacious than those which the skill of preachers can devise. The field, His field, I do not doubt is the world, not merely some corner of it where your voice or mine can reach. I know men say they hear nothing, see no lips moving, but it does not follow that there is no voice. For, see you not, as in dreams (to quote old Plutarch whom our children know) there may be distinct communications and yet no articulate speech There may be, not merely the word of mouth, and the word of the mind, to which last men refer when they describe what they call saying things to themselves when their lips nevertheless are still, there may be not only these, but the Inner Word of mind to the mind as well. And I believe that that Word there is, stifled with

passion, and by the whirl of outward things, as the traffic in a noisy street may drown the uttered exhortation of a human voice in some great church in town, but yet there, encountering, confronting, accosting men,—coming in some wonderful manner to the recognition within, coming and refusing to go, coming and sowing seeds; haunting men in mercy, in silence eloquent as the still night to the Psalmist of the 19th Psalm. It is the sower, I am sure! What else mean those thoughts of God; those self accusations, that dread, that half-born hope, that distrust of themselves—those questionings of the conscience which one meets with often in the case of men who have not been to church for years, of men on weary sick beds, or of the women whom we put down as lost beyond repair. Do not these cases remind us that the Sower has been there before us! It is, sir, said once a brother of such an one to me, on such a sick bed and in such a plight, it is, sir, the working of the Spirit, is it not? Just so! The sowing of the sower, the echo of His footsteps, going forth to sow. Yes! How are they to hear, one may often say, without a preacher; we preachers often do say it, when we think in towns, for instance, of the tens of thousands committed to our charge with whom neither publicly nor privately can we ever hope to speak. But surely, too, haste as we may, and as we ought for mercy's sake to preach or to send a preacher, we may answer ourselves sometimes, as St. Paul answered the same question once by his own passionate adversative, "But, I say, have they not heard." Nay, is there not a never-failing continuance of the testimony?" The stately march of the divine procession, has it not been, a never failing one? Like the firmanent in that Psalm which the apostle proceeds to quote, has not Jesus ever had a language, although not always to be classed with the dialects of Earth? Nay, rather, hath not the divine bridegroom gone forth from his chamber? Is he not ever going forth? And who is there of woman born, amongst us, who is utterly hid from the heat of His rays. Take the wings of the morning and remain in the uttermost parts of the sea, He is there sowing beside all waters.

Places there are here on earth, good and holy ground, where Paradise seems replanted, climb to them, He is there! Other places there are too, where you cannot go down without a policeman, and into which even if you were sent for, you feel as if it may be only for some foul purpose and not for a pastoral interview, which so shock us and are so revolting that we call them hells on earth, I say, if you go down into those hells, He is there also. My friends, do not let us make light of this, do not say that all this is a convenient pulpit platitude, a mere periphrasis which only means when translated into reasonable language that every man has a conscience and that even in the lowest depths of social and spiritual degradation the sinner is followed by recollections or haunted by presentiments which dog his footsteps and follow him into the darkest corners with the accents or indictments of expostulating shame. I deny that the bare statement that every man has a conscience, or even that every baptised man has an intensified conscience, is an explanation of the strange grouping of moral and spiritual experience to which I have referred. The statement, that in these cases the sower is going forth to sow, is a real explanation of these facts—nay, is a scientific, accurate statement, a statement side by side with which the proposition that every man has a conscience is loose and superficial, or at least provisional. Did you ever meet with a definition of the conscience? did you ever hear claims made on behalf of the supremacy of the conscience which satisfied you, or which made it clear that in claiming the supremacy the claimants were not overlooking for the nonce, some inconvenient facts respecting the liability even of conscience, left to itself, to become an unfit and unfaithful guide for man? I never did. I never met with any merely moral statements of this kind which did not lay open to this objection; an objection, urged in substance, and with great force by the late Dr. Whewell in his reverent and appreciative account of the great Butler's statement on this head. The fact is that no definition of the conscience, no doctrine of the supremacy of conscience, can be maintained against all comers, unless you go out of morals and seek help from the despised theologian. You must bring in the thought of the Mover of the conscience, of the Son of Man going forth to sow, or you involve yourself in utter inability to account for the action of the organ, as well as in the terrible danger of reducing all moral internal transactions to the level of a dialogue between two parts of a man's self; and so, in the last resort, of making a man—the individual man a measure of all things!—nay of making each man practically his own God! This is my profound conviction. I may be but a poor theologian, but I know enough of man, and I know enough of God to feel compelled to state this solemnly. Here as elsewhere we may fold our hands, and bow the head and echo, each one for himself, the solemn statement of the late Canon Kingsley—"I cannot—cannot live without the Man Christ Jesus!" I am utterly at sea, dear friends, I have no word for you and no seed to sow unless the Son of Man is sower and His field the world.

Do not rob the preacher of the consolation, do not rob yourself of the awe, which this great doctrine should inspire. Do not rob me of the consolation. Oh! I want the consolation of being able to believe that the sower has been here before me, that He will remain with you, when we part, to expose, may be, my blunders, but yet, by that very exposure to fulfil my hope, converting stammering platitudes even, if such they be, into truths effectual for your inmost life!—Remain O Lord to sow!

There is consolation in the thought, but there is also awe! The thought of the nearness of the Son of Man to each of us—makes every man's life a very awful thing; makes it so awful that men are glad to put it from them, and to take refuge in some less tremendous theology; awe, surely, there is in the thought, that you and I, and all about us, are the subjects of a secret process, through which (for joy or for our condemnation), Christ and His Eternal Spirit are brought into constant contact with our hearts and wills—that they are the soil over which He is seeking to gain dominion;—that He may reclaim them from their native barrenness. Oh! surely, if it be true, as I once heard a preacher say, that man's anomalous and fallen condition is made manifest in the fact that he is unable, often, to distinguish between the temptations which come to him from his own mind and those which come to him from the devil. If that fact fills with awe, surely the fact to which I now allude should fill us with a holy dread, and a wise humility. Christ, the very Word is near us, is speaking to us, dwelling in us, and walking in us, as Ignatius has it—and yet we know it not; we respond not; we bring forth so little fruit unto perfection. And why? Such costly care; such generous munificence; such untiring love; such splendid Husbandry, and yet so little in the life which corresponds.

Why? Perhaps the mischief is in the soil.

NOTICE.

M. L. BOQUEL,

63, St. Andrew's Street,

FOR many years established in Cambridge, as a Private Teacher of French, and for the last ten years French Lecturer to the "*Society for promoting the Higher Education of Women in Cambridge,*" prepares (*in French*) Candidates for the ARMY, CIVIL SERVICE, AND OTHER EXAMINATIONS.

GREAT NORTHERN RAILWAY.

CAMBRIDGE UNIVERSITY EASTER VACATION.

A SPECIAL Express Passenger Train for LONDON and the NORTH, at Ordinary Fares, will leave CAMBRIDGE daily, from SATURDAY, March 13th, 1880, until SATURDAY, March 20th, (both days inclusive).

	a.m.
Cambridge.....dep.	11 40
	p.m.
Hitchin .....arr.	12 15
„ .....dep.	12 17
King's Cross.....arr.	1 0

The 12 o'clock noon Down Express from King's Cross will be stopped specially at Hitchin to take Passengers for the North.

HENRY OAKLEY,
General Manager.

King's Cross Station, March, 1880.

RING left in a Railway Carriage a few weeks since. May be heard of on application to the Company on whose line it was lost.

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TO THE ELECTORS
OF THE
BOROUGH OF CAMBRIDGE.

GENTLEMEN,

The long-deferred dissolution of Parliament imposes on you the duty of electing representatives.

I venture once more to solicit your suffrages.

Having been during five years one of your Members, I am not a stranger, and the general character of my political views is well known to you. But I think it proper to refer to one or two points of pressing interest.

During the existence of the Parliament now at length concluded domestic questions have been almost entirely neglected by reason of the demands of foreign affairs on our attention. The present Government acknowledge that they have done little at home, but then they say, "Look at our spirited foreign policy." That policy was not approved by two of the most respected members of the Conservative Cabinet—Lords Derby and Carnarvon—and I venture to think that the more you inquire the more you will be disposed to agree with those noblemen. In my opinion the Government have adopted a dangerous and an undignified, if not an "immoral" policy, as they have chosen to support the cruel and effete government of Turkey in order to check the ambition of Russia. But they have not even succeeded in this policy, for Russia has gained all, if not more than all, she could have hoped for when the war began, and Turkey, spite of our vaunted assistance, is so miserably feeble that she cannot even commence those reforms in Asia Minor which were promised by her in July, 1878. So now, having estranged Russia, we have been threatening Turkey who has been giving us much trouble, and seems to be utterly ungrateful for the services we have rendered her. A wiser policy would, I believe, have avoided the Russo-Turkish war, with all its horrors and bloodshed, by uniting the great powers to secure good government to the miserable subjects of Turkey.

I cannot here discuss the proceedings which led up to the Treaty of Berlin. No language can adequately set forth the degradation which has come upon the name of England in consequence of the "Salisbury-Schouvaloff agreement" and the "Anglo-Turkish Convention," nor can I more than hint at the Afghan and Zulu quarrels, in both of which violence, deceit and blundering have been so conspicuous that one is astonished how any body of English gentlemen can have sanctioned such transactions. Parliament has, however, approved of them by great majorities, and it is for you to say whether you do or do not wish for another Parliament of similar views.

Such proceedings are not only disgraceful but also very costly. The present Government inherited a great surplus, and they have turned it into a deficit, besides adding to our taxation. I ask you with the utmost confidence to compare Liberal and Conservative finance.

The present Government can spend money but cannot apparently do much else. Their achievements in the improvement of our laws are miserably small. I think you will prefer a Government which would spend less, and do more towards the improvement of our legal system.

I have long felt a deep interest in the reform of the laws as to the ownership and tenure of land. I believe that great and beneficial changes might be made which would vastly improve the position of owner, occupier and labourer, and would at the same time increase the produce of the soil, and so benefit the people at large. Our agriculturists are fighting with their hands tied against a competitor who is as free as the air.

I will merely say in conclusion that having now tried the Liberal party for five and the Conservative for six years, I trust you will conclude that the late administration was at any rate honest and peaceable abroad and capable at home, whereas chicanery and bluster abroad and incapacity at home characterize the proceedings of our present rulers. This great issue is in your hands. On it depends the happiness and prosperity of a vast population here and in India and in our colonies, and I appeal to your patriotism to give a decided verdict on the side of practical wisdom and honest Government.

I remain, yours most respectfully,

W. FOWLER.

Forest House, Leytonstone, 17th January, 1880.

TO THE ELECTORS
OF THE
BOROUGH OF CAMBRIDGE.

GENTLEMEN,

Having had the honour of being selected as the second Liberal Candidate to fight by the side of my valued friend, and your former member Mr. FOWLER, the battle of Liberalism in the Borough, I come forward in conjunction with him, and respectfully solicit your votes.

The opportunity long desired has at length arrived, when the people of England are to declare whether or not they desire the continuance of the system of Government of which they have now had six years experience. That period has been marked by many strange and novel proceedings on the part of an Imperial Ministry. It has witnessed the arrest of that career of legislative improvement which distinguished five years of Liberal rule. It has seen our country drawn into strife and bloodshed both unnecessary and unjust, and into entangling engagements of which no one can foresee the issue. The national dominions have been increased by useless acquisitions which have only enlarged the national responsibilities without benefit to ourselves or to the world. The policy of the past six years has been in no true sense Conservative. Has not the time arrived to replace it by a Policy genuinely Liberal?

I am proud to call myself a member of the Liberal Party, to whose efforts in times past England owes the civil and religious liberty which makes her constitution the envy of the world, and who at the present time are as jealous of the national honour and of the integrity of the national Dominions, as are the Politicians who modestly claim a monopoly of Patriotism. I repudiate the calumny which represents the Liberal Party as unpatriotic. The great master of pompous phrases at the head of the Government recently brandished the motto "Empire and Liberty." Yet more recently he has reflected on the supposed adherents of a Policy of Disintegration of the United Kingdom. I claim to be a Liberal who is resolute to maintain the integrity of the Kingdom. I am not afraid of the responsibilities of Empire. I am zealous for Liberty; but I deprecate the means by which Lord Beaconsfield's Government have sought to extend the one, and I deplore the lack of sympathy they have manifested for the other.

I disapprove of the Foreign Policy of Her Majesty's Ministers. I recognise the difficulties of the European situation with which they had to deal, but I hold that it was a mistaken Policy to champion the effete and corrupt Government of Turkey. That Policy has been as unsuccessful as it was ill-conceived. The refusal to coerce Turkey by the Berlin Memorandum led by an inevitable and disastrous sequence of events to the dismemberment of Turkey by the Berlin Treaty, and thereby to inordinate aggrandisement of Russia.

It is in Asia that we find the worst fruits of the Ministerial Policy. The Anglo-Turkish Convention I regard as an act of folly which fully satisfies its description as "an insane Covenant." The Afghan war, not less conspicuous in folly, has in addition elements of wickedness that make it the worst achievement of a bad Government. If in Europe our Ministers have had to contend with difficulties created for them, this Afghan trouble they have wholly created for themselves. It is the forseen result of a Policy obstinately pursued in defiance of history, in contempt of experience, and for a long time in concealment from Parliament. Its ultimate result no man can predict. We are told that Afghanistan is not to be annexed; yet we see step after step taken from which annexation may prove to be the only practicable outlet. That annexation will be a source of weakness and not of strength to our Indian Empire, is the judgment of all competent advisers, save only a few fanatical promoters of a "forward policy," whose evil counsels have largely helped to bring about the present disastrous state of things. Withal we are assured on the high authority of the Prime Minister himself that our Afghan policy has been completely successful!

To purchase such success in Foreign Policy domestic Legislation has been avowedly neglected. Yet no one can gainsay that very many improvements of our internal legislation are urgently required.

When I allude to the Land Laws, which call for more efficient Reform than has been suggested in the Bills recently introduced by the Lord Chancellor, I mention one only of the items in the Liberal programme which, should you honour me by electing me one of your representatives, I should labour to promote.

I purpose to call personally on as many Electors as possible, and I hope all who possibly can will attend our meetings and hear the statement of my opinions.

I am, Gentlemen, your most obedient Servant,

HUGH SHELD.

Jesus College, Cambridge, 9th March, 1880.

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The Cambridge Review:

A JOURNAL OF UNIVERSITY LIFE AND THOUGHT.

No. 17.] WEDNESDAY, APRIL 14, 1880. [Price Sixpence.

SUMMARY OF NEWS.

The University Commissioners have announced their intention of holding a series of meetings in Cambridge during the Easter Term, in response to the memorial lately forwarded to them, and urging that step upon them. As the powers of the Commissioners terminate this year, unless extended by the New Parliament for another year, we may expect unusual activity on their part during the present term.

Another step was taken yesterday towards the union of King's and St. Catharine's Colleges: we may hope that a definite scheme will soon be ready for the consideration of the Commissioners.

The Council of the Senate have lately exercised their right of appointing three members of the governing body of Girton College. By this step, understood in connection with the scheme lately passed for the affiliation of local colleges, the University is extending its hold over the education of the country generally.

The *University Reporter* for April the 9th contains a most important "Report of the Syndicate appointed March, 1879, on the subject of the obligation of passing an examination in Greek, and the questions arising therefrom, with appendices." Of this lengthy document, consisting of 46 pages, we hope to give a fuller account next week, contenting ourselves at present with noting that the Syndicate recommend: (1) That the obligation to satisfy the Examiners for the Previous Examination in two Classical languages be relaxed in the case of candidates for Honours who desire it. (2) That, in the case of those candidates for Honours who do not take up both the Classical Languages, French and German be accepted in place of one of them.

Not many months back the University of Oxford refused to be represented in Parliament by one of the ablest of its own Professors—Mr. H. J. S. Smith. In the recent elections, the borough of Southwark, the Tower Hamlets, and Cricklade, have compensated for this loss, by returning Messrs. Thorold Rogers, Bryce and Maskelyne, all of them Oxford Professors. Mr. Rogers, who was formerly an Anglican clergyman, is the author of several works on Political Economy; Mr. Bryce, who took a double First, is best known by his work on "The Holy Roman Empire"; Mr. Maskelyne is Professor of Mineralogy.

The two Cambridge Professors who sat in the last Parliament—Sir William Harcourt and Mr. Fawcett—have been re-elected by their old constituencies, Oxford City and Hackney. The former, it is rumoured, will succeed Mr. Cross at the Home Office, while the latter will probably be Under-Secretary for India.

In the Borough of Cambridge the Liberal candidates carried both seats by a substantial majority, and Mr. Fowler and Mr. Shield,—the latter a Fellow of Jesus College,—now succeed to the places formerly occupied by Messrs. Marten and Smollett. The representation of the University in the new Parliament remains unchanged, for, following the usual precedent in such cases, Mr. Walpole and Mr. Beresford Hope were left unattacked.

A series of lectures is to be delivered during this term by Mr. James Ward, Fellow of Trinity, on the *Elements of Psychology applied to Education*. This course will be a sequel to those delivered by Mr. Quick and Mr. Fitch, during the last two terms, under the auspices of the Teachers' Training Syndicate: and those who intend to adopt the profession of education can hardly fail to attend them when they see the scheme as printed in another part of this paper. We regret to notice that the lectures of Dr. Nathan, on *Dante and Petrarch*, are given at the same time as some of these lectures.

During the vacation the results of the Classical Tripos and the examination for the Chancellor's Classical Medals have been published. Perry, of Kings, Parry, of Trinity, Edwards, of Trinity, was the order in the former: varied to Edwards and Parry (bracketed), Perry (*proxime accessit*), in the latter. The order of merit in the Tripos will be superseded after two years more by a system of brackets, to the advisability of which these varying results point strongly.

Three Fellowships have been awarded at King's College: to C. Pearson, E. C. Perry, and H. P. Stearn, Scholars of the College.

The Inter-University Sports, contrary to the expectations of those who considered themselves authorities on the subject, resulted in an easy victory for our representatives, six events out of the nine falling to our share. We may especially congratulate ourselves on winning the three miles, for the first time since its institution, Mr. W. W. Hough accomplishing the distance in the wonderful time of 15 mins. 1⅕ secs.

The result of the Boat Race was, however, hardly so satisfactory; but the way in which our crew endeavoured to avert defeat calls for the highest praise. For fully two thirds of the course the victory lay with either, and at the finish our boat was only defeated by two and three quarter lengths.

Both the single and double Racquets fell to us, the former being decided by a love rubber, and the latter by three games to one. We consider the splendid service of the Hon. I. Bligh contributed in no slight degree to the completeness of our success. In the Golf Match matters were reversed, Oxford winning by eight holes. Our captain, Mr. Linskill, of Jesus, was unfortunately absent. Both the single and double Billiard Matches proved easy victories for our opponents; but fortune for once favoured us in the chess competition, Oxford being unable to secure a single game.

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COMPETITION IN WORK AND SPORT.

"This is a tendency of the age" has recently become a thoroughly hackneyed expression, so fond are we of analysing our own characteristics, in the hope of discovering what the generations of the future will see in the present one to distinguish it from those of the past. Perhaps of the many tendencies of the time which are supposed to be more than usually characteristic, that of competition is one of the most marked. It may be defined as being the effort of men—not indeed to do well, but to do better than their neighbours. Its action in the field of commerce has been more commented upon than elsewhere; here it has been bitterly assailed by Mr. Ruskin and others, and as eagerly defended by that school of writers which was founded by Adam Smith, and which is perhaps most conspicuously represented at present by Professor Fawcett, the school which may be described as the scientific rather than the philosophical Political Economists.

We see to-day nation competing with nation, class with class, sex with sex, and individual with individual. The American strives with the Englishman, the store-keeper with the shopkeeper, the male post-office assistant with the female post-office assistant, and the grocer who supplies you with your coffee and marmalade, with his vis-à-vis in the same line of business over the way.

But though the action of competition has perhaps been examined more fully in this direction than in any other, the same tendency pervades many of the other phases of modern life; Weston competes with O'Leary, Captain Webb with Captain Boyton; the prize mastiff from Birmingham with the prize mastiff from Cornwall; one railway with another railway; one theatre with another theatre; and a year or two back perhaps the climax was reached by holding a competitive barmaid, which, I believe, was soon followed by a competitive baby-show (the latter was at any rate suggested) at the North Woolwich Gardens.

The Englishman's house will not much longer be his castle; the outworks are already taken, and we cannot pick a nosegay in our garden without being warned off certain bushes by the gardener, who has entered them for the "next annual flower show."

Now has this great new god Competition forced his way into our University life? Who can hesitate a moment for an answer? Think on the one hand of competitive examinations, on the other of boat-races, cricket, football, racket, and tennis-matches, and "Sports," in the specific sense of the word, to say nothing of billiards and chess. But though we find it here as elsewhere its *raison d'être* must surely be rather different.

In the more ordinary fields of its action which we have noticed it is hardly ever attempted to rest the defence of Competition on its action upon the individual; it would be pretty generally allowed even by the advocates of the system that to him it results in direct loss; but it would be maintained that the individual's loss would cause a more than proportionate gain to society at large, and thus that while almost everyone was called upon to sacrifice a little, they obtained in compensation a more than commensurate share in the increased public weal. Referring to our former examples, in the field of commerce it would not be supposed that the principle of "division of labour," a direct consequence of Competition, rendered the work done by individuals more pleasant; on the contrary, it would be acknowledged that it became more monotonous, uninteresting and incapable of calling forth intelligence; but it would be at the same time maintained that individuals should reconcile themselves to this, in consideration of their share in the increased public weal; though their labour itself becomes more monotonous and arduous, the fruits of that labour become more plentiful and varied. Similarly in other cases, in a flower-show for instance, every individual by sacrificing a little secures a total result which gives a great deal of pleasure to a great number of people.

But this reasoning seems to loose some of its force, when applied to a University, for one of the most conspicuous principles of the University system is the development of the individual, and this is equally true whether we take the English or the German view of the institution; whether we regard its object as being the dissemination of education and culture amongst professed and amongst amateur schoolmen alike—or whether we regard it as being a sort of church of knowledge, handing down its virtue through what may be compared to an Apostolic Succession.

What place, then, shall we find in this institution for the Competitive Examination? It is almost unnecessary for me to recapitulate the familiar arguments urged against the system: how it cramps the individual bent of mind, fills the incapable mind with undigested food, and forces the capable one to digest ten times more than is good for it. After reading such an article as Mr. Sayce wrote not long ago in one of the reviews, do not we fully sympathise with the groaning exclamation with which he concludes: "Examine boys if you must—but for heaven's sake do not examine men!"?

Turning for a moment from the mind to the body, whilst fully acknowledging that rowing, cricket, tennis, and so forth, are admirably adapted for keeping the bodies of young men strong and healthy, is it not also true that the introduction of competition into these pursuits deducts from, rather than adds to, their usefulness. Many a man, for instance, whom rowing in an ordinary way suits thoroughly, breaks down altogether under a system of training.

I believe the number of men whose health is more or less seriously injured by racing is not at all generally realised. Whilst an ordinary man's health is improved by taking an occasional pull in a boat, it requires a man of an extraordinarily vigorous and sound constitution to be benefitted by a month's training, followed by a week's racing.

We must, I think, also acknowledge that on our high wranglers, and on our 'Varsity boat men alike, an unfair demand is made on one side of their capacities, to the probable detriment of all others.

But in spite of all that can be said against competition in our studies and sports, one great fact about it should never be overlooked. It is a great, perhaps an essential, stimulus to the pursuit of these studies and sports. Many a man reads for an examination when he would not do so otherwise; many a man takes up rowing if he has a chance of distinguishing himself in his college eight, when he would otherwise be inactive. And so, after all, the element of competition is perhaps a necessary, though no doubt to a certain extent a detrimental, accompaniment of the quest after a cultivated mind in a healthy and well-developed body, the *beau-ideal* of the English University system.

But surely we should beware of discouraging efforts not stimulated in this way, or of introducing the stimulus when it is unnecessary. We should, for instance, view with great dissatisfaction any endeavour to discourage efforts at rowing, &c., that were not likely to lead to sensational or even to distinguished results; whilst on the other hand, we should warmly welcome the effort that is now being made to substitute an absolute for a comparative standard of merit in our honours examinations.

H. M. Thompson.

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THE WINCHESTER READING PRIZES.

The Winchester Reading Prizes were first established in 1866 by an anonymous donation of a sum of money which after payment of the Examiners is divided into two prizes. By this benefaction a University Prize supplemented the rewards given in Cambridge for the encouragement of public reading. Many of the Colleges give annual prizes for the best readers in Chapel. But of course these College Prizes are restricted to a limited class of competitors, because only members of the particular Colleges are eligible for them, and some of these members may be exempted from attendance at the Chapel Services. Moreover the range of subjects is limited, being confined, I believe, to the Holy Scriptures. Nor must it be forgotten that the College Chapel is a bad place in which to test men's qualifications for a reading prize. A man naturally hesitates to allow his careful reading to stand in the way of other people's breakfast or dinner. And on account of its sacredness a Chapel is still more unfitted as a place of Examination. A man would shrink with such surroundings, from reading the sacred Scriptures to please the Junior Dean, and with an eye to a prize. Certainly the system does not seem to have worked wonders, if we may judge from our visitors who constitute themselves our judges in all things, as it is a constant complaint with them that the reading in College Chapels is not good.

The University prize then has many advantages over these College awards. First, of course, because it is a University distinction. Then the class of competitors is wider, the range of subjects greater, and the Examiners and the candidates are not acquainted with one another's peculiarities. And yet it would not be hard to be critical about the arrangement of the examination. On one point only will I touch—the place where it is held. It is difficult to speak with moderation of the acoustic properties of the Senate House in their complete absence there. It is hard that young and comparatively untried readers should have to struggle against a difficulty which overwhelms even the practised officials, causing them on High Days to keep much precious information entirely to themselves. Even the sonorous tones of the Public Orator seem at the end of the building but a confused and exasperating murmur, and thus the admission to degrees is generally dumb show.

The object, however, of all these prizes, whether University or Collegiate, is really admirable, however poorly that object is gained.

The human voice is the most beautiful of all instruments, and can be made to discourse most excellent music, but it requires constant and careful practice. Many a man will take frequent lessons under masters in singing and practise his voice regularly day by day, who thinks any one can read, and that there is nothing to be learnt or unlearnt in regard to Elocution. This is a great mistake. Nothing can be so painful as to hear a speaker, whose matter is admirable, lessen or destroy its effect by his manner. Not to repeat what has been so sufficiently said by the great master Blackstone, in his famous preface to the Commentaries, everybody at one time or another has to make some public announcement, read before an audience, or give evidence in a Court of Law. And more widely—as an ingenious writer in the *Cornhill* has lately pointed out—the power of expression depends in a great measure on the management of the voice, and a man prejudices himself in society if he is unable to express his thoughts with the appropriate emphasis. And there can be no doubt that many worthy people make their grief and their joy ridiculous by the pitch of their voice and the lack of modulation in it. So, too, the annoyance caused by persons who either talk too loud or too low at dinner-tables would be avoided if they only knew how to regulate their tones. How great an effect can be produced by a small frame and slight lung power, with the aid of perfect art, is shown in Madame Sarah Bernhardt, who fills the large Théatre Français with a whisper, and Earl Cairns, who by faultless elocution overcomes even the acoustic defects of the House of Lords.

The University then by its prizes, and the Colleges by their narrower efforts, help to put before men the necessity of cultivating a clear and graceful style in reading. The University perhaps might do more in this direction by restoring the ancient disputations and oral examinations which bore in the past such admirable fruit, but for the present we must be content that even moderate encouragement is given to the neglected art of elocution.

Dale Hart.

THE UNIVERSITY VOLUNTEERS.

The presence of a number of members of this Corps at Brighton must be a source of congratulation to all those who wish it well. The energy which took the men there was by no means so small as many may imagine. To rise at the latest at 3.0 a.m., fall in at 4.30 on a raw foggy morning, and take a journey of nearly fifty miles before six o'clock, will scarcely suggest any very pleasant thoughts to those accustomed to study their own comfort. Nor was this all; the trains conveying the ex-combatants to London at night did not, in some cases, reach the metropolis before midnight. But of those who were present there will scarcely be found one who does not look back with pleasure at the time spent in such hard work. Older members of the Corps will not be surprised at this: they will remember the times when at Dartmoor, Cannock Chase and Aldershot, detachments from Cambridge were ever to the front in bearing the discomforts of campaigning, often in the worst of weather, and will see with pleasure that the old spirit of the Corps is as it used to be. Mere laudation of energy would, however, be of little moment, unless efficiency could be at the same time commended. Some may remember that at Aldershot during a field-day, a staff officer sent to enquire the name of the Company which was skirmishing so well: need we say that it was composed of men of the C.U.R.V.? Similarly we find the *Times* correspondent mentioning the Cambridge men as among those who were especially steady at the "march past" on Easter Monday. Had it not been for the initial postponement of the Review, the muster would no doubt have been larger, but those who were there fully upheld the reputation of the Corps.

There is often a tendency in the University to ridicule those who are Volunteers; they are regarded as engaged to a great extent in "playing at soldiers," or as joining merely with a view of wearing the uniform and enjoying the privileges of the shooting range. But the details of the work done when an opportunity presents itself are a sufficient answer to this. They show that there is something more than play involved, and this is doubly evident when it is considered that to Cambridge men there is no lack of agreeable occupation during the vacation, and that Easter Monday Reviews are not regarded as an excuse for a few days' "outing."

The position of the University Corps with respect to the rest of the Volunteer force differs somewhat from that of others. It is hardly probable that it would be called out as a whole if the necessity for fighting arose; but that it would contribute a considerable contingent of officers is certain. Even now a very large number of officers in other

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Corps are ex-members of the C.U.R.V. This is the result of the rapid promotion here, and of the fact that the majority of officers obtain certificates from some School of Instruction.

But enough has been said to show that we may feel satisfied that the representation of the University in matters military, is relatively as adequate as it is in the more purely athletic branches of our education.

S. L.

EGOISTICAL ESSAYS.—No. I.

"ME."

This is an age of Memoirs; everybody who is anybody, and a great many besides who are nobodies, on their decease, or at some crisis in their career, have somebody else who makes it his or her business to write their Memoirs; to rummage up their old letters, invitations to parties, files of bills receipted or unreceipted, or any other odd papers that they may have left about; to ascertain if they had an ancestry, or to account for the fact of their not having had any in particular, making deficiencies in this respect only serve as an extra glorification; to fill up the intervals between the dates of the written records that they have been able to collect with anecdotes, good or bad, extracted from old gardeners, nurses, shopkeepers, or others who may from time to time have been brought into contact with their hero; to speculate on their inward thoughts as illustrated by the incoherent contents of their memorandum books; and finally to make out of sometimes very scanty materials an excellent history, often running into two volumes octavo, from which a moral may be drawn, and which may serve as a ground whereon to base their assertion of what a great man or woman the person of whom they are writing was, is, or might have been, had it not been for the inevitable decree of fortune that the world should know little of its greatest men.

Now, these things being so, and forseeing difficulties with regard to the writing of my Memoirs, I wish, with a view to giving posterity as little trouble as possible in their researches, to get beforehand with the great work, and to put certain notes of my life and times into shape before they are scattered into various nooks and corners. When Samuel Pepys wrote his Diary, he little thought that the time would come when it would serve as one of the best records of the inner life of the period in which he lived; but now we are more experienced, and we know that we are making history, and that everything that is written stands its chance of sharing in the illustration of our present customs to a future generation. Who knows that when the typical New Zealander arrives in England, and, as Herodotus of old among the ancient monuments of Egypt, devotes his enquiries to the University life of past races, he may not in the course of his excavations among the ruins of Cambridge, come upon the fragments of this manuscript in the *debris* of what will be supposed by the learned to have once been "The Emporium of the Purveyor Mattheos (or as deciphered by others, who will have favourite theories of their own about the use of the *digamma*, on the brass slab discovered near the same spot, Ma Feof)?" Then he will cry "Eureka," and convey his treasure home in triumph to the Venerable Society of Antiquaries of the New World; the heads of sages will be laid together, the characters, though much obscured, evidently by grease, will be made out, and an interesting paper will be read to the learned body on "University Life at Cambridge, by some supposed to be more properly Barneville, or Barnival, in the Nineteenth Century." Afterwards the manuscript will be taken in hand by another learned circle, who will fill up the gaps with plausible conjectures, and the work will be established as a school classic with valuable notes by the best Scholiasts of the day.

But I am getting rather ahead with my anticipations, and must return to my more immediate subject, viz., "Me."

Perhaps it would be best first to say a few words about my ancestry. I come of a fine old stock and we are extremely proud of our pedigree. It extends over several generations, and is only interrupted by the top having been burnt off in a fire that is traditionally supposed to have taken place B.C. somewhere, when one of my ancestors, then resident in the East, was engaged in a dispute about some property with a neighbouring Duke of the name of Timnath. Not long afterwards my forefathers were forced to migrate into this country, owing to an unjustifiable encroachment on the family estates by a wandering nation from somewhere in the south. This immigration is believed to have taken place a little prior to that of Brutus, the son of Æneas. Since then various members of the family have distinguished themselves in the different movements of their respective periods, it having long been the boast, till within the last fourteen or fifteen generations, that only two of the heads of the race had died in their beds. But those glorious times are passed, and for the last few centuries the energy of my forefathers has been forced in accordance with the degenerate spirit of the age to devote itself to the subtler forms of politics, only enlivened by an occasional rebellion or execution. Three generations ago they held a seat in Parliament for one of the most notorious pocket-boroughs in the kingdom, and true to their respect for old institutions, lent all their aid to the resistance of the Anti-Corn Laws and Reform Bill. However, fortune, in her fickleness, decreed against them, and it now only remains for me to support the honour of the family by other means. In those good old times if anyone interfered with my ancestors' interests they said "Beshrew me," and scored him on the costard with a partizan or a demiculverin, and he generally did not care to say any more on the matter, but this is an age of words and intrigues, and my study has now to be in what way the new forces that place themselves in our way are to be struggled with.

I do not know whether it comes under the heading of Biology, or Psychology, or Physiology, or what, but I have observed in the course of my existence, so far as it has yet extended, that though life has clearly only one ending, yet according to one's elders, it has many beginnings. First, there is the beginning proper, when one first what the poets call sees light; secondly, on first going to school, one's uncle tips one and tells one that this is the beginning of life; and then there is the change to the public school, and the parental warning that this is the first step into life; and the last beginning I experienced was when I first came up here. The drama of life has begun, and for the present, I am the principal person of the drama.

Of my personal appearance of course it is hardly for me to judge. I am rather below than above the middle height, but I feel that there is in my general deportment a something that quite compensates for anything that nature has denied me. My features cannot, I believe, be denominated regular, but by their very variety they afford greater facilities of expressing more than one feeling at the same time. My hair is of a yellowish-browny tinge, with a suspicion of green, and my hands and feet bear evidences of a great power latent somewhere about me. Of course a certain amount of dress is necessary, though I do not consider dress as the one object of life. Personally, I look upon it as more of a trouble than otherwise, and were it not for a desire to live in harmony with my fellow-beings, I should prefer the light and inexpensive attire of our primitive fathers. There is a monotony about putting on clothes in the morning and taking them off at night that tells on one after twenty years or so. Perhaps when I have attained to a position that will enable me to carry them out, this may be included amongst the many reforms that I intend to introduce into society.

But it is not so much on the influence of my outward beauty that I wish to depend as upon the inward resources of an *embryo* great mind. The wise man, I forget which of the seven, or else it was the son of Sirach, an accommodating person on whom it is always justifiable to father foundling sagacious remarks, has said, "Know thyself." I have acted on his advice, and have made myself my especial study. It has also been observed that no one ought to judge by first appearances, and that a lengthened acquaintance often serves to remove unfounded prejudices. I endorse that remark. Another person has laid down as an axiom, though I conclude in somewhat later days, as travelling is a comparatively modern movement, that the best way of judging of anybody's character is to travel alone with him for three weeks. I had occasion to go abroad by myself for two months last year. I had a very pleasant time of it.

There are certain points in my character which some people may consider open to dispute. Provided that my interests are not seriously affected, I am generally very ready to give way to everybody. I have heard this attributed to indolence; I prefer myself to call it amiability. But on the other hand, if I think my dignity or my desires for human welfare compromised by the unreasonable demands of a *soi-disant* authority, I am very firm in the support of my own principles against all arguments. This is by some called obstinacy; I consider it proper pride. I despise the vanities of human life, especially when they are out of my reach, but I submit to many of them out of feelings of charity to my neighbours. I have a stern sense of my duty, and having come to the conclusion that it is to be happy, avoid anything that may inconvenience me. I have a conscience, and am on very good terms of mutual accommodation with it. I am desirous of interfering with nobody who does not interfere with me, and to sum up, my great wish is to give and take, with as little trouble as possible, and not to set up to be worse or better than I can help than anyone else.

My habits are regular, and considering the many distractions of

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University life, I flatter myself that I manage to keep up to a very tolerable average of work *per diem*. My health is good, though with a slight tendency to biliousness, which has to be kept off by a persistent regularity of exercise and a strict adherence to diet. When the grosser part of my nature asserts itself, and I neglect these necessaries, the worse half of my disposition appears, and I am not at home to visitors. However, this is not the case now, and just at present I feel in an excellent temper with myself and all around me.

G. Dorset.

THE NEW PARLIAMENT.

The following is a list of the newly-elected M.P.'s who did not sit in the last Parliament and who are members of the University of Cambridge. The school, college, and date of taking the B.A. degree are added where they are known to us:

1. Verney, Sir Harry, Bart. (Bucks.) (L.), Harrow School and Downing College.
2. Strutt, Hon. Henry (Berwick-on-Tweed) (L.), Harrow School and Trinity, LL.B. 1863.
4. Shield, Hugh (Cambridge) (L.), 1854, Fellow of Jesus College, Chancellor's Medallist for Legal Studies, 1857.
4. Schreiber, Charles (Poole) (C.), 1850, Cheltenham College and Trinity College, Fellow of Trinity, Browne's Medallist, Senior Chancellor's Medallist.
5. Rankin, James (Leominster) (C.), 1865, Trinity College.
6. Palliser, Sir William, C.B. (Taunton) (C.), Rugby School, Trin. Coll., Dublin, and Trinity Hall.
7. Mellor, John William (Grantham) (L.), 1857, Trinity Hall.
8. Magniac, Charles (Bedford) (L.), Eton and Trinity.
9. Buxton, Francis William (Andover) (L.), 1869, Harrow and Trinity.
10. Nicholson, William (Petersfield) (L.), Harrow and Trinity.
11. Meysey-Thompson, Sir Henry Meysey (Knaresborough) (L.), 1868, Eton and Trinity.
12. Leigh, Roger (Rochester) (C.), Christ Church, Oxford, and Trinity, Cambridge.
13. Lawley, Hon. Beilby (Chester) (L.), 1871, Eton and Trinity.
14. Hardcastle, Joseph Alfred (Bury St. Edmund's) (L.), 1838, Trinity.
15. ffolkes, Sir William Hovell Browne, Bart. (King's Lynn) (L.) 1870. Harrow and Trinity.
16. Brett, Richard Baliol (Penryn and Falmouth) (L.) 1875, Private Secretary to the Marquis of Hartington. Eton and Trinity.
17. Cohen, Arthur, Q.C. (Southwark) (L.) 1853, Standing Counsel to the University of Cambridge. Magdalene.
18. Bruce, Sir Henry Hervey (Coleraine) (C.) Trinity.
19. Buzzard, Marston Clarke, Q.C. (Stamford) (L.) 1860. LL.M. 1863. Rugby and Trinity.
20. Dilke, Ashton Wentworth (Newcastle on Tyne) (L.) Trinity Hall.
21. Hollond, John Robert (Brighton) (L.) 1866. Harrow & Trin.
22. Loder, Robert (Shoreham) (C.) Emmanuel.
23. Wren, Walter (Wallingford) (L.) 1859. Christ's.
24. Ramsden, Sir John William, Bart. (W. Riding of Yorkshire, E. division) (L.) 1849. Eton and Trinity.
25. Fairbairn, Sir Andrew (W. Riding of Yorkshire, E. division) (L.) 1850. St. Peter's.
26. Leigh, Hon. Gilbert Henry Chandos (South Warwickshire) (L.) 1875. Magdalene.
27. Gurdon, Robert Thornhagh (South Norfolk) (L.) Eton and Trinity.
28. Fenwick-Bissett, Mordant (West Somersetshire) (C.) Trinity.
29. Patrick, Robert William Cochrane (North Ayrshire) (C.) 1861. LL.B. 1863. Edinburgh University and Trinity Hall.
30. Elliot, Hon. Arthur Ralph Douglas (Roxburghshire) (L.) 1868. Trinity.
31. Carington, Hon. Rupert Clement (South Bucks) (L.) Eton and Trinity.
32. Fitzwilliam, Hon. William Henry Wentworth (W. Riding of Yorkshire, E. division) (L.) 1865. Trinity.
33. Grey, Hon. Albert Henry George (S. Northumberland) (L) 1873. Harrow and Trinity.
34. Spencer, Hon. Charles Robert (N. Northamptonshire) (L.) 1880. Harrow and Trinity.
35. Inderwick, Frederick Andrew, Q.C. (Rye) (L.) Brighton and Trinity.

Mr. Brandram will read Shakespeare's play "As You Like It" in the large room in the Guildhall on Thursday evening. "Bret Harte" is announced for the Thursday following.

CORRESPONDENCE.

ATHLETIC SPORTS.—OXFORD v. CAMBRIDGE.

To the Editors of the Cambridge Review.

Dear Sirs,—In the *Field* of the 20th ult., under the above heading I read:—

"This annual meeting was held yesterday (Friday) at Lillie Bridge, but as the presidents of the respective clubs declined by letter to admit our representative within the enclosure (and it is impossible to report it accurately from the outside), we regret that we can give no details of the event. We think it better to dispense altogether with a report than to insert one which is unreliable."

As one who takes a pride in the breadth that generally stamps the action of Cambridge men, pending some explanation of the above, which I now ask from those competent to give it, I abstain from comment and subscribe myself

Faithfully yours,

A Trinity Man.

CLASSICAL TRIPOS, 1880.

Examiners.

Edward Seymer Thompson, M.A., Christ's College.
Charles Edmund Haskins, M.A., St. John's College.
Arthur Woollgar Verrall, M.A., Trinity College.
Albert William Spratt, M.A., St. Catharine's College.
Arthur George Peskett, M.A., Magdalene College.
Robert Alexander Neil, M.A., Pembroke College.

FIRST CLASS.

Perry, *p m*	King	Bird, *m*	Trin
Parry, ¶	Trin	Smith, *m*	King's
Edwards, ¶	Trin	Tanner	Pemb
Colson, *m*	Joh	Hubbersty	Cath
Chance, *m*	Trin	Gibb	Trin
Parker	King's	Haines	Cath
Ridgeway	Caius	Hodson	Magd
Turner	Jes	Sutcliffe	Joh
Robinson	Trin	Lafone	Trin
		Pain	Christ's

SECOND CLASS.

Jones	Trin	Jackson	Trin
Stocks	Pemb	Spence	Trin
Prichard	Magd	Williams	Sid
Doran	Chr	Prest	Jes
Rix	Queens'	Williams, A.	Joh
Winslow	Caius	Hughes	Mag
Bury	Trin	Sandys	Joh
Harrison	Joh	Schneider	Caius
Pennyman	Trin		

THIRD CLASS.

Johnson, G. W.	Trin	Hunter	Jes
Jones-Bateman	Clare	Kirkpatrick	Trin
Letts	Jesus	Mulliner	Clare
Cann	Clare	Guillebaud	Trin
Lawrence	King's	Harper	Joh
Pares	Trin	Ponsonby	Trin
Smyth	King's	Isard	Trin
Taylor	Joh	Pearson	Emm
Whitelock	Trin	Wilkinson	Jes
Foley	King's	Rowbottom	Corp
Johnson, H.	Trin	Wickham	Trin
Macpherson	Trin	Heygate	King's
Stable	Emm	Hudson	Corp
Gayer	Emm	La Brooy	Corp
Johnstone	Jesus	Ilderton	Pet
Rumsey	Trin H.	Don	Trin
Newton	Clare	Bradshaw	Corp
Bull	Trin	Puttock	Jes
Blake	Sid	Torr	Trin
		Brookes	Christ's

Aegrotant.

Moore	Cath	Novelli	Trin
	Tracy		Joh

¶ Bracketed as Chancellor's Medallists.
p proxime accessit to the Chancellor's Medallists.
m Highly distinguished in the examination for the Chancellor's Medals.

Edwin Cooper Perry, son of the Rev. Edwin Cresswell Perry, M.A., Vicar of Leighford, Staffordshire, was educated on the foundation at Eton, and entered as a scholar at King's in 1876.

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In 1877 he was elected to a Bell University Scholarship, and to a Browne University (Classical) Scholarship in 1878. In 1877 he was honourably mentioned by the Examiners for the Porson Scholarship. He gained the Browne's Classical Gold Medal in 1878 and was elected to a Pitt University Scholarship last year. He has also many times distinguished himself in the Classical Examinations of his College.

Reginald St. John Parry, son of the Rev. E. St. J. Parry, of Stoke House, Slough, was educated at Charterhouse, and is a scholar of Trinity College. He was the holder of an Abbott University Scholarship, and has obtained several college prizes. He is also well-known as an active member of the Cambridge University Church Society.

Gerald Maclean Edwards, son of the Rev. L. C. Edwards, was educated at Harrow, and obtained a scholarship on entering Trinity College. He is the holder of a Bell Scholarship (1877) and Davies Scholarship (1879) besides being considered by the Examiners almost equal in merit to the successful candidate for the Pitt Scholarship in 1879.

Francis Henry Colson, son of Rev. Canon Colson, of Cuxton Rectory, Rochester, (third wrangler 1839), was educated at Haileybury, and obtained an open Somerset exhibition on entering St. John's College. He is also a foundation scholar, and gained the Wright's and Hughes' Prizes, besides others. He obtained the Carus Greek Testament Prize in 1878, besides having gained several College prizes.

Arthur Frederick Chance, educated at Shrewsbury, is a scholar and prizeman of his College. In 1877 and 1879 he obtained the Porson Prize.

Reginald John Parker is son of the Rev. R. Parker, of Claxby Rectory, Alford, Lincolnshire. He obtained an Eton Scholarship at King's College, in 1876, and a Browne's Medal in 1878, besides college prizes.

William M. Ridgeway was educated at Portarlington School, and is a scholar of Trinity College, Dublin. He previously held a scholarship at Peterhouse, but migrated, and has since been elected to another at Caius.

Bingham Dixon Turner, scholar and prizeman of Jesus College, was educated at Haileybury.

William Spry Robinson, scholar of Trinity, was educated at Marlborough.

William Henry Benbow Bird was educated at Winchester and is a scholar of Trinity College.

Reginald John Smith, of Britwell, Watlington, Oxon. was a foundation scholar at Eton and subsequently became a scholar of King's.

Ralph Tanner was educated at Sherborne School, and is a scholar of Pembroke. He has [illegible] of his school and college eleven and football team.

Francis Hughes Gibb was educated at Harrow, and is a scholar of his College.

Charles Reginald Haines, son of the late Dr. Haines, surgeon in the Bombay Army, was educated at Wellington College in Berkshire. He has obtained the "Corrie Prize," for divinity at St. Catharine's College, and has rowed for his college in 1879 and 1880.

William Ormond Sutcliffe was educated at Shrewsbury School. He is also a minor scholar, exhibitioner and prizeman of the college.

H. P. Hodson, educated at Bishop Stortford High School and scholar and Prizeman of Magdalene College. Mr. Hodson is best known to the public world by his feats on the running path at Lillie Bridge as representative of the University in the Quarter Mile and Hundred Yards Races.

Allison George Odell Pain was educated at the Perse Grammar School and is scholar and prizeman of Christ's College.

Lawrence John Jones, son of Sir Willoughby Jones, was educated at Eton. In 1879 he obtained a scholarship at Trinity College.

George William Johnson, of Llandaff House and Perse Grammar School, Cambridge, and scholar of Trinity College, was eighth wrangler in 1880.

Amongst other names which are well-known in the University and elsewhere, we may note those of E. H. Prest, president of the C.U.B.C.; S. Ponsonby, ex-president of the Union; L. Bury, another of the representatives of Cambridge at the Inter-University Sports; P. L. Jones-Bateman, who rowed in the University Trials of 1879; Foley and Mulliner, of cricketing, and P. C. Novelli and N. Pares, of foot-ball renown.

The honours obtained by the various colleges in the last Classical Tripos are as follows:—King's, 7; Trinity, 25; St. John's, 7; Caius, 3; Jesus, 7; Pembroke, 2; St. Catharine's, 2; Christ's, 3; Magdalene, 3; Queen's, 1; Sidney, 2; Emmanuel, 3; Trinity Hall, 1; Clare, 4; Corpus, 4; St. Peter's, 1.

COLLEGE CORRESPONDENCE.

ST. PETER'S.

New Entry.—Gray, A. W., 84, Norwich street.
Changes of Address.— Burge, College staircase L; Kingston College staircase A; Sidley, College staircase G.

We have not had an eight down yet, but hope to have one in regular practice in a day or two, to regain our place in the Second Division. The boat will probably be made up much as in last term. In the meantime cricket is proceeding vigorously, and we should have a very fair eleven. Our three lawn tennis courts will evidently be well patronised. The officers of the various clubs are:—Boat Club, captain, W. O. Parish; secretary, W. New; treasurer, H. Bott. Sexcentenary Club: President, H. A. Watson; secretary, J. Eccles; treasurer, J. M. Dodds. Lawn Tennis Club: President, J. Eccles; secretary, H. A. Watson; treasurer, E. W. Floyd.

PEMBROKE.

Saturday, the 10th, was our day for coming up and lectures began on Monday.

Of the crew of our first boat, which was so successful last May, five remain, namely, R. M. Ainslie, W. Burnside, E. Lambert, A. Collison and J. W. Walker. How the three remaining places will be filled does not seem at all certain.

The officers of the cricket club for the ensuing season are E. M. Sturges (Capt), G. M. A. Hewett, Secretary.

It is hoped that some 16 matches will be able to be arranged.

Our new lawn tennis courts are in good working order.

TRINITY HALL.

Rowing members will have plenty to do this term, as we shall have three boats in practice for the May Races. The men at present rowing in the first boat came into residence on Wednesday, and went out on Thursday. The other boats have not yet made their appearance on the river.

The only Hall man in the lately published Classical Tripos is H. Rumsey. He was President of the University Swimming Club, and has also been a well-known figure in our boats for several years.

CORPUS CHRISTI.

In the Lent Term examination of freshmen the following appear in the first class, in the order named: in Mathematics—Hough, Smith, A.R., Ayerst, *Colman, *Stanton. In Classics—Mosse, W.G., Rothwell, Salisbury, Ayerst, Douglass, Morris, Mortimer.

At a business meeting of the Debating Society, held on March 16th, A. A. Cooper was elected Vice-President, and R. E. Johnston, Hon. Secretary.

At a meeting of the Lawn Tennis Club, on Monday, 12th inst., E. L. Richardson was elected President *vice* W. P. Alford resigned. E. P. Frederick was elected Hon. Sec., and H. G. Owen, B. Meade, and W. W. Hough appointed to serve on the Committee.

KING'S.

It is at present too early in the term to hazard any prophecies about our cricket or rowing prospects. After the series of misfortunes that reduced our boat last term, we may only hope that it will not be necessary to call on our veteran oars to assist us at the last moment.

We have a good if small foundation for a successful cricket eleven: but at present there are not eleven cricketing members of the College: our hopes rest on the freshmen.

The results of the Classical Tripos did not on the whole disappoint our expectations: three firsts were all that we could hope for.

ST. CATHARINE'S.

Changes of Address:— W. G. Aston, College B; D. M. Cann, 13, Market Passage. Hagger, College C; Parr, College A; G. R. Vicars, 55, Bridge Street.

ST. JOHN'S.

The day fixed for reassembling was the 5th, though owing perhaps to election or other detentions all the men did not come up till later. As yet there is but little to report: the Lawn Tennis courts have been marked out, and the nets at the Cricket Ground are up, but few have yet made much use of them, but doubtless more will do so in the next few days.

On Sunday, Rev. G. H. Whitaker, one of our fellows, (Canon and Chancellor of Truro) preached the sermon in the College Chapel.

We are glad to notice that a Johnian has been bracketed for the Harness Shakspearian Essay Prize. In the Classical Tripos the Johnian candidates have done very well, and Colson was also mentioned for the Chancellor's Medals.

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TRINITY.

The prizes for English declamation have been awarded as follows—1, J. O. F. Murray; 2, J. M. Schulhof; 3, B. Townson. The prize for Greek composition has been adjudged to H. C. Goodhart.

The subject for the English essay is "The rise, uses, and decay of Monastic Institutions of the middle ages in England, Scotland and Ireland." Essays must be sent in to the head examiner, the Rev. A. F. Kirkpatrick, before October 14.

EMMANUEL.

Mr. W. N. Shaw has been appointed a Demonstrator at the Cavendish laboratory.

DOWNING.

Most of our men are now up, but no meetings of the college societies have yet taken place.

The captain has already commenced tubbing his men, and evidently means business. We hope the boat will continue its successes of last term.

A. D. Roe, of this college, has passed the primary examinations in anatomy and physiology at the Royal College of Surgeons of England.

ELECTIONS TO SCHOLARSHIPS.

PETERHOUSE.—Mathematical Scholarships have been adjudged as follows:—Of £80 a year to Baylis, Wolverhampton Grammar School; of £60 to Knott, Dulwich College, and Hewitt, King Edward's School, Birmingham; of £40 to Thiselton, Birkenhead School.

CLARE.—Open Minor Scholarships—Mathematics: L. Bolton, Clifton; J. Ohm, Manchester. Classics: A. F. Holland, Leamington; O. Seaman, Shrewsbury, Johnson exhibition. The Natural Science Exhibition Scholarship was not awarded.

PEMBROKE.—Scholars elected: Wilson, Rossall School, £50, and Wix, Charterhouse, £30, for classics. No mathematical scholarships are awarded.

GONVILLE AND CAIUS.—The following were recommended, March 20th, for Open Scholarships. For Classics: E. A. Gardner, City of London School; J. Adams, Aberdeen University; A. J. Grant, Boston. For Mathematics: W. H. Story, Chaterhouse; A. Graham, Sligo; A. Wiseman. For Natural Science: E. Threlfall, Clifton; W. P. Graham, University College School.

TRINITY HALL.—The Open Minor Scholarship have been awarded March 20th as follows: William Blair, Manchester Grammar School; George Mason, Rossall School; H. Sutherland Romer, University College School. The merits of the candidates appearing to be equal, each was awarded a Minor Scholarship of £50.

KING'S.—At the examination for Scholarships, &c., just concluded, the following was the order of merit:—Rowlatt; Chree and Welch, equal; Ford, Joynes, Whitley; Boyle and Palmer, equal; Grant and Macnaghten, equal; Harman, Hart, De Havilland, Nutt, and Story, equal. The following have been selected for open scholarships:—S. A. T. Rowlatt, Fettes College; C. Chree and E. A. Welch, pensioners of King's College; W. A. F. Ford, of Repton School. H. Joynes has been selected for an Eton Scholarship. Exhibitions have been awarded to the following:—W. T. Whitley and A. S. Palmer, pensioners of the College; W. H. D. Boyle, of Eton College; A. J. Grant, of Boston School; and R. E. Macnaghten of Eton College.

QUEENS.'—Scholarships and Exhibitions awarded March 24th. Mathematics: Murray, City of London School; de Haviland, Eton College; Edwards, private tuition; Hastings, Norwich Grammar School; M. Vickers. Classics: Wood, Woodbridge Grammar School; Westall, private tuition; Gill, King Williams' College, Isle of Man; Richardson, Rossall School.

JESUS.—On March 19th, the following open Scholarships, &c., were awarded:—Rue, private tutor Mr. Wren; Thomas, Merchant Taylor's School; Wilson, Rossall School, Rustat Scholarship and Exhibition of £10; Weldon, Haileybury, Rustat Scholarship and Exhibition of £10; Layng, Arundel School, Rustat Scholarship; Bull, Shrewsbury, Rustat Scholarship; Lewes, private tuition, Exhibition of £20.

CHRIST'S.—Open Scholarships, March 24th. E. J. Robson, Repton; J. B. Holt, Lancery College; J. H. Mallinson, St. Peter's, York; M. Scott, King's School, Canterbury. Natural Science. H. S. Maudsley, Giggleswick; A. E. Shipley, private tuition.

ST. JOHN'S COLLEGE.—The following were elected March 22nd to Minor Scholarship and open exhibitions. M'Farland and Matthews, Minor Scholarships of £70 each; Hogg and Semple, of £50; Christie, Exhibition of £50 for three years; H. W. Smith, Exhibition of £40 for three years; Jenkin, Exhibition of £30 for four years; Clementson and Pollock, Exhibitions of £50 for two years. The Natural Science Exhibition has been awarded to Scott-Taylor.

TRINITY.—The following elections were made on April 10:—I. To Foundation Scholarships: *Third Year.* Geldard, C., Giggleswick. Cust, L., Eton. Lindon, J. H., Victoria College, Jersey. Rendall, E. D., Harrow. Townson, B., Flounder's College. *First Year.* Platt, J. A., Harrow. Wilberforce, L. R., International College, London. Macnamara, A., Harrow. Duff, A. C., Fettes College. Daniels, C. W., Manchester Grammar School (for Natural Science). Heath, T. L., Clifton. Beck, T., University Coll., London. Candidates not yet in residence. Lachlan, R., Tonbridge. Leathes, S. M., Eton. Chevallier, J., Winchester. II. To Minor Scholarships of £75:—Bragg, W. H. King William's College, Isle of Man; Gallop, E. G., Derby School; Stewart-Brown, E., Harrow. Of £50.—Innes, H. M'Leod, Haileybury; Starkie, W. J. M., Shrewsbury; Williams, C. Eton; Whitehead, A. N., Sherborne (elected 1879.)

MAGDALENE.—The following Scholarships have been adjudged: Farrar, King's College, London, an Open Scholarship of £50 a year; Fulton, Heversham Grammar School, a Milner Scholarship of £80 a year; Eves, Oundle Grammar School, an Open Scholarship of £40 a year; Smith, King Edward VI. School, Stratford-on-Avon, an Open Scholarship of £40 a year.

EMMANUEL.—Open Scholarships and Exhibitions. Mathematics: E. Trevor, Malvern; C. H. French, Wesleyan College, Taunton; T. G. Greak, Owens College, Manchester. Classics: E. P. Gaskin, New Kingswood, Bath; J. S. Austen, Felstead School, Johnson Exhibition; A. R. T. Crosse, Norwich School. Natural Science: E. G. Swain, Manchester Grammar School, Minor Scholarship of £70 for two years.

SIDNEY SUSSEX.—The following Scholarships and Exhibitions were awarded March 24th. Carpenter, Blundell's School, Tiverton; Kuchler, University of Edinburgh; Atkinson, Highgate School; Stokes, Tiverton; Holloway, Merchant Taylor's School; Thornhill, Malvern College, Johnson Exhibition; Summers, City of London School, and Andrews, University College, London, Exhibitions of £30 each.

UNIVERSITY INTELLIGENCE.

THE HARNESS PRIZE.—This prize, founded in 1876 as a memorial of the late Rev. William Harness, Prebendary of St. Paul's, formerly of Christ's College, in this University, and given triennially to such undergraduate, or graduate of not more than three years standing, as shall compose the best English essay upon some subject connected with Shakespearian Literature, has been adjudged to-day as follows:—C. H. Herford, B.A., Trinity College; W. H. Widgery, B.A., St. John's College. The above were declared equal in merit.

CHANCELLOR'S CLASSICAL MEDALS.—The Chancellor's Medals for proficiency in Classical Studies have been adjudged to—Gerald Maclean Edwards, Trinity, and Reginald St. John Parry, Trinity, Equal. The examiners are of opinion that the merits of Edwin Cooper Perry, scholar of King's, were very nearly equal to those of the successful candidates. They report that the undermentioned highly distinguished themselves in the examination, (the names being arranged in alphabetical order):—Bird, Trinity; Chance, Trinity; Colson, St. John's; Perry, King's; Smith, King's.

MEMBERS' PRIZE FOR LATIN ESSAY, 1879.—None adjudged.

WINCHESTER READING PRIZE.—1, Ds. Bellars, Trinity College; 2, J. Armitage Robinson, Christ's College.

We are requested to give notice that Mr. Charles Waldstein (Ph. D., Heidelberg) will, by permission of the Vice-Chancellor and the Syndicate of the Fitzwilliam Museum, deliver this term a course of lectures on the history of Greek Sculpture. The lectures will be given in the Fitzwilliam Museum, on Tuesdays and Fridays, at 2.15 p.m. each day, beginning Tuesday, April 20.

THE REGIUS PROFESSOR OF MODERN HISTORY gives notice that he will deliver during the Easter Term a third course of lectures on Political Philosophy with special reference to Guizot's History of Civilisation in Europe and Bryce's Holy Roman Empire.

The following lectures for this term have been announced:—

PROFESSORS.—Hort (Epistle of S. James); Lumby (Psalms); Clark (Legal Responsibility); Latham (Pharmacy); Jarrett (Hebrew Elementary, Deuteronomy, and Isaiah); Mayor (Lactantius).

INTER-COLLEGIATE.—*Theological*: Dr. Luckock (St. Mark); Mr. Kirkpatrick (St. John); Mr. Streane (Pastoral Epistles); Mr. Gwatkin (Church History); Mr. Body (Eusebius.) *Classical*: Mr. Fulford (Thuc. II.); Mr. Reid (Livy); Mr. Roberts (Philology); Mr. Prothero (Greek History); Mr. Cooke (Plautus); Mr.

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Wright (Aeschines); Mr. Peile (Theokritus); Mr. Thompson (Arist. Rhet.); Mr. Smith (Plautus); Mr. Heitland (Roman History); Mr. Jackson (Plato-Aristotle); Mr. Burn (Lucan); Mr. Sharkey (Lucan); Mr. Graves (Tacitus); Mr. Fennell (Greek Lyric Poets.) *Law*: Professor Clark (Austin); Sir R. K. Wilson (Contract Act); Dr. Moxon (Criminal Law); Mr. Kenny (Jurisprudence.) *History*: Professor Seeley (Political Philosophy; Bryce); Mr. Browning (Maine); Mr. Hammond (Seeley's Stein.) *Moral Science*: Mr. Sidgwick (Metaphysics; Practical Philosophy); Mr. Venn (Advanced Logic); Mr. Levin (Kant); Mr. Foxwell (Political Economy); Mr. Keynes (Mill's Logic.)

APPLICATIONS FOR ÆGROTAT TERMS.—The Council of the Senate will not in future entertain any application for an ægrotat term until after the end of the term applied for, except in cases of urgent necessity, such, for instance, as when application is made for a student's ninth term, the granting of which is necessary for his admission to a degree in that term. In all cases of application for an ægrotat term, the Council will require to be satisfied that the applicant has kept by actual residence as much of the usual working part of the term applied for as was practicable under the circumstances of the particular case.

TEACHERS' TRAINING SYNDICATE—A course of lectures on *The Elements of Psychology applied to Education* will be delivered by James Ward, M.A., Fellow of Trinity College, in the Literary Schools at 2 o'clock p.m., on the following days of the Easter Term, 1880: April 14, 21, 24, 28. May 5, 8, 12, 19, 26, 29.

I. The possibility and value of a theory of Education. The Aim of Education. Distinction between Education and Instruction. The idea of Training: its general conditions.

II. General nature of Mind. Growth of Mind. Characteris'ics of Infancy, Childhood and Youth.

III. The Elements of Knowledge: Sensation and Movement. Forms of Intuition: Space and Time. Perception of Objects and their Qualities. Training to observe.

IV. Mental Representation: Retentiveness, Reproduction, Association. Conditions of Acquisition. "Cram."

V. Imagination. Abstraction and Generalisation. Thought and Language. Training in the use of Language.

VI. Logical Training.

VII. Methods of Instruction.

VIII. Emotional Nature. Sentiments. Tastes. Sympathy and its effects.

IX. Development of Will. Formation of Habits. Internal Freedom. Practical Reason.

X. Moral Training. Discipline and Authority.

DEGREES.

At a congregation held March 18, the following degrees were conferred:—

LL.D.—Henry William Henniker Rance, Trinity Hall; James Henry Harmar Moxon, Trinity.

M.A.—John Chadwick Lomax, Trinity Hall.

LL.M.—Bryans Thomas Limbert Ackland, Trinity Hall.

B.A.—William Robert Moore, Antonius Gilbert Sellon, St. John's; Henry Charles John Bunbury, Magdalene.

LL.B.—James Farmer, Trinity Hall.

At a congregation held April 2, being the first day of the Easter term, the following degrees were conferred:—

M.A.—Thomas William Harvey, St. Catharine's; William Moxon Wadsworth, Queens'.

LL.B.—Edward Fancourt Mitchell, Trinity Hall; Thomas Dale Hart, Downing.

B.A.—All those mentioned in the list of the Classical Tripos with the exception of G. W. Johnson, Guillebaud, La Brooy, Torr.

The following who had graduated in honours were admitted:—Reginald Daniel Gibson, Trinity; Edward Fancourt Mitchell, Trinity Hall; Alfred Neville Rolf, Trinity; Thomas Dale Hart, Downing.

ELECTION OF BURGESSES TO REPRESENT THE UNIVERSITY IN PARLIAMENT.

On Thursday, April 1, the Right Honourable Spencer Horatio Walpole, M.A., LL.D., of Trinity College, and Alexander James Beresford Bereford-Hope, M.A., LL.D., of Trinity College, were elected to serve as Burgesses to represent the University in Parliament.

E. H. PERCWNE, Vice-Chancellor.

We regret that owing to a misunderstanding we are not able to print the Rev. D. J. Vaughan's University Sermon of Sunday last. We hope to give both his sermons in the Supplement next week.

CAMBRIDGE PHILOLOGICAL SOCIETY.

For the Meeting of this Society on Thursday Evening next, April 15, at half-past 8 o'clock, in St. John's College (Lecture-Room II.), the following Communications have been promised:

I. By Mr. RIDGEWAY:

Notes on Sophocles *Philoctetes* 527 (Dind.), *Iliad* 15. 18—20, and *Iliad* 18. 507, 8.

II. From Dr. H. HAGER:

"On books and publication in Greece," and "On the employment of slaves in the Attic mines."

THE WINCHESTER READING PRIZES.

The competition for these prizes, on Monday, April 12th, attracted an unusual number of entries, amounting to upwards of 60. Hence the competition was unusually long and tedious. The set subject, with the reading of portions of which the examination begun at 9 a.m., was "Select Discourses of John Smith," Discourses I. and IX. After all had read (at sight) some portions of this all were tried by means of readings from the Prophecies of Isaiah. Then followed a sonnet, in which candidate was allowed to choose his own, and in which such well known pieces as Milton's, on his blindness, and on the Massacre in Piedmont, figured largely; and with this was coupled two verses of Cunningham's "A wet sheet and a flowing sea." This closed the first part, the time being about 2.30, and at once the first weeding began, with the result that twenty were left to take part in the second trial. At 3.30 this began with the final charge in the "Baptism of Adults," to be read by all, followed by portions of the New Testament, readings at sight from the speeches of Edmund Burke, and a reading from "Lear," introducing the scene between Gloster and Edgar, on the assumed top of a cliff near Dover. This closed, at 5.30, the second part, and the examiners were desirous of postponing the final trial till the next day, but as this proved to be inconvenient, they made their second selection, leaving the following five candidates to take part in the last competition:—Bellars, Trinity; Fea, W. H., John's; Hillhouse, Trinity; Robinson, Christ's; and Tovey, Trinity. In the final trial the readings consisted of passages from Jeremy Taylor, Ruskin, Tennyson's "Guinivere," and Aytoun's "Execution of Montrose," and it was generally thought at the conclusion that the three Trinity men were very close together, and some distance ahead of the other two competitors. The examiners next morning reported their award to the Vice-Chancellor, as follows:—(1) Bellars, Trinity; (2) Robinson, Christ's.

GIRTON COLLEGE.

On the invitation of Girton College, the Council of the Senate of the University of Cambridge have lately exercised the power conferred on them by the articles of association of the college of Electing three representative members of the college. The members thus elected are Professor Adams, F.R.S., Professor Liveing, and the Rev. A. Austen Leigh. The connection thus formed with the University will be of essential service in carrying on the work of the college.

CALENDAR FOR THE WEEK.

WEDNESDAY, April 14.—C.U.M.S. Popular Concert at the Guildhall.

THURSDAY, April 15.—Meeting of the Cambridge Philological Society. Congregation. S. Brandram, Esq., recitation of "As you like it," at the Guildhall, 8.15 p.m.

SUNDAY, April 18. Third Sunday after Easter. Select preacher Rev. D. J. Vaughan, M.A., Trinity College.

TUESDAY, April 20.—Concert at the Guildhall.

UNION SOCIETY.

FIRST DEBATE.

Mr. A. Strachey, Trin. Hall, member of the Committee, in the chair.

Mr. Glynn Whittle, Caius College, moved: "That the incapacity of the Conservative administration justifies a change of Government." Amendment moved by Mr. W. E. Reddie, Trin. Coll. "That the word 'policy' be substituted for the word 'incapacity'"

Ayes.	*Speakers.*	*Noes.*
Mr. Glynn Whittle, Caius.		Mr. H. L. Stephen, Trinity.
Mr. E. J. C. Morton, St. John's.		Mr. J. P. Whitney, King's.
Mr. T. E. Scrutton, Trinity.		Mr. W. E. Reddie, Trinity.

At 10.23 p.m., Mr. H. Cox, Jesus College, moved that the house adjourn till Tuesday next, 20th April, 1880, at 8 p.m.

The May races are fixed to begin on Wednesday, May 19.

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CAMBRIDGE UNIVERSITY BICYCLE CLUB.

Very little bicycling was done last term. There were no races, and for the greater part of the term the roads were in very bad order.

As far as racing is concerned the term just begun will be a very busy one.

The races against Oxford, ridden at Cambridge this year, come off on May 26th, the Trials to decide the Cambridge competitors taking place on May 20th.

A match with the London Bicycle Club is fixed for May 29th and Amateur v. Professional races are set down for May 22nd and 28th.

There will be a race for the Club Challenge Cup on Monday next, April 19th, distance 4 miles.

The Club have arranged to ride out to Hitchin (27 miles) on April 24th, to meet the London Bicycle Club; it is also proposed to get up one or two paper-chases in the course of the term.

With such a programme as the above the bicyclists will have plenty in hand, and we hope that they may have more success against Oxford than they have had the last two years.

THE UNIVERSITY BOAT RACE.

Tuesday, March 16th. Both crews put in an early appearance on the Thames, in very chilly weather, and consequently with a very small contingent of spectators to view their proceedings. The Cambridge eight was out first, and paddling up to Chiswick, turned and rowed easily to Hammersmith, whence, after a short easy, they rowed in at full speed to the Aqueduct, going very fairly together, and accomplishing the distance in 8 mins. 15 secs. A bit later the Oxford crew started from Mortlake, to row over the course on the ebb. They went away at 36 strokes a minute, and going well together, reached Barnes in 2 mins. 57 secs., but on meeting a little head wind in Corney Reach, slowed their stroke a bit until Hammersmith, which was reached in 12 mins. 8 secs. from the start. Here a scratch eight, manned for the most part by old University oarsmen, was in waiting for them, and taking a lead of a little over a length, the scratch made a good race with the trained crew to the finish, Oxford time all over being 20 mins. 26 secs. In the afternoon Oxford were not out, but the Cambridge crew put in an appearance at about half-past four, and had a start with a scratch crew from the Aqueduct. The scratch, which was a strong one, were a long time starting, and before they got their boat under way, the University crew were a length ahead, and kept their advantage until "easy all" was called at the Bishop's Creek. Hence the Cambridge crew paddled on to Mortlake, where they left their boat to be ready for an early row over on the ebb.

Starting from Mortlake on Wednesday morning, at about half-past eight, the Cambridge crew came away at 37 strokes a minute, and reached Barnes Bridge in 3 mins. 3 secs. After getting well clear of this structure, they met a very strong foul and head wind nearly up to Hammersmith. The pace of the boat in consequence fell off considerably, but they went through the rough water very well, and shot Hammersmith Bridge in 12 mins. 42 secs.; at the Soap Works they found two scratch eights, one stroked by R. H. Labat, T.R.C., and the other by C. D. Shafto, C.U.B.C, waiting to hustle them in. Both scratches took a lead of about a length, Shafto taking the towpath side, and Labat the inside of the bend. Gradually the trained crew overhauled their opponents, and despite vigorous efforts on the part of the scratches, were clear of both at Simmonds', where the latter eased, and the Cambridge men finished alone at the Aqueduct, doing the whole course in 21 mins. 27 secs. This it will be seen was some minute slower than the performance of Oxford on the previous day, but Cambridge had a much stronger head wind to contend against from Barnes to Hammersmith, and some really rough water to go through in Corney Reach, so that the performance altogether was looked upon as satisfactory. Later on the Oxford eight were afloat, and paddling to Chiswick turned and came away at 36—37. After passing Hammersmith they were picked up by an eight of the T.R.C., stroked by J. Hastie, which took a length's lead and maintained their advantage till both crews eased off the boat-houses. In the afternoon the Oxford crew were out again and had a start at two with a scratch stroked by R. H. Labat, T.R.C., having on each occasion the best of it.

Thursday, the last day fixed upon for hard work was bright and clear in the early morning, but the east wind as usual was blowing fresh and cold. The Cambridge crew were out first, and paddling up to Chiswick soon after eight, turned and started to come home in one piece. They seemed, however, unable to settle down, and the rowing was so uneven and scratchy that they were eased off the Crab Tree and ordered back to Hammersmith, from which point they rowed in hard to the Aqueduct, in 8 mins. 25 secs. About an hour later the Oxford crew left the boat-houses, and, rowing in three pieces to Chiswick Church, turned and started off at 37, but eased just above Hammersmith. Drifting under the bridge they came away at a steady stroke of 36, rowing very cleanly and well together. Off the Crab Tree, a scratch stroked by H. A. Wickens, O.U.B.C, picked them up, but the trained crew were past them almost before they started and going gradually away rowed in hard to the Aqueduct in the good time under the circumstances of 8 mins. 12 secs. This was quite the best rowing we have seen the Oxford crew do—the time being perfect and the swing much longer than usual. In the afternoon both crews were out and did some sharp bursts, the Oxonians alone, and the Cantabs with a London twelve oar. The two latter tried a start together from the Aqueduct, and both came away at a great pace, but the scratch never really held more advantage than that given them by the extra length of their boat, and were well overhauled by the time that they reached Craven Cottage. On Friday morning both crews tried starts with a London twelve oar, and the Cambridge, though meeting the scratch when fresh, got more advantage over them at the start, thus leading us to the conclusion that at all events they would not be left behind at the post.

Saturday, the day as every one knows fixed for the race, broke most inauspiciously. The fog which for the past few mornings had been conspicuous by its absence was certainly there in full force at the time appointed for the race to begin. The crews waited for nearly half an hour, but the east wind was if anything making the river and its surroundings thicker than before, and after a conference with Mr. Lord the two Presidents were reluctantly compelled to relinquish the idea of rowing on the date originally fixed, and to postpone the race till Monday, at 10.30. The two crews were out late in the morning and in the afternoon, and both put in some stiffish work in view of an easy day on Sunday.

Monday was everything that could be required for rowing. What little breeze there was came from the N.E.—the most favourable wind for a flood course,—and the river, except when disturbed by row boats, was as smooth as a duck pond. There was a great falling off in the number of the spectators, caused no doubt by the fact that a great many of the sightseers had had their "day out" on Saturday, and could not get away for another holiday. About 10.15 the Oxford crew appeared and paddled down to the Aqueduct, and the Cambridge crew soon followed their example, wearing their "straws" and "blues." With very little delay the boats were into their respective positions—Cambridge on the Surrey, and Oxford on the Middlesex side—and Mr. Searle having given his parting benediction the race started at 10 h. 38 min. 38 sec. The Oxford boat were off very quickly, and for a few strokes held a trifling advantage, but Baillie setting his men a faster stroke than West soon put the nose of the Cambridge boat in front, and opposite the boat houses Cambridge were leading by about half a length. Here both crews settled down to a steadier stroke—Cambridge 38, Oxford 37 to the minute—but the Cambridge boat being well steered, and getting the best of the tide still forged slowly ahead, and were leading off the Crab Tree by a good half length. Clarke brought his boat across a trifle too soon, but kept it very straight, and throughout kept an excellent course. The Cambridge boat began to roll a bit opposite the Soap Works, and there was an irregularity amongst the oars for a few strokes, which enabled the Oxford to better its position a little, and when the two boats passed under Hammersmith (8 min. 16 secs.), Cambridge was leading by three-quarters of a length. Baillie now picked up the stroke to 39, 40, and the men behind responding, the Cambridge's lead was materially increased for a few strokes, but West, afraid of letting the enemy get too far ahead, replied with a counter-spurt, and from Hammersmith to the bottom of Chiswick Eyot a magnificent race took place. The Cambridge men, however, began to show signs of their exertions in the early part of the race, and as they tired the Oxford boat crept gradually up till half way up the Eyot the two crews were on even terms.

From this point Oxford began slowly but surely to go ahead, and though Baillie spurted gamely his efforts were not so well seconded as they had been, and the Light Blue oars gradually dropped astern. Off the Bull's Head Oxford were leading by about a length, and though Baillie made a gallant effort to retrieve the day, his six and seven were done, and could not respond to his spurt. The wash of the Oxford crew as they passed under Barnes Bridge, augmented by some refractory row boats, made the Cambridge

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boat very unsteady, and for a hundred yards they rolled about terribly, and gave Oxford a chance of improving their position. Steadying themselves, however, after passing the Bridge they rowed on right gallantly to the finish, Baillie spurting again and again in the most plucky and determined manner, but the Oxford crew were now some two lengths ahead, and rowing very well together reached the winning post two lengths and three-quarters in advance, in the time of 21 min. 23 sec.

The result verified our opinion that the race would be a good one, and had seven and six in the Cambridge boat been able to hold on a bit longer and keep stroke going when the Oxford boat was beginning to pass them there would have been a closer race still. In the Cambridge crew Baillie rowed magnificently and his spurts to retain the lead and recover it when lost were a sight to see. Prior rowed hard, but was at times very late and feathered considerably under water. Davis seemed also unable to quite hit off the time and got rather short but otherwise rowed well. Armytage rowed hard and well, a remark equally applicable to Warlow. Barton looked rather wild at first but soon settled down and put his back well into it. Sandford rowed as hard as any one in the boat, and kept it going splendidly right to the end. Prest, too, stuck to it most gamely and helped with the rest of the men to show that a crew may win themselves honour even though beaten in the result. The following are the names and weights of the crews:—

CAMBRIDGE.	st.	lb.	OXFORD.	st.	lb.
E. H. Prest (bow)	10	12	R. H. F. Poole (bow)	10	6
2. H. Sandford	11	5½	2. D. E. Brown	12	6
3. W. Barton	11	3	3. F. M. Hargreaves	12	2
4. W. Warlow	12	0	4. H. B. Southwell	13	0
5. C. N. Armytage	12	2½	5. R. S. Kindersley	12	8
6. R. D. Davis	12	8½	6. J. D. Rowe	12	3
7. R. D. Prior	11	13	7. J. H. T. Wharton	11	11
W. W. Baillie (str.)	11	2½	J. R. West (str.)	11	1
B. S. Clarke (cox)	7	0	C. A. W. Hunt (cox)	7	5

THE INTER-UNIVERSITY SPORTS,

Lillie Bridge, March 19th.

The result of these annual sports was eminently satisfactory, in that Cambridge not only won six out of the nine events, but at last succeeded in securing the Three Miles Race, and that in considerably faster time than has ever been accomplished at any previous amateur sports. The races were this year for the first time started by report of pistol, and efforts were made to prevent waste of time between the various events: but the executive could not be congratulated on the manner in which the telegraph board was worked: and also, though their performances require no apology, it is only fair to the competitors to state that the path was in some places disgracefully bad. The officials were:—Starter, C. W. Jackson; Judges, M. Shearman, W. H. Churchill; Referee, R. Philpot; Stewards, G. H. Urmson, Rev. E. H. Morgan; Timekeeper, R. Rogers.

DETAILS:

100 Yards.—E L Lucas, Jesus, Cambridge, 1; Sir S B Crossley, Balliol, Oxford, 2; W E Bayley, Trinity, Cambridge, 0; E C Trepplin, B.N.C, Oxford, 0. Lucas got a splendid start, and, leading throughout, won by a yard and a half. Trepplin who has won for the last three years got a bad start and came in last. Time 10 1-5 sec.

Putting the Weight.—A H East, St. John's, Cambridge, 37 ft. 5 in., 1; A M Evanson, Jesus, Oxford, 33 ft. 3½ in., 2; L Bury, Trinity, Cambridge, 0. East's "put" is only half an inch shorter than the best that has ever been done in these sports.

120 Yards Hurdle Race.—G P C Lawrence, Corpus, Oxford, 1; C A W Gilbert, Jesus, Oxford, 2; L K Jarvis, Trinity, Cambridge, 0; W E Bayley, Trinity, Cambridge, 0. After a good many breaks away Gilbert got much the best of the start and led till the ninth flight, when Lawrence caught him and won by a yard: Jarvis was evidently out of practice. Time 16 2-5 secs.

Throwing the Hammer.—A H East, St. John's, Cambridge, 116 ft., 1; B H Latter, Ch. Ch., Oxford, 109ft. 6in., 2; W Lawrence, St. John's, Oxford, 105ft. 4in., 0; L Bury, Trinity, Cambridge, 0. This was rather a surprise to some people who expected to see it won by Lawrence who threw 119 feet in the Oxford sports.

High Jump.—R H Macaulay, Kings, Cambridge, 5 ft. 9 in., 1; G P C Lawrence, Corpus, Oxford, 5 ft. 7 in., 2; E J Beaumont, Oriel, Oxford, 5 ft. 6 in., 0; H E Cooke, Trinity, Cambridge, 5 ft. 5 in., 0. Macaulay nearly failed at 5 ft. 7 in., and eventually barely cleared 5 ft. 9 in.

Mile Race.—B R Wise, Queens,' Oxford, 1; T E Wells, Magdalen, Oxford, 2; J G Bradshaw, Jesus, Cambridge, 0; J W Walker, Pembroke, Cambridge, 0; W L Beverley, Pembroke, Oxford, 0; H J Lee-Evans, Trinity, Cambridge, 0. Beverley made the running for the first half mile when he retired leaving Wells with the lead, on entering the last lap Wise, who was running in splendid form, dashed to the front, while Bradshaw assumed the third position. The only alteration after this was that the gaps between the men gradually widened, Wise winning by 30 yards; 20 yards separating the second and third. Time 4 mins. 28 4-5 secs.

Long Jump.—H S Wood, Queens,' Oxford, 20 ft. 11¾ in., 1; J A L Fellowes, Exeter, Oxford, 20 ft. 11¼ in., 2; C. Scott-Chad, Trinity, Cambridge, 20 ft. 3 in., 0. W G Elliot, Trinity, Cambridge, 20 ft. 3 in., 0. The Oxonians were expected not only to win this event but to jump considerably further than they succeeded in doing.

Quarter Mile Race.—R H Macaulay, King's, Cambridge, 1; E J Growse, Balliol, Oxford, 2; Hon W N Bruce, Balliol, Oxford, 0; H P Hodson, Magdalen, Cambridge, 0. Hodson very soon took the lead which he held for about 150 yards, when he was passed by Growse, but at the last corner Macaulay went ahead and won by about 4 yards. Time 51 2-5 secs.

Three Miles. W W Hough, Corpus, Cambridge, 1; F R Benson, New, Oxford, 2; H S Cheshire, Worcester, Oxford, 3; A H Jones, Jesus, Oxford, 0; H E Simonds, Trinity Hall, Cambridge, 0; R. Hall, St. John's, Cambridge, 0. Simonds made the running for the first lap when he was passed by Jones who held the lead till he was passed by Benson and Hough in the fifth lap; Hough finished the second mile in 10 mins. 4 secs., half a yard in front of Benson, Cheshire being 100 yards behind them. After the sixth lap, Hough drew away rapidly and eventually won by 90 yards, while Cheshire was 200 yards behind Benson. Time 15 mins. 1 1-5 secs.

RACQUETS.

OXFORD v. CAMBRIDGE.

In the double match Cambridge was represented by the Hon. I. Bligh, Trinity, and A. G. Steel, Trinity Hall; Oxford by F. A. Jones, University, and F. L. Evelyn, Oriel. The rubber was the best of seven games.

First Game.—Won by Cambridge. 15—6.
Second Game.—Won by Cambridge. 15—11.
Third game.—Won by Cambridge. 15—12.
Fourth game.—Won by Cambridge. 15—6.

Cambridge thus won a love rubber.

SINGLE MATCH.—Hon. I. Bligh, Cambridge, v. F. A. Jones, Oxford. The rubber was the best of five games.

First game.—Won by Oxford. 15—7.
Second Game.—Won by Cambridge. 14 all; Bligh won sett of three, by 3—2.
Third game.—Won by Cambridge. 15—3.
Fourth game.—Won by Cambridge. 14 all; Bligh won sett of three by 3—0.

Cambridge thus won the rubber by three games to one. The Umpires were the Hon. A. Lyttelton and Mr. A. J. Webbe, Mr. R. Entwistle acting as referee.

GOLF.

OXFORD v. CAMBRIDGE.

This annual match was played on Thursday, March 11th, on Wimbledon Common. Mr. Linskill, the Cambridge Captain, was unable to take part. The following is the official report:—

W. Welsh (Jesus, Cambridge) beat Paterson (Trinity, Oxford) by one hole.

A. Cumming (Balliol, Oxford) beat R. C. Faithfull (Trinity, Cambridge) by three holes.

J. C. Sharp (Oriel, Oxford), beat R. C. Priestly (Trinity, Cambridge) by five holes.

A. G. Hutchinson (Corpus, Oxford) and F. G. Pattison (Pembroke, Cambridge) played a drawn game.

A. O. F. Mackenzie (B.N.C., Oxford) beat R. C. Dow (Trinity, Cambridge) by one hole.

J. T. Cathcart (Christ Church, Oxford) and C. H. Spence (Trinity, Cambridge) played a drawn game.

Oxford thus won by eight holes.

THE INTER-UNIVERSITY CHESS MATCH.

This match took place on Thursday, March 18th, at the St. George's Chess Club, and resulted in a decided victory for the Cambridge Club by eleven games won, and two drawn, against none. The games were as follows:

CAMBRIDGE.	OXFORD.	Won.	Drawn.
1 W. H. Gunston, Joh.	W. M. Gattie, Ch. Ch.	... 1	
2 Ditto	Ditto	... 1	
3 J. F. Sugden, Trin H.	E. H. Kinder, B.N.C.	... 1	
4 Ditto	Ditto	...	*1
5 F. P. Carr, Cath.	R. A. Germaine, B.N.C.	... 1	
6 Ditto	Ditto	... 1	
7 F. Morley, King's	C. Taylor, Ch. Ch.	...*1	
8 R. C. Reade, King's	R. G. Hunt, Merton	... 1	
9 Ditto	Ditto	... 1	
10 S. S. Tovey, Trinity	C. S. Malden, Trinity	... 1	
11 Ditto	Ditto	...	*1
12 W. A. Atmore, St. John's	B. R. V. Mills, Ch. Ch.	... 1	
13 Ditto	Ditto	... 1	
		11	2

* These games not being finished at the time fixed for concluding, the matches were so adjudicated by the umpire, Mr. Steinitz.

The University players were afterwards entertained at dinner by the members of the St. George's Chess Club.

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BILLIARDS.

The annual Inter-University match took place on Friday and Saturday, March 12 and 13. Oxford won very easily on both occasions.

In the double-handed match, Douglas-Lane (non-ascriptus) and Thornton (St. John's) for Oxford played against W. M. M'Ewen (Trinity) and Kidson (Clare) for Cambridge. After two hours' play the game was decided in favour of Oxford. Score: Oxford, 500; Cambridge, 366.

In the single-handed match Lane played for Oxford, M'Ewen for Cambridge. After an hour and a half's play the Oxford man had obtained the full score of 500, against M'Ewen's 364.

THE UNIVERSITY VOLUNTEERS AT BRIGHTON.

There is a funny story told of a volunteer who having received the slightest possible scratch from a rear man's bayonet, lay down on the ground and bellowed out "Oh! I'm wounded! I'm wounded! send for the ambulance waggon!" On being remonstrated with, and assured that he wasn't hurt, he bellowed out the more, repeating "Send for the ambulance waggon! I'm wounded!" His cries availing nothing, he at last rose and walked off, remarking with a smile "which was child-like and bland," "Oh! well if you won't play at soldiers properly I won't play at all." Whether this valiant son of Mars ever existed in the flesh any more than did that officer of volunteers of whom it is reported that when marching through the City and his contradictory orders of "Right Wheel!" "Left Wheel!" "Right about face!" had brought his detachment into hopeless confusion, took refuge in the cry "Oh! hang it all, turn down Leadenhall Street!" boots little now. From the days when "Who shot the dog"? was the gamin's greeting to the volunteer he has been subject to good-natured chaff. "What matter? 'tis pleasant to you, friend, and me," as dear Thackeray says, but *Quousque tandem?* We want but a few more field days such as Brighton Downs witnessed last Easter Monday to convince the great B.P., if it is not already awaking to the fact, that the youngest branch of the military service of this country is year by year asserting itself in the only true way; by improved discipline and steadiness on duty and off duty and can well afford the little pleasantries popped off at it. Sweet revenge comes in the healthy exercise, in improved physique, in the discipline of drill and camp life, in pleasant companionship, and in the "I feel convinced that if ever the occasion *should* arise for the volunteers, &c., &c." given with all the honours—but I musn't moralise, a few reminiscences of last Easter Monday will be more to the taste of your readers. "Parade at 4.30 a.m. with the 'Inns of Court' in Chester Square or join the 'Artists' (38th) at Lewes at 7 a.m." Such were my brief orders. There is a glorious sense of freedom in having nothing to look after except what you can carry with your hands free, and this I experienced as weighted with scarce anything save my rifle, havresack (where was my water-bottle? Lying idle at the depôt? Oh! fie! Mr. Adjutant!) twenty rounds of blank, and the historical tooth-brush and piece of soap, I found myself in Brighton on the Saturday before the review. The town was already occupied by the friendly foe, but it was not without some palpitation of the heart that I returned to hospitable Como House from a stroll down King's Parade, having recognised but one Cambridge man, and he in civilian garb. Had he his uniform with him? Had I committed a breach of 'Varsity form in donning mine so early? Should I be the only 3rd Cambridgeshire man to do battle? Why didn't Colonel Stanley find out how the law stood from Mr. Attorney-General at the outset, and so have allowed our arrangements for a good muster to work smoothly?

Filled with such doubts and queries as these, I reached Lewes on the Monday morning to find that, despite orders and counter-orders, and our men having gone down under the impression that there was to be no review, the University Volunteers were to be represented by what must be considered under the circumstances a creditable muster. The larger number had paraded with the "Inns of Court" (the Devil's Own), and had come down from town in the morning. Some had slept at Lewes, others at Brighton, whilst one man had been travelling all night—let him be marked for early promotion—willing to act the part of lieutenant-private during the day. The "Star" was our head-quarters, quitting which after a breakfast (variations on pigs' meat, the vilest of coffee, the whole to be consumed in ten minutes, price half-a-crown) we mustered with the Devil's Own, amongst whom one recognised many an old Cambridge face now known to the dusty purlieus of the law, and marched to the rendezvous. Here the scene was as animated as a raw misty morning would allow. We were not long before we were on the move again, going we knew not where. All we knew was that we were the attacking force, in the first division of the 4th or Grey Brigade, and some said that we meant to take Brighton. Soon the sun began to get the mastery of the clouds, and the dust and heat to make themselves felt. I sometimes think the most frequented walks about Cambridge are purposely re-gravelled just before the men come up in October, so that the "constitutionalists" may do the work of a steam roller, and on the Sussex roads it looked very much as if some enterprising contractor had anticipated the effect of the tramp of some 20,000 men over them, so recently had they been re-stoned. But marching over them to the sound of martial music, alternating with "D'ye know John Peile" and "Glory, glory," was child's play to the sort of ground we had to get over when we reached the downs. Really, there was no room for surprise if now and then one did see a portly warrior—fit subject for the Anti-fat—fall out and recline on the side of some steep hill (and there were many such) up which he was required to go almost at the double. Having reached the heights we were to occupy, and taken up our position, we were all eager to see the foe. But if we could see him he was not to see us if we could help it, so "sitting down was our favourite posture," as Dr. Marigold would say. To describe the battle in detail would be beyond me, and would fail to interest your readers. We were a little disappointed at finding we were in the reserve, and that for some time we must be content with watching as much of the fight as we could see through the mist and smoke. Puzzled were we sometimes, too, at our inaction, at the marching and counter-marching, &c., we went through—but

"Their's not to make reply,
"Their's not to reason why,
"Their's but to do and——

Well, No! We hoped to dine alive and well at Brighton sometime in the evening, and to carry back a few useful experiences of the day's work, amongst others that one of an officer's difficulties with his men is to restrain them from wanting to get at the foe anyhow, instead of willingly executing some strategical movement, the point of which they can't see at the time, but would before long.

At last our turn came to advance, and as we went on in "Battle's magnificently stern array," through the burning furze and din and cannon's roar perhaps we formed some idea of what the real thing was like. Charging up one hill we came right on the foe, much nearer to him than the regulation 100 yards distance, to which we were restricted, allowed us. Ceasing fire, we waited for the umpire, who declared we had carried the hill. "Really it wasn't badly fought," I heard a staff officer remark when, soon after, it was all over, "but you know no army in the world, except at enormous sacrifices, could have carried this position."

Then came the March past. "Very well, very well indeed," greeted us from the royal standard, as with eyes front and doing all we knew we passed the Duke.

En route to the Grand Stand we came across our ever welcome Colonel, on the look out for us all the day. An enquiry on the Sunday from an old Corpus man for the Major, had led me to think he would have been present. Our Adjutant, too, we missed, and where was the Sergeant Major? Mightn't the Corps have afforded the worthy fellow a holiday and revived his memories of Alma and of Inkerman?

The pleasures of the day set me thinking that the popularity of the service amongst University men would be increased if the number of our field days and across country marches were to be increased. "If you'll let me go to Brighton I'll join the Corps," said a friend of mine (he stands some 6 feet 6 inches in his boots, and erst while I had promised him the post of head of the battalion if he would join), a few days before the review. I closed at once with the offer, knowing my friend was too loyal a man ever to quit the Queen's uniform if once he donned it. Brighton, however, didn't see my recruit *in futuro* I (for hope to land him yet), but I quote his remark to show how the wind blows. A little more activity on the part of officers in beating up recruits would do much to increase our numbers. "Catch a Scotchman young and you can make some thing of him," Dr. Johnson used to say. From my own experience of what can be done I am led to adapt the expression, and say 'Catch a freshman in his first term, and you'll make a volunteer of him!"

Pardon these lengthy records of a bright and useful day. In busier scenes of strife, in the battle of life, may they never fade from the recollection of one who has been dubbed,

The Honorary Recruiting Sergeant.

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THE ECONOMIC ASPECTS OF THRIFT.

Industry is the creator of wealth, thrift its preserver: both are needed for the formation of capital, without which industry is stinted and material progress is slow. The primary importance of thrift among the social virtues, obvious as it is to the beginner in Economics, is too little appreciated by the public in general. In a country like England, where there is so much capital seeking investment, it appears superfluous to advise thrift in order to promote the increase of capital. Capital that is idle seems to perform no service to the community, although it is really of great value, like the still water in areservoir. It is ever difficult to realise that "they also serve who only stand and wait." This is a kind of service that does not much commend itself to the active and vigorous.

To some social aspects of thrift it is proposed to call attention, and, omitting moral considerations, to confine the subject to its economic side.

It will avoid misapprehension to keep always clearly in mind that it is not money that is saved, but things that are done without. The money that is put in the savings' bank is the evidence of thrift: unthrift does not consist in spending money, but in using and destroying things. All things are more destructible than money; many things are partly destroyed in the act of purchase, some in their first use, the majority soon after; comparatively few long escape.

Thrift may be exercised without any saving of money, by judicious spending and taking care of that which is bought. A book collector for instance may spend all his income and at his death it is conceivable that it might be found that his property will realise more than he gave for it. Such thrift as this, which consists in the choice rather than the absence of expenditure, has an important economic effect. In order to trace it more clearly, let us imagine this conduct general. Suppose the working men of England instead of drinking beer were to begin to form libraries. The publican would find his stock of beer diminish slowly, the bookseller would find his shelves empty rapidly, the brewer's orders would fall off, the publishers would be doing an active business. A change in the complexion of the industry of the country would finally result. More people would be employed in the manufacture of things of permanent utility, fewer people would be employed in the composition of things which perish with the using. The wealth of the country would increase faster not by the application of more capital, nor by the exertion of greater efforts, but by the direction of the same capital and the same labour to more beneficial ends.

Thrift, however, generally begins by not spending money, that is to say, the things that would have been bought are saved. Suppose a large number of people were merely to adopt this course. The accounts of the savings banks and the benefit clubs would be full. The dealers in the articles not bought would find their stocks hang upon their hands: industry would be diverted from the manufacture of these articles, but it is not so clear to what it would be directed. That it would be directed to something is certain: the managers of banks and clubs would lend their money; they would lend it where they could get as high an interest as is consistent with safety; the industry that most rewards capital would be that which could afford the highest interest. It may be taken for granted that the things that the consumer does without are those that are least valuable to him: and it would seem that the industry that is most likely to give a large return to the capital employed in it is that of which the country is in most urgent need. The economic effect of this kind of thrift would seem to be therefore to divert industry from the production of things that can be most easily spared to that of those that are more highly esteemed by the people.

The effect of thrift upon wages is to raise them: and this in a variety of ways. Partly, though perhaps least of all, owing to the increase of capital: the competition of capital lowers the rate of interest, and so renders it possible to apply more of the produce of industry to the workman's share. But chiefly because the thrifty labourer, who has accumulated a stock sufficient to support himself for a considerable period out of work, is enabled to escape from a place of low wages and to keep himself abreast of the tide of industry. The transference of industry from one place to another, which is often due to some apparently accidental circumstance, such as the opening of a new railway, is rendered easy by the abundance of capital, but it is most disastrous to the thriftless labourer, who, having no reserve to fall back on, is at the mercy of his employer, an employer who may be suffering from some cause not under his own control and is nothing loth to shift as much of the burden as he can upon his 'hands.'

It is in the comparative independence that thrift gives to the labourer that its economic advantage to him is most evident. He is enabled to bargain on more equal terms with his employer. Still more powerful is he when he combines thrift with mutual help and co-operation. The power of a trades' union may be gauged by the amount of its accumulated funds, and not the least of the benefits of co-operative stores is the teaching of thrift by their means.

Independently of this, the wages of a thrifty labourer are likely to rise above those of his fellows. Having acquired the habit of taking care of his own things, he will be less destructive of his master's property. One of the reasons for a low rate of wages is the high rate of destructfulness, the wastefulness of the workman. The mischief that some workmen habitually perpetrate causes many people to hesitate long before employing their services. One of the most fatal of economic mistakes is that 'destruction is good for trade.' The habit of thrift—saving things—would go far to raise the wages of workmen, without raising the cost of labour to the employer, or the price of commodities to the consumer.

Another effect of thrift would be to cause the existence in the community of a class of retired persons living on the fruits of their past work, a result which deserves notice in its relation to wages. In a time of commercial activity, when there is great demand for labour, and wages are high, these men may for a time be tempted back to their old employments. They form a labour reserve, and a reserve of the best kind; their success, the very fact that they have been able to retire, shews that they are possessed of superior industrial qualities. They are only drawn back into work when wages are high, they would not continue at work when the occasion that called them out is passed, their competition is removed when wages are likely to fall. Thus they steady the rate of wages. When out of work they enjoy life in comfort. How much better this would be than the reserve that is maintained by our Poor Laws. The pauper like the retired artizan is a labourer in reserve, he is never employed unless there is urgent need of his services, he forms a reserve of the worst kind, for he is generally possessed of inferior industrial qualities, and when out of work he lives in squalor or in the restraint of the workhouse. For the sake of industry, no less than that of morality, it is much to be desired that our social leaders, magistrates, guardians, clergy, and others should encourage thrift instead of pauperism.

The effect of thrift upon the rate of interest may be thought to diminish it by the competition of the new capital: this is counteracted by the greater productiveness of the

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thrifty labourer. Moreover, the capital being increased, though the rate of interest be diminished, it may well be that the whole return by way of interest is no less than before. Again, the first savings of an individual labourer can be invested by him at an enormous rate of interest. If a cottager saves £30 and judiciously invests it in a cow and in his garden, he may make more than 50 per cent. per annum by it, besides reaping various collateral benefits in the health of his children and the avoidance of the public house. Twenty cottagers in a village with £30 each might not improbably make £300 a year amongst them. No farmer with a capital of £600 has a chance of doing this. Part of these extra gains are doubtless properly to be accounted extra wages for the tending of the cow and the work in the garden: making a liberal allowance for this, a rate of interest is left far above the ordinary interest of capital. It is difficult to distinguish accurately between interest and wages when a man works for himself: the productiveness of his capital is partly due to the fact that he is his own labourer, the excellence of his labour is very largely due to the fact that he is his own employer. Whether this extra return be called interest or wages is a matter of classification; under either head, it is a clear benefit both to the individual and to the country. It is possible that this high return might not be fully maintained if every one acted as we have supposed our enlightened villager. This instance, however, shows that in some if not in all cases there is an economic advantage in the diffusion of capital: this diffusion can only be brought about by the extension of habits of thrift. The economic advantage does not consist only in the high return to the investment of a poor man's first savings, but also in the inducement to extra labour that the possession of these savings has held out to him.

That which is done without may not be a material thing but a service; as when a clerk or a servant is discharged for the sake of economy. Conduct such as this, if generally adopted, would increase the number of labourers seeking employment; fewer clerks and fewer footmen being required those who would have filled these positions compete for other employments and thereby tend to reduce wages therein. At the same time capital is set free which may give them employment. It is by no means certain that it will be sufficient to do so, for much of it may be needed for fixed capital. The remainder may be drawn from the reserve of unemployed capital. The energies of the servant are also set free to make something, or perform some other and perhaps some useful service. This, however, he is seldom fitted to do. Retrenchment of this kind is much resented by the lower orders. It is considered a meanness. They have doubtless an instinctive feeling that it causes them an injury from which they can with difficulty escape. Taking a general view of society, all unnecessary services, as those of redundant footmen and the like, are a waste of human energies: there must be an ultimate gain to society in the avoidance of this waste. The difficulty is that so many are unfitted by the want of education for anything but the lowest order of service; deprived of the opportunity of rendering this, they are unable to take to anything else; while the services of which society is in need are of a higher order.

Alike in this mode of exercising thrift and in that of not spending money on articles purchased in shops, there results a change of employment. The makers of the articles for which the demand falls off discharge their workmen, just as we have supposed a person to discharge a servant; and in both cases we have seen reason to believe that the re-adjustment of labour is likely to be for the advantage of society. In the process of that re-adjustment, the discharged workman and servant are likely to suffer from the difficulty of finding new employment. This is a contingency that is inseparable from a complex and fluent society like ours, in which invention is active and industry is ever changing its mode of operation. Against loss of wages during a change of occupation, thrift on the part of the workman and servant is needed as an insurance. Unless the industry of the country is to be of a permanent type, there must be a considerable amount of flexibility in the adaptation of the same labourers to different kinds of work, corresponding to the facility of transferring capital from one industry to another. Thrift which supplies the capital for the new industry also helps to render it more possible for the labourer to change his occupation. But it should be supplemented, or rather preceded, by an education which should adapt him more readily to transfer his energies from one employment to another. Thrift, important as it is, is not the only condition of industrial well being.

It will not be uninstructive to regard the subject anew from the point of view of services. All that a man does, for which he is paid, may be regarded as a series of services rendered to society in the person of particular individuals. His wages are a title to exact equal services in return. The unthrifty exacts these services at once; the thrifty defers the requirement of them, or of some of them, until a future period. He may in old age discontinue performing services to any member of society, while he receives the return for what he has done in youth and manhood. The general practice of thrift means the doing of services and not immediately requiring services in return. Society is benefitted by the services that are rendered, and injured by the services required of it. The individual is fitted to render services during the strong and active period of life and to receive them during its feeble beginning and end. The average aggregate services rendered during life should be greater than those received if progress is to be made. Herein it appears again that thrift is essential to social progress.

Those whom thrift most benefits are the very poorest: the first savings bring the highest return. The common excuse that a man cannot save anything because his earnings are so small is a false and a cruel one: true he cannot save much, but it is all the more imperatively necessary that he should be urged to exercise thrift, if he is to lift himself from his present state; in this, as in most things that are valuable, it is the first beginnings that are difficult. A few shillings once saved may be judiciously invested so as to make thrift easier, and lead to more considerable savings.

The advantage of thrift diminishes as we ascend in the social scale; in a millionaire extravagance is venial. "The destruction of the poor is their poverty." To escape this destruction industry and thrift are both needed. It is by industry and thrift that society has advanced, by the same virtues alone can the individual raise himself.

The above are some of the economic aspects of thrift: many more might have been added. If we are right so far in noting that thrift tends to divert employment from the production of inferior objects to those of greater permanence and value, that it raises wages, renders the labourer more independent, and creates a reserve of labour living in happiness instead of in misery, that it diffuses capital and thereby increases industry and comfort, that it enables higher services to be substituted for lower, that it is essential to social and individual progress, and most benefits those whom we most desire to benefit, we have at all events made out a *primâ facie* case for ranking thrift high among the virtues of civilised life.

W. H. H. H.

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ECLECTIC SPARKS.

April 1, 1880.

MY DEAR YANG-KI,—You will remember that I promised to give you an account of my present abode. I will now try to do so.

My stature has served me greatly in making observations of this country, which with its people is indeed a kind of Lilliput compared with the Vast Territory over which

OUR IMMORTAL EAGLE FLAPS ITS WAY.

Yet, though so puny, they are possessed of feelings, hardly less acute than our own, which I should be loth to wound. And thus as some of them may set eyes on what I am w iting, I will endeavour to be "the man I am but not to seem it," and to wrap myself in metaphorical and hyperbolical language, the use of which

OUR NATION

is the chief to understand.

The country is in a ferment with elections. What will be their result, it is not easy to predict; as through the people not 'calculating' so much as with us, it is very difficult to reduce a unit of voting to its equivalent in currency. There are two parties whose hostility is of long standing, and a third of more recent origin, who are at present troubled with an ob struction in the blood, which makes them of a green complexion and a turbulent and acrid disposition. These ill humours they would most gladly indulge upon each other quietly in a place by themselves, but, being prevented by the rest, as the next best thing, they hinder and malign all that their molesters propose.

The other two parties require a more distinguished notice. The one, which is also the richer party, has received the name *Conservatives* from the large *conservatories* which they possess. So they call themselves; but their adversaries use a less honourable abbreviation, calling them *Tories*. In these conservatories they keep all kinds of expensive trees and plants, such as the Orange tree (which now flourishes less than formerly) and the Palms and Laurels of the East. These plants, which they set great store by, are much abused by the other side, who say that they are poor sickly things which cannot bear the light of day, or that they corrupt the air by giving out hot sulphurous and infernal fumes, and they call them "Upas trees" and the like. These are the only things that the Conservatives tend. For though they have often given out that they will go into the country and assist in its agriculture, I cannot hear that they have done so, saving and except that they have planted certain logs or faggots which never bud or flower, and are in no way remarkable either for beauty or scent, and yet somehow have of late increased and multiplied.

The other sort are called *Liberals* according to one name, because they think themselves *free* to do what they please, but, according to another, *Radicals*, because they busy themselves about *roots*. For they say it is nothing if a tree produces fair flowers or goodly fruit if its root is infested with worms. So they dig about it till they find the worm; and when they have found it, they call their fellows and they all curse the worm in concert for three hours, and then they chop it into convenient lengths which they store up as trophies to be displayed to all their opponents. As for the tree itself, they do not care much; if it stand, the removal of the worm has strengthened it, and if it fall, it was rotten and best upon the ground. But they hunt out all the trees which are of the same size and appearance as the tree that had the worm in it, and cut them down or mark them for cutting, and this conduct they call a 'logical outcome.' The Conservatives, however, say that the Radicals have brought down several healthy trees, which have broken their conservatories and damaged their most delicate plants; to which the Radicals reply that even if there were no worms in the trees, they knew by certain signs that worms were forming, and they recommend the Conservatives not to live in glass houses but to build of some more durable material; and, moreover, they taunt the Conservatives for not making their own gardeners set the trees again, which is somewhat unreasonable, seeing that the trees are a kind of Humpty-Dumpties which, when once fallen, are not easily reinstated. Yet it is perhaps due to these remonstrances that they never plant trees themselves, but only vegetables, and of these the humbler sorts. They display the same energy in their case as in that of the trees. For they do not wait for them to come up, but they either *root* them out again, suspecting them to have worms, or else they plant them all over the country, without regarding the nature of the ground, which they say they do by a 'logical necessity.'

All this I heard from an inhabitant of the country, who shewed me great courtesy, and amongst other things took me to some of the processions and exhibitions of the two parties, which diverted me greatly. On the one side there was a large musical company who performed on divers instruments to very various tunes, some blowing their own trumpets, and others playing psalms through their nasal organs, and all eager to play the first fiddle whenever they could. In the midst of them was a car drawn by 'roarers' and all manner of beasts. I could not see anything in the car: but behind there was a Jewish doll being dragged, with loud cheering, through the mud, and, as it was dragged, methought its impassive features seemed to simulate a smile. In the procession there was an ancient victor or Head-Cutter, now out of employment, who marched along carrying an axe and a bundle of rods. He appeared to be often stung by thoughts of his previous vocation; for he would suddenly stop and flourish the axe and lash out with the rods, to the great hurt and danger of those near him; and, when restrained, he would seize the axe and chop up one of the rods into billets, and scatter them in all directions. Next to him was a truculent person who was always shouting 'Peace!' in a loud voice, and proclaiming to such as would listen to him how wise he had been twenty years ago. Close to him was a young and active screw-driver, who was always putting the screw on the 'roarers,' to make them go faster, which, however, only made them plunge and roar the more. I asked where the conductor of this procession was, and I was shewn him in the rear, apparently following with reluctance, and as if he were dragged along. Over him hung a descending coronet, which, by its imminence, seemed to constrain his movements. For he did not take an active part in the proceson, only rousing himself now and then to fetch the energetic screw-driver a crack with his truncheon. During most of the time I saw him he was reading in a moral treatise, entitled: "The Offices of Cicero: or the Whole Duty of a Trimmer."

On the other side there was the original of the Jewish effigy at the head of a great multitude of people, all fastened with a gilded chain, and singing "Rule Britannia; Britons never shall be slaves," and he kept continually leading them through lobbies to slaughter-houses, where they followed him cheerfully. In his hand he carried an empty money box on which was the inscription: *Mancipiis locuples eget aeris Cappadocum rex;* and when, as would sometimes happen, the crowd sang in an enquiring key *We've got the money too*, he would shake the box and clink the chain and they would go on rejoicing.

I further asked what were the aims of the two parties, and I was shewn two pictures which I will do my best to describe. On the one side I saw the Jew figure which I have mentioned, directing a number of inferior gnomes. They were all doing their best to raise a bull into the air, in which all sorts of birds, game cocks and turkies and eagles of all descriptions, were flying about and making the sky black with their whirrings. And some of them were inflating him as the frog in Æsop was inflated, some were raising the wind to lift him from the ground, and others were feeding him with puff balls to lighten his weight, and others were propping him on toad-stools. And underneath was written:

THEY RAISED A MORTAL TO THE SKIES.

But in a corner there was one gnome who, having exhausted himself in the task of heaving the bull up and then pulling him down again, was being shovelled by his angry comrades into a coffin which they then tossed over to the other side. On the coffin there was an inscription recording his fate, and with the words *abiit ad plures*.

In the companion picture there were the leaders of the other side catching clouds and blue sky in bottles, labelled with 'Humanitarianism' and other such abstractions from philosophy. From these they shaped an etherial figure of uncertain beauty; and to prevent its being carried away from the earth by the wind or being dissipated into its original nebulosity they fastened two immense bags of coin to its feet, on one of which was written "Surplus £90000000," and on the other "Reduction of debt £88000000000." And underneath there was written:

THEY DREW AN ANGEL DOWN.

Then I wondered how it would all end. And my companion took me to a place where there was a dissolving view. And I saw the Jew crowned and sitting in state with his attendants and his captives; and suddenly the scene changed and I saw him sinking in a watery grave, and heard the last accents of him crying:

"O Tracy, twine no wreath for me,
Or twine it of the Cyprus tree."

And all the earth reverberated with cannon.

PATAGONIUS AMERICANUS.

NOTE.—My companion tells me that the Cyprus tree is the *Eucalyptus philopetra*, a tree of such singular virtue that it removes all miasmatic influence from the country.

It is expected that a Conference of Cooperators will be held in Cambridge on Tuesday, 20th April, in connexion with which it is proposed to have a special meeting for members of the University in Professor Stuart's rooms, Trinity College, at five o'clock p.m. on that day.

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POETRY.

SOPHY'S RETORT.

Tom, you airiest of scoffers,
Master of the art of chaff;
Always, when occasion offers,
Raising against girls the laugh,

Had your satire harmless been, I'd
Not have ventured to reply;
But I think the monster green-eyed
As you wrote, was hovering by.

Yes, no matter what you tell us
In denial, I suspect
That you're growing slightly jealous,
Of the female intellect.

Recollect the ancient story,
Of the tortoise and the hare,
Where the latter won of glory
Hardly the superior share.

Manifold distractions lure you
Which we sober maidens lack,
By the way, now, are you sure, you
Ne'er peruse a yellow-back?

Cricketing *ad lib*: and hunting
Which you scarcely ever shirk,
Efficacious are in blunting
Zest for intellectual work.

Have a care, O brother Thomas,
Lest you haply come to grief,
And your "May's" successful promise
Fall into a yellow leaf.

It would be extremely galling,
Tom, to your exalted pride,
If, within one bracket falling,
Our degrees should coincide.

C. L. G.

THE PAPER-KNIFE.

On Post-Epic or Imitative Words in Homer, by F. A. Paley, 36 pp. (F. Norgate.)

Mr. Paley has written this pamphlet to expand certain linguistic arguments in favour of his theory that "our Homer was not the Homer of the age of Pericles," but is a compilation from old Epic materials made about 400 B.C., so that the poems "cannot fairly be accepted as evidence of anything more than of *the state of the Epic dialect in the time of Plato.*" We cannot but admire the courage with which he stands unmoved amid the all but unanimous chorus of adverse criticism which his earlier utterances have called down upon him, and we may admit the importance of the subject which he here treats; but it is hard to see that this fresh outwork does much to strengthen his main position. It is a striking proof of Mr. Paley's curious inability to grasp a question as a whole that throughout the 36 pages of the pamphlet the work of the Alexandrian critics is virtually ignored. He actually argues that "the mere fact, that the two poems are separate episodes arranged in twenty-four books in conformity with a general plot or plan, according to the *later* Greek alphabet, is enough to show a late recension." Does Mr. Paley suppose that the existence of Zenodotus, Aristophanes, and Aristarchus has to be deduced from such considerations as this? Of course not: he is simply writing with a theory before his eyes which tells him that any evidence of "late recension" is to be ascribed to a "compiler of the age of Plato," and utterly forgets the fact that between Plato and Mr. Paley the poems have undergone somewhat drastic treatment at the hands of a trio of very eminent men, men who wrote not as compilers or rhapsodists, but as scholars anxious to improve as far as possible a text which had confessedly suffered from wear and tear during the centuries in which it had been current.

The only really scientific method would be to begin, not with a "compiler of the age of Plato," of whom we know nothing, but with the Alexandrian critics, of whom we know a great deal. The first problem Mr. Paley has to solve is this: "how far did Aristarchus and his predecessors venture to tamper with the text in introducing forms which they believed to be archaic, and in expelling archaic forms which they did not understand?" Brugmann's masterly attack upon the monster ἔηος shows how much may be done in this direction; and it is only when some progress has been made here that we can even take into consideration any apparent residue which may still seem to be an accretion from the Attic period. Meanwhile, Mr. Paley says nothing to convince us that such accretions will turn out to be either numerous or important; for he does not even hint at any criterion by which a word used during the "Attic period" may be proved not to have existed in the older Ionic: he simply gives us his impression that such or such a word is "not archaic."

Although Mr. Paley's radically vicious method destroys the value of his argument as a buttress to his own peculiar theory concerning the *absolute* date of the poems, many of the words he quotes are of great interest as bearing on a very different but somewhat more promising problem, namely, the *relative* dates of different portions of the Iliad and Odyssey. His criticisms on Cobet's attempt to restore the digamma thoughout the two poems are perfectly justifiable, though they do nothing towards proving his point, inasmuch as the digamma had entirely disappeared in the Ionic dialect long before the age of Plato or Pericles, or even of Solon: not the faintest trace of it is found in the oldest Ionic monuments we possess; and the statement that it "remained in use till about B.C. 500, and probably considerably later," is true only of the Aeolic and kindred dialects, so far as at least the written character is concerned.

Detailed criticism of particular words is more appropriate to the *Philological Journal* than to the *Review*: but it is perhaps just worth pointing out as a further illustration of Mr. Paley's strangely unscientific turn of mind, that while he quotes Curtius's *Greek Etymology* half a dozen times in the course of the pamphlet, he still expresses his belief (note 2, p. 27) that ὕλαϜη and *silva* "belong to the same root as *pilus* and our *felt*, and denote the dense crowding or packing of trees." The "sibilant digamma" is not yet dead!

A Study of Shakespeare. By A. C. Swinburne. Chatto and Windus, 1880.

The author's name will be associated by most readers rather with "Erechtheus" or "Songs before Sunrise" than with Shakespeare: but Mr. Swinburne has before given ample evidence of careful study and wide knowledge of the writings of that wonderful band of men, from Nicholas Udall to Shirley, known generally by the rather vague term of the "Elizabethan Dramatists." Those who may have read the essays on Ford and Chapman will find in the present volume much that will remind them of the former essays, but they will also find that the style and treatment have improved and expanded with the subject.

Mr. Swinburne tells us that he has "made of the study of Shakespeare the chief intellectual business and found in it the chief spiritual delight" of his whole life, and the resulting "study," "this little labour of a livelong love" is a strong witness to the truth of his assertion.

The criticism of Shakespeare's dramatic writings is partly æsthetic partly scientific, but chiefly the former. After the (almost) unfailing allusion to "the greatest poet of our age," Mr. Swinburne indulges in a light skirmish against critics of Shakespeare in general and the German critics in particular, holds up the arithmetical method of criticism to intensest scorn and derision, and then like a giant refreshed begins his study.

It must be obvious to any intelligent reader of Shakespeare that his plays are capable of a grouping into periods corresponding to various states and stages of his mind and art; and it is only by such a process that any true insight can be gained of Shakespeare. Every student will more or less have a grouping of his own: Mr. Swinburne prefers to divide the plays into three periods, disclaiming any attempt to arrange each drama in its exact chronological place, anxious only to trace the broad outlines of the progress and development of manner and matter, of method and design.

The first period he terms "lyric and fantastic:" the tragedy marked by a strong simplicity, the comedy by simplicity and poetic sweetness. To this epoch belong, besides original dramas, the share in Titus Andronicus, and the partial recasting and supervision of Henry VI. In this last play a large part is attributed to Marlowe: Shakespeare's share being chiefly a careful retouching, an addition of lines in some places, in others a striking out. Through this period the dramatist is traced fighting, at first with very moderate success, against the temptation of rhyme, the successful issue of the conflict being marked by Richard III. Marlowe seems to have had no such struggle: his influence on much of Shakespeare's early work is noted, also his undoubted power in rhyme as shown in "Hero and Leander."

The second period, "comic and historic" contains Shakespeare's

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finest comedies "The Merry Wives," "Twelfth Night," "As You Like it," and "Much Ado," the latter the most perfect of plays. In this period "the language is most limpid in its fulness, the style most pure," here is "the most absolute pattern that could be set before man." Tragedy has not yet attained to the full dimensions of the last state: we have "King John" and "Julius Cæsar," not "Lear" and "Othello."

In this group Mr. Swinburne includes Henry VIII., a play usually considered one of the latest, if not the very last work of the dramatist: he also refuses to admit the co-operation of Fletcher: in this he opposes himself to all recent criticism on the play. While admitting the difference of style so evident in this play, as pointed out by Mr. Spedding and many others, he objects that this division gives to Fletcher the death-scene of Katharine, "the crowning glory of the whole poem," and he denies Fletcher's capability to produce such a scene: also the collectors of Beaumont and Fletcher would have been careful to collect all traces of Fletcher's writing. The fact, however, remains that there are two distinct styles, and various critics working by various methods have come to much the same conclusion as to the relative shares of the two writers.

Among the doubtful plays Mr. Swinburne claims "Arden of Feversham," as decidedly Shakespeare's work, and of this period. Against this there is no external evidence: the play was published in 1592, and the event on which it was built happened in 1551, so that it might have been an early work, and there is thus far no objection as in the "The Yorkshire Tragedy" (happened 1604, play 1608) to assigning the play to Shakespeare: nor is the internal evidence much against this view: this is not of the class of "Locrine" and "Mucedorus" "A warning for Faire women," and "Edward III," are very properly rejected: the first was assigned to Shakespeare by Collier and Simpson (*i.e.* in part) the latter will be mentioned later. "Hamlet" is regarded as the link between between the second and third periods. The third period, "tragic and romantic," contains "Lear," "Macbeth," "Othello," indicating a state of deepest gloom unrelieved by any light: from these we pass through the strange and unpleasant, though powerful and striking group of "Measure for Measure," "Troilus" and "Timon," to the exquisite last series of the "Tempest," "Winter's Tale," "Two Noble Kinsmen," and "Cymbeline."

"Macbeth" serves to evoke from Mr. Swinburne an indignant tirade against the editors of the Cambridge Shakespeare—Cantabrigian Magi, they are called—for their detection of a second hand (Middleton's) in parts of this play: Mr. Fleay at one time was of a similar opinion, but recanted; Mr. Aldis Wright, I believe, still remains recalcitrant. The question is one of considerable difficulty. As to Shakespeare's share in the "Two Noble Kinsmen" there can now be no reasonable doubt, all evidence external and internal pointing to the truth of the original attribution of the play to the "memorable worthies Mr. John Fletcher and Mr. William Shakespeare."

The name Pericles is the signal for an outpour of well-merited sarcasm on the "virtuous critical public of nice and nasty mind:" why the fourth act should always be taken to represent the whole play we know not, but the fact remains that it is so, and the whole of this fine drama is damned for three short scenes—and those of strongly moral tendency, the very triumph of virtue. "Cymbeline" is reserved for the last, and it is treated with most enthusiastic admiration: Imogen, Guiderius, and Arviragus are styled "as it were a living god-garland of the noblest earth-born brothers and love-worthiest heaven-born sister;" why Imogen should be heaven-born and her brothers earth-born, or what a living god-garland may be Mr. Swinborne does not condescend to explain; it surely *has* a meaning.

This division into three periods is good enough for all general purposes; perhaps many will prefer a division into four as more accurately presenting the states of Shakespeare's mind and art; Mr. Swinburne at one time favoured this latter plan but abandoned it, as he tells us, in consequence of the difficulty of drawing a rigid demarcation-line between the plays of the true storm-period and those of the ensuing calm: certainly the change is gradual rather than abrupt. Among the studies of individual character in this book that of Iago is one of the best, if not the best; Iago is presented as he was—as Shakespeare created him, not after the manner of the traditional Iago, cringing and obsequious: he is nothing if not honest and bluff. For delicacy of treatment the brief notices of Arthur and Mamillius will not fail to strike any reader.

While the matter of the book cannot fail to be welcome to most readers who have a knowledge of Shakespeare and of his chief contemporaries—and it must be said that a tolerably extensive acquaintance with the Elizabethan writers is required for the thorough comprehension of the merits and value of the book—the manner will be objected to by many: the style is Mr. Swinburne's most mannered style: the sentences are often somewhat involved: the allusions and references are generally none of the clearest: and running through the whole is an undercurrent of aggressive criticism on the other critics of Shakespeare, and on the pruriency and prudery of modern men and times, which though often perfectly justified is always put in the most offensive form. After Shakespeare, Rabelais is the prevailing idea, one of the results of which is a comparison between Falstaff, Sancho Panza, and Panurge, which seems to have little to recommend it beyond an air of novelty.

A somewhat lengthy appendix is devoted to a note on the historical play of Edward III. and to a burlesque of the proceedings of the New Shakespeare Society. The note on Edward III. appeared in the *Gentleman's Magazine*, and is reprinted with a few alterations, and those chiefly of the nature of pruning of redundant bitterness against individuals unfortunate enough to have offended the author. This play, first published in 1596, was reprinted in 1760 by Capell as "a play thought to be writ by Shakespeare": many critics were inclined to this view: but, though there are many passages of great beauty and eloquence, the hand of Shakespeare is not there. Mr. Swinburne says "I am perfectly satisfied with one single and simple piece of evidence that Shakespeare had not a finger in the concoction of King Edward III. He was the author of King Henry V."

The burlesque on the society's proceedings, "Report of the proceedings on the first anniversary session of the newest Shakespeare society," is perhaps of rather questionable taste but of most unquestionable fun: the suggestions that Romeo was a satire on Lord Burghley, and that Peele was the author: the ascription of Arden of Feversham to Jonson, who wrote it as a satire of Shakespeare and Drayton: the detection of four hands in Othello; these touches and many others such are very comic, and would quite entitle Mr. Swinburne to a place in a collection of English humourists of the nineteenth century.

The book should certainly be read: though the reader may not like all, he will surely like much of Mr. Swinburne's study of Shakespeare.

R. H. B. BOLTON.

COLLEGE CHAPELS.

WEDNESDAY, April 14.—*King's*: Hymn 296.

THURSDAY, April 15.—*King's*: Anthem, "O worship the Lord," Hayes.

FRIDAY, April 16.—*King's*: Anthem, "If we believe that Jesus died," Goss.

SATURDAY, April 17.—*King's*: Anthem, "I was glad," Purcell. *Trinity*: Anthem "We will rejoice," Croft.

SUNDAY, April 18:—*King's*: M. Hymn 130. E. Anthem, "O sing unto the Lord," Purcell. *St. John's*: M. Hymn 41. E. Anthem, "The Lord is my strength," Goss. *Trinity*: M. Hymn, 292. E. Anthem, "God is our hope," Greene.

TUESDAY, April 20.—*St. John's*: Hopkins Rec. Hymn 559, tune 96.

TO CORRESPONDENTS, &c.

All letters must be written clearly, on one side of the paper, and sent to "the Editors, *Cambridge Review* Office, Trinity College," not later than Saturday in each week. Letters will not usually be published unless accompanied by the name of the writer.

Letters containing news should be sent in as early as possible, but will be received up to 6 p.m. on Monday, and late news up to 9.30 p.m. on Tuesday.

The College and Union Messengers and the Publisher will receive letters for the *Review*.

Subscription (4s. for the Term, or with postage 4s. 3d.) should be sent with full address to the Publisher, Mr. E. JOHNSON, Trinity Street; to Mr. CLIFFORD POULTER, Middle Temple Lane, London; or to Messrs. SLATTER and ROSE, High Street, Oxford; or to any Cambridge bookseller.

Advertisements will be received from University and College societies on special terms, which may be learnt from the publisher.

CRICKET CORRESPONDENT.

The Editors of the *Cambridge Review* will be glad to receive applications from any member of the University willing to undertake the duties of Cricket Correspondent. All information as to the work and remuneration of the office may be obtained from the Editors, Trinity College, by letter.

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The Cambridge Review:

A JOURNAL OF UNIVERSITY LIFE AND THOUGHT.

No. 18.] WEDNESDAY, APRIL 21, 1880. [PRICE SIXPENCE.

SUMMARY OF NEWS.

An examination of the list of members elected to the new House of Commons gives the following interesting result. Out of the whole number, so far as can be ascertained, 131 are Oxford men and 106 Cambridge, 75 of the latter being from Trinity. Of the Oxford men 59 or 45 per cent. are Liberals, of the Trinity men 47 or 63 per cent., and from the other Cambridge colleges 19 or 61 per cent. The percentage of Liberals in the whole House, excluding Home Rulers, is 60, so that the Cambridge contingent is more and the Oxford less Liberal than the whole body. The 31 men from the other colleges are divided as follows: St. John's, 8; Trinity Hall, 7; Magdalene, 6; Clare, Jesus, Christ's, and Emmanuel, two each; and Peterhouse and Downing one each.

Professor Harcourt has signified to the Edinburgh students his willingness to stand for the Lord-Rectorship of the University.

We have received from the Civil Service Commissioners notice of the examination for "Clerkships (Class I) in the Civil Service." The following are the subjects of Examination:—English Composition, full marks, 500; English History, 500; English Language, 500; Greek, 750; Latin, 750; French, 375; German, 375; Italian, 375; Mathematics, 1,250; Natural Science, 1,000; Moral Science, 500; Jurisprudence, 375; Political Economy, 375. Candidates are at liberty to offer any or all of these subjects. A preliminary examination will be held on May 7th; the competitive examination will begin on the 19th. The limits of age are 18 and 24.

The organ of the Conservative party in Cambridge, in last Saturday's issue, exults over the defeat of Mr. Henry Sidgwick and Mr. W. H. H. Hudson, who came forward as candidates in the annual election of Guardians of the Poor. We regret that the violence of party politics should have led to the rejection of two candidates of such exceptional claim.

Professor Jebb's recent lectures in Glasgow, on Modern Greece, will be published almost immediately, by Messrs. Macmillan and Co. Added to them will be a reprint of a paper on the Progress of Greece, contributed a year ago to *Macmillan's Magazine*, and a short appendix on the part taken by Lord Byron, in relation to Greek independence.

By an order in Council the powers of the Oxford University Commission have been extended to the end of the year 1881.

Among the announcements of "Lectures for Women" this term, we notice that Miss Scott is lecturing on Analytical Conics, and Professor Hales on English Literature. At the Fitzwilliam Museum, Dr. Waldstein, of Heidelberg, will deliver a course on "Greek Sculpture," while at the Cavendish Laboratory, Lord Rayleigh—the new professor of Experimental Physics—lectures on Electricity and Magnetism.

The Annual Meeting of the British Medical Association will be held at Cambridge, on August 12th, and the three following days. The President of the Association is Professor O'Connor, of Queens' College, Cork, the Vice-President Professor Humphry, of Cambridge.

The Vegetarian Banquet, given on March 31st, was so great a success that Professor Mayor proposes to carry the attack on sumptuous living further, and to found a society whose members shall be pledged not to eat animal food more than once a day. Our social customs will require a little rearrangement before this plan can be carried out at all widely, but we wish all success to the new guild.

The *Athenæum* announces that an opera by an English composer is to be brought out at Hanover next winter. The work in question is *The Veiled Prophet of Khorassan*, composed by Mr. C. Villiers Stanford, the organist of Trinity College, and conductor of the University Musical Society. An opera on the same subject was projected by Schumann, but never written. This is probably the first occasion on which an English opera will have been produced for the first time on a German stage.

Some of our readers may have seen a small volume of poems, entitled, "Waifs and Strays," published last year by a few Oxford undergraduates. We are informed that Messrs. Deighton and Bell have in the press a similar work,—"A Wreath of Song,"—written by a select circle of Cambridge undergraduates, who have called themselves the "Lotus Club." We shall look forward with some interest to the publication of this "Wreath of Song."

People are beginning to wonder what is become of the *Journal of Philology* which has been due some time. The irregularity of its appearance seriously damages its sale, and in particular makes it useless as an advertising medium. If we are rightly informed, it is not due to a want of contributions this time, as there are enough on hand for nearly two numbers.

The unusually long time which intervenes between the beginning of term and the May races, will give the various College Captains plenty of time to choose their crews. All the boats are now in practice, and training will most probably begin for most of the crews in about ten days. Although in one or two boats the crews of last year remain unchanged, yet on the whole there are more new men in the first division than usual. There is a rumour that Jesus are again going to have the services of Hockin, who will probably resume his old place in their boat.

The All-England Challenge Cup given by the Oxford University Lawn Tennis Club for double matches, will be competed for at Oxford, on May 11th, and the following days.

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CAMBRIDGE POETS.

Cambridge is chiefly celebrated for the production of mathematicians, lawyers, and poets. The lawyers and mathematicians she views with sober pleasure as her legitimate offspring; her poetic children she regards with mingled feelings; proud of them, but not well knowing what claims she has to be their mother. It is certain that

> "Poesie's unfailing river
> That through Albion winds for ever"

has received a large tributary stream from Cambridge, though it is not at all clear that the Chancellor's Medal is the fountain-head to which the poetry of Cambridge may be traced. It is also noteworthy that while many a poet has come from Cambridge, none, except Gray, of any eminence have ever stayed there. It may even be doubted whether the poetry of Gray did not suffer rather than gain by his prolonged residence at the University.

There have been epochs of undergraduate poetry at Cambridge; one such there was about fifty years ago. At such a time young authors stepped forward undisguisedly and were not ashamed to father their works. They found a public in their friends and vied with one another in production. Now the Muse has grown more modest. She lurks behind pseudonyms and initials; even in this *Review* we have seen her take refuge behind mysterious symbols from the Greek alphabet. Few are those who like Mr. Julian Home, or his even greater prototype in the field of memorial poetry, venture to issue a volume under their true and full name while yet they are degreeless. And little wonder! how much scorn and contumely must not the budding bard undergo—of what practical perils does he not run the gauntlet! Hapless one! On him will fall the full weight of the contempt of practical men, of those who cannot see why one should stray out of the beaten highway of plain prose. The famous commentator was unable to understand why the ordinary text was allowed to run "Sermons in stones and books in running streams" when Shakespeare so evidently wrote "Sermons in books and stones in running streams." There are not a few who see by his light, and whose indignation is roused by the attempt to distort plain sense by images, and to force honest words into rhyme and metre.

In addition to the general contempt which the young poet will incur, he will also find his chance of gaining a livelihood greatly lessened. The muse does not often feed her votaries, and unless the youthful aspirant to her honours be possessed of private means, the bread and cheese question will assume for him a significance yet more terrific than that which it wears for others. If he attempt to solve it by applying himself to the study of the law (such appliance being in itself a severe strain upon the poetic mind), every solicitor will look suspiciously upon him, as no true servant of Themis, that jealous goddess. If he take orders, his earnestness and sobriety will be called in question; a wandering imagination is barely orthodox; or, rather, the study of theology has a tendency to limit the imagination to certain fixed lines. To write for newspapers and magazines is perhaps the shortest way to perdition for a promising young poet. Many have begun by being poets and ended in becoming great critics; but few who have started as critics have succeeded in becoming great poets. A poet must of necessity stand somewhat aloof from the world and be independent thereof; but no one is so much dependent on the world as he who supplies it with its daily literary food. These difficulties are great, and he must needs be bold, who, not feeling absolutely certain of the possession of high poetic power, will yet venture to face them. Much more likely will he be of the mind of Swift's Grub-street bard, who—

> "Since he found the penny stamp,
> Did very much his genius cramp,
> And that he could not spend his fire,
> Had now determined to retire."

Of course all this will be nothing to one who is of true poetic stature. He will, like Wordsworth, for the sake of his art accept with complacency the prospect of a life of poverty, supplemented by the chance of what help the gods may send. Being sure of his own power, he will know that he will receive ample recompense for the sacrifice of any worldly advantages. I do not know whether there are any such among the younger generation. It can hardly be expected that the great outburst of poetry in the earlier half of the century should not in great measure have exhausted its power; we are, perhaps, so far as poetry is concerned, entering upon a period of criticism and of second hand production. It may be that time is healing the rents made by the great European upheaval in the always formidable mass of anti-poetic custom and prejudice. Our modern education with its highly organised system of athletic and intellectual competition cannot be favourable to the development of any independent and original spirit. At certain periods in the world's history, notably the Elizabethan age in England and the latter part of the eighteenth century in Germany, there have met together the conditions most favourable to poetic productiveness, namely, where there have been found co-existing an upper class capable of appreciating and desirous of encouraging the fine arts, and a middle class filled with intellectual ambition and energy. Such a middle class is free from that somewhat stern repression which the tone of the most cultivated education seems to place upon the emotions, while such an upper class is a better public for art than are the many. It cannot be said that the energy of the English middle class is at present bent upon things intellectual; perhaps, as Matthew Arnold maintains, having once entered the prison house of Puritanism it has never again succeeded in escaping therefrom.

Meanwhile at Cambridge, at least, the fount of poetic inspiration seems to have run dry. The themes whereby the University endeavours to rekindle the dying flame grow year by year less alluring; it is not improbable that competitors for the medal will next be invited to write upon the general elections. Like the early Christians, the votaries of the Muse worship in secret, while her all-triumphant sister of Music is openly and loudly adored. This, if there be any profit in poetical labours, is to be lamented. The atmosphere of a society which is in any way unproductive, is unfavourable to production in that direction, and one might as well expect to see a Mont Blanc rising abruptly out of the plain of Lincolnshire as to find a great poet in the midst of a quite prosaic generation.

B. H. HOLLAND.

CLUBS AND CLIQUES.

The two factors which make up the heading of this article are so frequently met with in University life that they may well form a subject for philosophical contemplation. There is no College which has not its numerous cliques, and its scarcely less numerous clubs. The question naturally arises what are the various influences of these strongly defined social organisations.

The training of Cambridge, otherwise than strictly educational, is admitted on all hands: its social influence is universally acknowledged. This is strongly modified by College limits: there are many men whose social position

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within their own College is high, and who have gained it by an exclusive intercourse with their fellow-collegians. Cambridge social training works by means of a number of tolerably isolated corporations, which are in a certain sense clubs for the promotion of society. In fact, we pride ourselves on the College system, not because it is the best method for the promotion of teaching, but because its effect—the social compact of individuals—is the strong promotion of general culture.

But within the Colleges themselves we have clubs within clubs. There are, of course, the general College institutions for the promotion of athletics and debates, open to everyone: these I do not intend to dilate on. I shall confine my attention solely to those which are limited in the number of members, and have literary, musical, or vaguely social objects.

To investigate the reasons why men get into sets is a task unnecessarily tedious; very often the proximate cause is a previous acquaintance at school, a mere local neighbourliness in lodgings, a chance conversation in the lecture-room. Men conglomerate from reasons rational and irrational; indeed experience teaches that accident has as much to say to it as anything else. However, I suppose we have to admit the fact that there are, and must be sets, and they are doubtless productive of some good. A man cannot be intimate with everyone: time is too precious, and leisure too scarce, and the body too confined to locality to permit of universal friendship. Besides, in order that our affections and interests may be strongly engaged, they cannot have very many objects to excite them. Strong intimacy is only possible with limited numbers, and without it society loses its chief value.

From the set develops evolutionally the club: it is found convenient that the conditions and times of meeting should be definitely settled, in order that men may come together without the bother of invitations. The result of the establishment of the club is the crystallization of the set; whether the circumstances which induced intimacy were fortuitous or not, acquaintanceship is perpetuated by the artificial barrier of the club. Perhaps it is this interference, preventing the free-trade of friendship, that is one of the strongest objections to our latest social development.

Besides the convenience of establishing club organisation to accommodate the members of the set, as above described, there is a strong desire, almost an infatuation amongst men, to belong to clubs. Mere membership of a number of them flatters a man's self-esteem, and he thinks himself a social notability in consequence.

Small clubs, too, are often formed with some settled object to promote, and are not founded on an indefinite social basis. These may be music, Shakespere, debates, whist, &c., and are in all cases desirable. For without some common purpose which remains unalterable, a society whose constituents must constantly change will in time completely alter its tone, and the intentions of the founders be entirely reversed. Whenever the spirit of a club ebbs away it is best to dissolve it, and this can be seen by a want of interest being displayed in the object; there is then an excuse for dissolution. Nothing is more absurd than the endeavour to keep alive an institution whose spirit is gone; much better to let it die a natural death.

Unfortunately at Cambridge, as well as in the world generally, there is a strong prejudice to favour one's friends on all possible occasions, and whether it is right to do so or not; if there is any office to be filled by means of election more especially, personal predilection, instead of fitness in the candidate, has a strong tendency to bias the voter. Co-operations of cliques are, in these matters, commonly apparent; but party feeling, excited by a cliquish club, produces still stronger partizanship. There are not wanting numerous instances, in which the athletic clubs of colleges have been totally demoralised by this means. A College cannot possibly pull together for the promotion of anything when it is a kingdom divided against itself. Where, however, social clubs are very numerous many individuals must be members of several, and the consequence is they are so much bound together by mutual links that they cease to act in antagonism to each other and mark out the confines of hostile camps.

It is questionable if clubs are useful in the promotion of mere social intercourse. The natural conditions which develop the set, and of their own accord produce strong intimacy amongst the members of it, are sufficient, without artificial aid, to accomplish this purpose. They are only desirable as a means of bringing together men having mutual inclinations to some common object, who but for a club would never have an opportunity of coming together. In this case the club ceases to be a clique with a name, the personal element is totally excluded, and as a consequence rabid partizanship and cliquish zeal no longer operate prejudicially in favour of a member of it.

I have already touched on the necessity there is for the existence of sets. These should not develop into dangerous cliques. A man need not love his friends the less for respecting men in his own College whom he does not know. Remembering the chance element in the formation of acquaintanceships he should keep his mind open to the reception of friendly feelings towards any one who shews tastes similar to his own, and be equally ready to turn a cold shoulder towards those who disappoint his expectations.

A. T. Fawcett.

EGOISTICAL ESSAYS.—No. II.

MY ROOMS.

I must acknowledge that it was contrary to all precedent, but on my first arrival here I am afraid I did not fulfil my duty as a Freshman by relapsing into a primitive state of innocence, and by allowing myself to be made the victim of a series of petty jokes and swindles such as an average private schoolboy would scorn to have practised on him. On the contrary, I immediately acquired a large stock of ready-made experience, second-hand indeed, but none the less valuable for that, and perhaps even improved, as all those sort of things are, by age. Using this as a basis, and acting on the principle of never believing anything that I was told until I had safe proofs of the credibility of my informers, I have hitherto managed to get on pretty well. I was a little awkward at first in my commercial transactions, but the lordly air with which I can now go into a grocer's shop and order in a pound of short sixes, or grumble on the recent rise of a half-penny in the pound in the price of sugar surpasses description.

I came up possessed of a certificate, obtained at my public school by a judicious system of concealment from the Examiners of how little I knew, while at the same time I carefully utilized my resources in a manner calculated to make them suppose that I had a great deal more in the background. Thus I escaped the perils of Matriculation, and immediately proceeded to grasp my new situation.

Owing, perhaps, to the authorities not having had long enough notice to make special provision for me, I was informed on application to the Tutor that suitable rooms in College were at present not forthcoming, but he undertook to find me lodgings, and then wrote to put me into correspondence with my future landlady. With a prudence that will be one of the most prominent points in my character when my biography is written, not wishing to delay until the last moment, I opened negotiations considerably before the beginning of term as to what I should be required to find in the way of furniture.

I don't know whether the landlady took me for an idiot, or for a spendthrift ready to lavish my money right or left, or for both combined, but the list of necessaries she returned was one such as is not to be seen every day. She evidently was not one to allow any opportunity to pass of re-stocking her house, fixtures and all, where a

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chance likely or not presented itself. Coal-scuttles, slop-pails, dust-pans—I forget the exact articles—but I won't be positive that there wasn't a new kitchen range with all accessories included. I was prepared for a good deal, but this was rather too much, and accordingly I replied in an epistle teeming with all the other people's wisdom and experience, which, as they had in many cases presented me with it gratuitously, I considered I had a right to use as my own, and let the landlady have *my* opinion of what the contents of a well-ordered set of furnished apartments ought to contain.

The letter was the result of much laborious thought and many revisions, but it bore marks of my ready powers of argumentative sarcasm, and I flattered myself that the general style would wither that landlady up. However, it didn't, and her answer was even more sarcastic, giving me almost to understand that she didn't much care if I went somewhere else,—I mean, to some other rooms. She evidently wasn't sufficiently impressed with my name—some people are so behind in the affairs of the world—so I shifted my residence and dated my letters from a place where the note paper had a very imposing address stamped on the corner.

The style of this letter was more diplomatic; it gave hopes of a compromise, but I still held out firmly against coal-scuttles and dustpans. The landlady wavered, and gave up coal-scuttles and dustpans. Then I moved again to a little country seaside place, and bought a sheet of paper with some specimen arms emblazoned on it in blue and gold, out of the village shop. This time I stipulated against slop-pails and water-cans. Result: complete submission of the landlady and a humble acceptance of my ultimatum.

I sent on the possessions that I was going to bring up, books, crockery, &c., by instalments, in a series of packing cases, each the size of an average coffin, and with careful directions that they were not to be touched until I came up myself. After these had been coming in at intervals of two or three days for about a fortnight, I appeared myself and took possession. I was enthusiastically received by the landlady and the whole of the land-family, and then I dismissed them and sat down to reflect on the cares of housekeeping.

I suppose that the Tutor had not allowed for the changes that have taken place in our fortunes, and so took it for granted that none of our family ever stirred anywhere without a coach, for the rooms he had found me were, to say the least of it, a reasonable Sunday afternoon's walk from College. However, perhaps this had its advantages, as it prevented casual loungers dropping in to waste their time and mine in needless sociability. And lying, as the rooms did, in the more rural parts of Cambridge, there was always a certain amount of country air ensured even on the busiest of days.

When once there, as far as the actual rooms went, which was not very far, there was nothing particular to complain of. In the sitting room there were a window and a door, both practicable, and a fire-place, also practicable under certain conditions of the wind; there were no marked defects in the ceiling, and the paper and carpet, though perhaps not altogether beautiful, at least could be styled striking. The bedroom was much the same, only perhaps a little more liberally ventilated. As for the furniture, I saw from the first moment of entering my new abode, that there would have to be great alterations. I found a centre table, a sofa, a piano, a small table with wonderfully situated flaps, and enough chairs to seat a small temperance meeting. That was all. I enquired for a writing table and a bookcase; also a sideboard, as essential to comfortable living. The landlady being of an adaptive and evidently not of an enthusiastically musical turn of mind, suggested that the pianoforte—pronounced P and O fort—would serve, if not used for purposes of harmony, as a bookshelf. She was not quite sure that it would do to put my glass and crockery away into it, as she believed that there was some sort of machinery that filled up the interior, but still the lower part that enclosed the keyboard might do to write on. But I have tolerably clear notices of where the line should be drawn, and I could not bring myself to take advantage of the general credulity of the public so far as to try to persuade it that a piano was a new kind of combined writing table and book-shelf, so I decided that it wouldn't do, and sallied forth to make my own purchases. I excited great hopes in the bosoms of the majority of the owners of the second-hand shops in Cambridge, made a judicious selection from a vast variety of necessary and unnecessary furniture, had it sent home, and set to work to arrange it.

There was an armchair, a bookcase, and a writing table, all undeniable bargains, and all capable of being put into good working order after a little exercise. The next question was, what was to be done with the piano. It wouldn't go upstairs, and it couldn't go down, and my landlady was unwilling to sell it or hire it out, so we finally decided on putting it into the bedroom. By dint of trundling it along over and over like a beer barrel, to which proceeding, as my landlady didn't seem to mind, I had no objection to offer, we managed to move it there, where it did duty for a hat-stand and boot-rack, but as that room was not habitually open to the public, this deceit did not weigh so much upon my conscience. I got a new bed, for in the original state of things my bedroom was crowded to that extent that it would have been otherwise necessary to have devised some system of hanging my bath up to the ceiling, and putting the dressing table when not in use under the pillow of the large four-post bed. Then I put my front room in order, and was happy for a time.

My moral victory over that landlady had been complete, and she only once ever again showed symptoms of rebellion; that was on an occasion when I had been lately rather too lenient in my manner, and she thought it would be safe to resume the offensive. It was over a poker that one of my friends had broken by way of a wet afternoon's employment to keep himself out of mischief, and I had some little difficulty at first in persuading her that the market value of a poker at the present rate of iron is not fifteen shillings: however, when she saw me get down my mathematical books and begin to work it out on paper, she succumbed, and thenceforward never attempted to throw off the yoke again.

I was very comfortable there, being the only lodger, and the whole of the family was at my service. There was the landlady herself, who waited on me; the landlord, whom, however, being kept out of the way by his business, I only saw once, on a Sunday evening, when my landlady had gone to church, and left him in her place, and he distinguished himself by tumbling upstairs with all my teacups; and two landchildren, a small girl, who I believe played surreptitiously on the piano while I was out, escaping when she heard me come in, and who ran on my errands; and a smaller boy who being, I presume, dearly beloved, was, consistently and proportionately chastised by his mother, as far as I could gather from the noises that resounded through the house at all hours of the day or night. There was no cat in those lodgings, but there was no need; the little boy supplied all that was deficient in that respect. At least, I know one afternoon I had had some friends in to lunch, and I had got some cigars for them: we went out about three, leaving four large cigars and a bottle of claret on the table, and when I returned at about half-past five the bottle was empty, and there were only cigar-ashes left; on enquiry, my landlady assured me that no one had been about all the afternoon but her little boy. Of course there was only one conclusion to be drawn: but such depravity! and only four and a half years old!!

For myself, I was sorry to have to leave those rooms, once I was comfortably settled; but still one can have too much of solitude with all its charms, and my friends represented that their means could not run to cabs to come down to see me. So I hardened my heart and issued forth in quest of rooms again. I wanted very select rooms; preference given to the ground floor. I have read in some medical journal or somewhere that it shortens one's life by the thirty-fifth part of a second every time one goes up stairs. I made out a calculation once, but I forget exactly what it came to; I think if I lived a thousand years I should die in about nine hundred and ninty-nine years seven months and a few odd weeks and days, with perhaps some hours, minutes, and seconds over; and as it would be undoubtedly foolish to run unnecessary risks, I avoid going upstairs as much as possible. Then of course I wanted them in more civilized parts, so that on rainy days it should not be a matter of hesitation whether I should go to hall—or lectures.

But perfection is not always to be obtained at once, and I spent some time before I could find anything suited to my desires. I had almost given up hopes of success, and had even began to ascend to first floors and even higher in my search. One of the chief obstacles that I found was pianos. Now why pianos should be such an essential to lodgings in the ideas of the majority of landladies I don't know. I don't play myself, except occasionally with one finger, and other people's pianos do quite well enough for that; so why I was to be perpetually harrassed with pianos I cannot conceive, unless that it was because it is not good for us to be too easily happy. I even went up in one room where the staircase was too narrow for two to pass, and there was a piano! It must have been brought up in pieces or let down through before the roof was put on; at any rate, there was no getting it out again.

But patience was at last rewarded, and I found what I wanted: ground floor, no piano, and all complete. Then I arranged with the porter to move my things, parted with my original landlady on terms of the greatest mutual amicability, and went down.

When I came up this term I found my furniture moved, and for

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some time I have been living in a state of chaos. However, I have been to work from early morning till late at night with a hammer and nails doing a little amateur carpentering, and things are now finding their proper places. Unfortunately various new disadvantages have been presenting themselves. One is that I have fellow-lodgers in this house, and I have fears that the mysterious noises from my room, when, not feeling sleepy, I have recommenced operations at 1.30 a.m., may give the house the reputation of being haunted. The other is that my room is commanded by the street, and all the little boys occupy the time between the heats of their boatraces in the gutter in gazing in at my private affairs. I do not think I am over shy, but there are certain times when one prefers to be alone—after lunch, for instance, on a hot day.

Amongst other things, I have been rather exercised with book-cases. Having brought up some new books, I bought a new book-case. Now I have had to get some more books to fill up that bookcase, and there are some left over. This condition of things may go on indefinitely. But my great trouble is in the arrangement of my furniture. Everyone who comes in has some notion of his own on the subject. There are eleven pieces of moveable furniture in my room, not counting the fender and coalscuttle, for which I do not think anyone could propose more than one suitable position. This would allow of something over forty-one million permutations. I will not go so far as to say I have tried all of these, but I certainly have tried an immense variety of changes. A lot of my things being alike in form, I don't think I can do much more to alter the general aspect of my room, unless I turn the tables, &c., upside down, or group the bookshelves in the middle of the room—but I daresay if any casual member of the University has nothing else particular to do he will drop in and make a few suggestions.

G. DORSET.

CORRESPONDENCE.

THE EDUCATIONAL VALUE OF READING AND RECITING.

To the Editors of the Cambridge Review.

SIRS,—The three R's, necessary to everybody at some period of life, are probably better taught at Elementary and Board Schools than at the secondary and higher schools, where they are generally despised or ignored, and insufficiently studied, and supposed to come by instinct.

Reading at least receives very small attention at any.

It is true reading prizes are offered, but no advice is given to aid preparation. There is no regular recognition of the utility of ability to read. Poetry is repeated in a sing-song or unintelligible manner, and the classics read before translation are guiltless of regard to stops or sense. The want of training in this branch of education among public school men is lamentably apparent.

And yet has not reading an undoubted educational value? If it has, it should form a part of University teaching as well as examination. We have the examination: why not the teaching?

And by reading let not merely monotonous mouthing of syllables he meant; but all the branches of elocution in some degree, so as to admit of ability to read pieces intelligibly at sight, as well as after perusal. Dr. Franklin says in his "Sketch of an English School:" "Accustoming boys to read aloud what they do not first understand is the cause of those even set tones so common among readers, which when they have once got a habit of using, they find so difficult to correct; by which means among fifty readers we scarcely find a good one."

Surely Dr. Franklin's shade was in the Senate House on Monday, the 12th, repeating those words in listener's ears. For to impartial critics there seemed need for the same verdict on most of the reading. And certainly to some, if not many, the award was surprising.

Said an old examiner for the Winchester Prizes to a *quondam* prize *winner* whom he had just heard that *he* had examined—"Yes, you know, my experience is, that it's a very uncertain thing—very; the worst man generally gets it." (!) After this candid admission *really* made by one who ought to know, criticisms on general awards and an attempt to explain this unfortunate rule of awards may be excusable, and must not be taken for impertinent reflections on individuals. For such decisions are no consolation to the really better readers; but damaging to the interest in reading for the prizes. There should be *no doubt* as to the superiority of the winner over other candidates. The question arises: What causes the dissatisfaction? Of course the examiners decide honestly to the best of their abilities and in accordance with their opinion. But a word as to these abilities. It may be assumed that the qualifications of candidates should be tested by examiners of undoubted qualifications. But are the Examiners for the Winchester Reading Prizes always prize-men? We should naturally point to those who have had experience in deciding college prizes for reading in chapel, as possessing the necessary qualifications for examining, if in chapel anything but the Bible, and an occasional Declamation were read. But is this experience enough? Examiners for Triposes have gone through a training involving necessary work for that Tripos and though it does not follow that they can teach, they may be able to examine.

Are not the examiners for the Winchester Prizes the only examiners who have not gone through any training involving necessary qualifications for good reading? It is true that a non-painter may be an excellent art critic; and that ability to criticize does not necessarily involve ability to perform: also "Most have the seeds of judgment in their mind," although "Some neither can for wits nor critics pass;" but perhaps "There are who judge s'ill worse than others read." But what really makes the awards unsatisfactory? Is it not because of a difference of opinion as to what does or does not constitute good reading? Query then: does reading include declamation or reciting? The reply to this query may explain some recent awards, rather due to difference of opinion than inability to judge. Whether it does or not, let us consider the intention of the generous donor of prizes. Number 14 of the Regulations empowers the Senate to "vary and alter the Regulations as to the method of conducting the examination and awarding the prizes, and to *make such new rules as may be necessary for rendering the Prizes efficient in promoting elocution or good reading.*

The point is, then, does the present system "render the prizes efficient in promoting Elocution or good reading"? Some will think decidedly it does not. But now we have to define Elocution. Without a Johnson this is difficult. Let us consider the examination and decide what is *not* "Elocution or good reading." When a man who may have won a College Prize for Reading in Chapel, or for Declamation (not *declaiming*), *reads* a sonnet in so low a voice as to be half-distinguishable, Cunningham's "Wet sheet and flowing sea," in the *same* tone, a little louder; Isaiah, the Baptismal Exhortation, a speech of Burke's, a dialogue from King Lear—*all* in the *same* tone, no matter what the passage read, and that tone the "accentus ecclesiasticus," we ask ourselves, is this not false taste? Is it "good reading"? If we agree that it is not, then we must own that good reading involves change of tone with change of subject and character. Surely we must consider the soundness and smoothness of the tone produced, the method of its production, *timbre*. But can these be appreciated at their proper value by any except men of musical training or at least trained in Elocution?

Another important requisite is sustained vocal capacity. Alas for clergymen's sore throats—synomym for mis-used powers, and ignorant use of tongue and lips! It is to be hoped the Homiletical Society will deal with this among other essentials for making matter effective as well as good.

The whole passages read in the examination would not have exceeded half-an-hour, but separated as they were by long intervals, sometimes of over an hour, they formed no test of a candidates ability to read aloud for an hour or so on the stretch. In reply it may be urged that there is no time for this. But why should it not be the final test, and the duration of the examination longer? At present there is a vagueness as to the length of the examination; which appears to be independent of the number of candidates, so that there is risk of a scamped finish. Not that the time need be much, if at all extended. A trained ear would almost immediately detect from the quality of tone produced whether the voice had staying powers or not.

The weeding process, too, could be acclerated by the examiners and candidates sitting at opposite *ends* of the room. Anyone failing to make himself heard distinctly from want of power should be immediately rejected. Surely the first *sine qua non* should be clearness and distinctiveness; involving, of course sufficient loudness or penetration.

Candidates have a right to think that they will be expected to read so as to be heard in every part of the room, and not to modulate their voices so as to exactly suit the position the examiners may have taken up; and also that they will not be expected to immediately measure the acoustic properties of a room in which they have never previously spoken—especially one like the Senate House. The need of attention to these requisites is realized at public speaking of all kinds; not only in the Senate House on Degree Days, or in St. Paul's, under the dome, but in churches generally.

As to the possibility of getting the requisite examiners from the University as at present constituted there would seem, from the nature of the case, to be none. No training, no fruit. But if

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extraneous aid were necessary would it be so outrageously Radical to introduce it? We may compare the case with music in which assistance is rendered by such men as Macfarren, Joachim, eminent in their profession. Granting the need, should false pride prevent an admission of temporary inability to examine in Elocution on the part of the University? Would it be so much *infra dig.* to have D'Orsey or Brandram to lecture and examine? If the greatest height that the powers of the human voice can reach is found in Declamation, Dramatic Reading and Recitation—the perfection of Elocution, and guarantee of ability for inferior demands—might not we go further, and call to our aid those who have won positions of acknowledged merit in the world of Dramatic criticism—men such as Irving, Vezin, W. H. Wills, Tom Taylor, (an old Cambridge coach), Hullah, and others, who could assist in awarding prizes like the Winchester? There might be objections to a decision by only one, from fear of bias towards similarity to his own idiosyncrasies. Two or three would prevent this. But after wandering into the clouds of imagination we must descend to the realities of ways and means. The examiners' work now is almost a labour of love. But if any reform is called for, what a grand opportunity for the Cambridge Commission to appoint a new Lecturer in Elocution who could examine for the Winchester Prizes!

Such a step would do much to increase the powers of criticism, and therefore the appreciation of, and benefit from Dramatic Reading, and would be a parallel movement, to some extent connected with the elevating of the stage; and by beginning at the wrong end (rather than not at all) might induce in schoolmasters an idea of the importance of this neglected branch of the three R's.

Mr. Fitch, in his Educational Lectures last term, referred to the "neglect of fine reading in large schools, and to the rarity of good reading—by which he did not mean stagey, and pompous utterances; but clear, easy, natural." There would be risk of staginess, with green voices, but it would be perfectly possible to avoid it. He said "that reading was not merely a result, but a means of educational culture." Books are not comprehended till well read or *recited*. Arnold's pupils said they had never understood the Psalms before he read them. "The powers of the human voice were given to interpret thoughts. But right thoughts involve right utterance. And what is done oftenest is done best." Practice makes perfect. "In the Highest Schools even there should be time for the cultivation of the art of reading." We may add: and for those who wish it at the University, should there not be training in the art—for intending ornaments of the Church, Bar, Senate (who perhaps do not all use Debating Societies sufficiently), and (it may be) to save some captain of volunteers from hoarseness and sore throat?

It is not only the pauses at stops that are needed, but where the logical sense require them. Yet how many begin to read counting so much for each stop, and when they have grown tired of that, go on in a hap-hazard way, ignoring the logical sense in reading (say) lessons, making the end of a verse of scripture or line of poetry always the end of a sentence, by a dropping of the voice. The main point is: how can Elocution be best taught? Is theory impossible, practice the only method? In either case would not a teacher and examiner of elocution supply a want? If the demand is deemed insufficient, how can an entry of 60 for the Winchester Prizes be explained away—some of whom invite lecturers on elocution to come up to aid their preparation for the examination. Besides, ought there not to be a demand? and would not the example of the University stimulate attention to the subject at schools, reacting by creating a demand from an increased interest at the Alma Mater, in the cultivation of that most potent, most beautiful of natural organs—the human voice?

W. E. Reddie.

THE INTER-UNIVERSITY SPORTS.

To the Editors of the Cambridge Review.

Dear Sirs,—I notice in your last issue a letter signed by a "Trinity Man," who asks for an explanation of the refusal to admit the representative of the *Field* into the enclosure at Lillie Bridge during the Inter-University Sports.

The grievance of the *Field* representative is no new one, for it has been the invariable rule that no one, except the necessary officials and competitors should be admitted within the enclosure, while the representatives of the press have a special place set apart for them outside, from which they have a better view of the proceedings than most of the other spectators.

It is a moot point whether it might not be advisable to select one or two representatives of the press for admission within the enclosure, but to admit the whole body would, it is agreed, be most inconvenient for the judges and other officials, and it would be invidious to admit some and exclude others.

Yours truly, R. H. Macaulay.

C. U. CHESS CLUB.

To the Editors of the Cambridge Review.

Dear Sirs,—The two little words "for once" which crept into your last week's summary when speaking of the Inter-University Chess Match were scarcely happily chosen when I tell you that of the ten matches as yet played Oxford has won four and Cambridge six. Dame Fortune, too, is a lady that the "King of Games" flatters himself he stoops not to woo, albeit that in the political "Game of Kings" she hath no small part.

Your very humble servant,

Giuoco Pianissimo.

COMPULSORY DIVINITY LECTURES.

To the Editors of the Cambridge Review.

Sirs,—Not long ago one of your correspondents called attention to the inconvenient mode of registering the attendance at Dr. Westcott's lectures, and, as might have been expected, where so courteous a lecturer was concerned, the matter was at once remedied. It seemed to me at the time that there was a much better (if more radical) cure, viz: to make the lectures entirely voluntary. Why should men, intending to enter the Church, be required to produce certificates of having attended some Professor's lectures? I presume, because it is thought that without some such regulation they would not attend at all; but if they go only for the sake of the certificate (which will be acknowledged to be the case of the majority), had they not better stop away and employ their time otherwise?

The somewhat recent institution of an examination at the end of the term, to my mind, does not mend matters, for that appears to be intended as an inducement to men to take notes rather than as a test of any knowledge they may gain from them. It will doubtless be urged that men will obtain from their attendance a wider acquaintance with Greek Testament, but your readers who frequent the Divinity Schools will be able to say whether or not the expectation is justified by the results. If it is felt that the Bishop's examinations are insufficient tests of Greek Testament knowledge would it not be better for them to be altered as they may require, and to leave the Divinity Lectures to those who are only too grateful for the opportunity of attending them?

But such matters must be referred to the authorities, who it is hoped will not be uninfluenced by two considerations:—one for the lecturer, that he may feel that all before him, as voluntary attendants, are heart and soul in the work of the hour, and not wearily longing for its last moment, and the other for those students who are anxious to hear and follow what is said, that they may be able to enjoy, when left to themselves, the same quiet and order as reign supreme in the Monday evening lectures.

Yours obediently,

March 8, 1880. X. Y. Z.

To the Editors of the Cambridge Review.

Sirs,—Your issue of the 14th inst. contains an announcement of a course of lectures on "The Elements of Psychology applied to Education," to be delivered in the present term, under the auspices of the Teachers' Training Syndicate. I am encouraged thereby to ask through your medium for some information, fuller and more particular than I have been able to gather from the daily papers, about the Examination in the Theory, History, and Art of Teaching, which the University professes to hold this summer.

A short experience of school-mastering in an exceptionally well-conducted preparatory school makes me eager to welcome any well-considered scheme for the organisation of Teaching. That *this*, of all arts in the world, should be left to be picked up haphazard by vagrant experience, must surely strike every thoughtful person as at least rather strange!

It is therefore very gratifying to learn that the University of Cambridge is attempting to supply a glaring deficiency, and I, for one, wish her all success. And in order to accelerate that success I venture to urge the authorities to give all possible encouragement to men who have already adopted the profession of teaching to submit themselves to the new scheme. There are many masters, I am convinced, who, possessing a natural aptitude for teaching, and taking a genuine delight therein, are at the same time keenly sensible of a comparative failure of their efforts, in consequence of their ignorance of the laws which govern boys' minds and tastes.

It is in their interests, and in the interests of their pupils, that I am making this request for a detailed account of the scheme adopted by the University at the suggestion of the Teachers' Training Syndicate.

I am, &c.,

April 16th. E. C. Price.

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To the Editors of the Cambridge Riview.

Sirs,—I wish to correct the statement of your correspondent A. V. Q. that "a member of St. John's College was sent down for disturbing the Local Option Meeting."

The "Member of St. John's College" alluded to did not arrive at the Guildhall until after the termination of the meeting, and his offence was "resisting the Proctor in the execution of his duty."

The difference between the two offences is obvious.

I am, faithfully yours,

E. H. Griffiths.

2, All Saints' Passage, April 15th.

COLLEGE CORRESPONDENCE.

CLARE.

Changes of Address.—W. M. Cann, 13, Market Passage; J. F. Gaskell, College; W. H. S. Hartley, College; W. Keess, College; B. H. Madden, 14, Green Street; J. C. McConnel, College; A. S. Rolleston, 7, Sussex Street; A. Wayte, 11, Green Street; W. H. Winter, College.

Bye term Entry.—White, 10, Peas Hill.

The men came up after the vacation early last week. On Sunday morning the Master, Rev. Ed. Atkinson, D.D., preached in chapel.

The first boat has been out every day. At present four of last year's eight are in residence: A. E. Campbell, W. M. Cann, W. Keess, and H. Roberson. The latter is first captain. The Clayton Pairs, now held by T. F. W. Crawhall and C. E. H. Laughlin, will be rowed for this term, as will also the sculls for freshmen, presented by R. J. Roddam, a member of our last year's first boat.

On Saturday we had our opening game at cricket, between elevens captained respectively by J. B. Maul and C. F. Weston, the captain and secretary of the club; Mr. Maul's side won. We hope to have a strong eleven this year, as besides some promising material among the freshmen, we have the following six of our last year's eleven:—W. H. Alderson, J. B. Maul, J. E. Norman, E. O. Ormerod, J. Sidgwick, and C. F. Weston.

Lawn tennis has started with great activity. Our nets daily present a charming study in black and yellow.

The Debating Society does not meet this term, probably because it would be but thinly attended, owing to the press of examinations and athletics.

PEMBROKE.

The first boat is at present made up as follows:—Walker (bow), Stack, Taylor, Collison, Morton, Lambert, Burnside, Ainslie (stroke).

TRINITY HALL.

Change of Address.—G. A. Tomkinson, 65, Sidney Street.

CORPUS CHRISTI.

The Rev. Thomas Collier, M.A., (B.A. 1863) formerly of this College, has been appointed vicar of Dovercourt, Essex.

A general meeting of the cricket club was held on Wednesday, the 14th, when a large number of new members were elected. A. Paice was elected 2nd captain. A. Tanner is the 1st eleven captain and F. Colson the secretary. Seventeen matches have been arranged for the 1st eleven and three for the 2nd eleven.

Our eight went out for the first time on Monday last; most of the Lent term crew are rowing again.

KING'S.

At a meeting of the King's Musical Society, held last week, Messrs. Prothero and Nixon, Fellows of this College, together with C. F. Crowder, H. P. Bevan and C. Capel Cure, were elected as a Committee. A concert is to be given in our Hall on Monday, at 8 p.m.

The boat has not been out: as last term's crew have not yet all come up.

At a College meeting, held last Tuesday, the 14th, it was voted by a large majority that the College of St. Catharine's should be invited to amalgamate with us.

QUEENS'.

At the business meeting of the S. Bernard Society held last term, the following officers were elected for this term; President, A. Giles; Vice-President, J. Kidd; Hon. Sec. J. Jervis; Hon. Treas., J. R. Dummelow. During the vacation two cinder tennis-courts have, by the kind liberality of the Fellows, been laid down in the Grove, replacing the old one of turf. With such an encouragement, the tennis club should flourish. At a meeting of the club held last week some rules relating to the use of the courts were passed.

We have also had a piece of ground levelled for cricket-practice on which two sets of nets can be used. We hope this may prove a decided benefit to the cricket team, who will now be able to get good practice near at hand. The new colours of the cricket club are red, dark-green, and French grey, and are a decided improvement on the former ones. Our first match is on the 21st, *v.* Caius 2nd eleven on the Caius Ground: on Saturday, 24th, we play Cavendish on their ground.

New entry, Holmes, 1, Brunswick Walk.

Change of address, J. R. Dummelow, College.

ST. CATHARINE'S.

We are very proud of our success in the Classical Tripos, this being the first time that we have ever scored two "firsts" in it.

Boat Club.—The Challenge Sculls are fixed for May 29th, and the Scratch Fours for next Saturday, 24th.

The Debating Society held a meeting last Thursday, at which the following were elected officers: President, W. H. Pidgeon; Secretary, J. P. Nichols; Librarian, E. R. Newton; Committee, A. D. Davies, J. Chisman, J. Thornton.

A Lawn Tennis Club has been organised this term, and promises to be a decided success, as it has already enrolled a large number of members. Nets have been set up on a portion of the Corpus ground, which has been let to the club. The officers for the present term are: President, M. W. Searle; Secretary, G. S. Wilson; Committee, D. M. Cann, T. Taylor, and E. D. S. Vidal.

CHRIST'S.

C.C.B C.—The following officers were elected on April 14 President, Rev. J. W. Cartmell; First Captain, J. E. Stephenson; Second Captain, F. N. Hill; Hon. Sec. H. W. Pigeon E. A. Parkyn brought forward a motion in favour of changing the colours of the club to chocolate, to bring them into uniformity with the colours of the other college clubs. The motion was however lost by 29 to 23.

C.C.M.S.—Mr. E. S. Thompson has been elected president and R. Whinnery, secretary. The programme for the concert this May includes "The Erl-King's Daughter" by Gade, and "Hohenlinden" by Cooke.

C.C.L.T.C.—H. W. Collins was elected president and C. R. Fowler, secretary. A series of single-handed and double-handed matches and single-handed handicaps have been arranged for this term. The winners of last term's single and double handicaps were Cooper and Cooper and Pearson.

C.C.C.C.—The following are the officers for this term. President, Mr. Sharkey, Hon. Sec., A. St. H. Gibbons. The opening match was played on April 19, in which G. A. Mc'Millan's eleven were easily victorious.

J. Ll. Dove, 28th wrangler, has obtained a mastership at Haileybury.

Bye-Term.—The following men have entered College this term: Cameron, 18, Emmanuel Road; E. R. Christie, 4, Regent Terrace; Kershaw, College, Z; Raymond, 1, Brunswick Place.

TRINITY.

Mr. R. T. Glazebrook has been appointed a demonstrator at the Cavendish Laboratory, in conjunction Mr. W. N. Shaw of Emmanuel.

The following elections made on April 10th, were accidently omitted last week. I. To Exhibitions of £40: Blenkin, G. W., Harrow. Jenkin, A. F., Private Tuition. Kirkpatrick, F. A., Wellington. Rendall, M. J., Harrow. II. To an Exhibition for Natural Science (£50): Thompson, D. W., Edinburgh. III. To Foundation Sizarships: Laz, Bedford. Edwards, B. L., Harrow. Davies, J. R., South Kensington (for Natural Science).

MAGDALENE.

At present little has been going on. The cricket field has been patronized during last week. The opening match was played on Saturday, between two sides chosen by the Captain and Secretary. The Secretary's side was rather too strong, scoring 133 to 97. We have more matches this season, and we hope that we shall be more successful.

There is one Freshman this term, A. St. J. Mildmay.

DOWNING.

The Boat Club held its first meeting for the term on Monday, April 19th. The chief business was the election of officers other than the Captains, W. P. Schreiner and W. E. Beaumont, who were elected at the end of last term. N. C. Hardcastle was re-elected Secretary and Treasurer; T. Robson and J. E. Viney were elected Extra Committee-men; C. Alison and R. D. Brinton, Auditors.

The competition for the Brogden Challenge Cup, for light pairs, which were put off from the October term, took place on Saturday, April 17th, and resulted in a row over for N. C. Hardcastle and R. D. Brinton, no other pairs having entered for the race.

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ST. PETER'S.

Sir Andrew Fairbairn, lately elected as Liberal representative, for the West Riding of Yorkshire, took a Wrangler's degree here in 1850.

The officers of the Cricket Club are: Captain, C. Planck; Secretary and Treasurer, E. S. Arkle. The matches at present arranged are: April 20th, v. St. John's 2nd. on St. John's ground; April 23rd and 24th, v. Pembroke, on Amalgamation ground; April 28th and 29th, v. Emmanuel, on Amalgamation ground; May 1st, v. Caius, on Caius ground; May 6th, v. Trinity, on Trinity ground; May 8th, v. Queens; May 15, v. Christ's; May 29th, v. Sidney, all on Amalgamation ground.

EMMANUEL.

Boating began again on Tuesday and the eight went out for the first time on Friday. It is at present constituted: Bow, Jukes 2, Bulstrode; 3, Kneale; 4, Durrant; 5, Thornton; 6, Whelpton; 7, Oakes; stroke, Hopkinson; cox, Hall. It is thus the same as last year with Jukes and Thornton substituted for Whistler and Gorton.

We are glad to hear the fund for the payment of the boat club debt and to provide a new boat for this term, has reached within £20 of the required amount. We hope this will soon be made up by those who have not yet subscribed. The new out-rigger has been built by Winter.

The Debating Society hold their first meeting next Saturday, when R. W. Crawfurd will move "that this house deplores the results of the elections."

SIDNEY.

The officers of the Boat Club for this term are 1st Captain, C. W. Williams; 2nd, C. C. Naters; Secretary, Harding. We have four of last year's First Boat rowing at present, but the Second Captain is not sufficiently well to take his place in the boat.

The Cricket Captain is A. F. Ostrehan, with R. S. Goodchild as Secretary; seven matches have been arranged so far.

In the Classical Tripos List, the name of A. H. Blake, late First Captain of the Boat Club, appeared in the Third Class.

NON-COLLEGIATE.

Our new ground in Hills Road seems to give general satisfaction. There is ample room for cricket practice and three lawn tennis courts are in full swing.

The Non-Ascripti freshman's match will be on Parker's Piece on Wednesday, the 21st. Williams as a bat, Buncombe as a bowler, and Graham as a wicket-keeper are expected to be of great assistance to our eleven. We must not, however, reckon our chickens, &c.

Beck, the senior brother of the S.T.C., having gone down for his health's sake, Flower takes his place.

There are seven freshmen this term; migrations, however, keep our numbers about the same. We hear our "shining light" has gone to lighten the Gentiles, no, I should say, the Christians.

Cavendish College.—We are sorry to have to record the death of a member of this college. William Hemery Carnegie died here on Friday, 16th inst., of inflammation of the lungs, after a week's illness. He was in his third year, intending to take the Natural Science Tripos at the end of this term, and leaves many friends.

Our Scratch Fours took place at the end of last term. Four boats rowed, and the following was the winning crew:—Bow, E. L. Fox; 2, T. Coombe; 3, Rev. H. E. Maddock; stroke, F. L. Brereton; cox, H. Thomas.

Our Debating Society met for the first time this term on Thursday evening, when the motion before the house, proposed by Mr. Hitchcock, was that "The present Nihilistic movement in Russia deserves our hearty sympathy and approval." This motion was opposed by Mr. Sturges, and upon the house dividing was rejected by 29 votes to one, the proposer having succeeded in convincing no one but himself.

UNIVERSITY INTELLIGENCE.

Burney Prize.—The Burney Prize for 1879 has been adjudged to Thomas Thorneley, B.A., LL.B., Trinity Hall. The value of the prize is £105. The subject of the essay, which will be hereafter published, is "Habitual Confession to a Priest—to discuss its ethical and social tendency."

Professor Humphry, M.D., F.R.S., has been appointed to the office of Sir Robert Rede's Lecturer for the ensuing year. The office of Solicitor to the University, rendered vacant by the death of the late Clement Francis, Esq., M.A., has been filled by the appointment of Samuel Peed, Esq.

Tyrwhitt's Hebrew Scholarships.—The examination for these will commence on Wednesday, the 12th of May, at nine a.m.

The Council of the Senate have made a representation to the University Commissioners about the statutes, which the Commissioners contemplated making, respecting the Smith's Prizes and other matters. These statutes are four in number, and concern the management of Trust Estates, the Affiliation of Colleges, and the proposed degree of Doctor of Letters. The Council represent that some of the statutes require modification, and that the University should have more power on these subjects.

Owing to Professor Hughes' illness, R. D. Roberts, M.A., of Clare College, will lecture for him.

The Board of Legal Studies in consideration of hardships alleged by B.A. candidates for the degree of LL.M. have recommended that the option of taking LL.B. should only be allowed to candidates for LL.M. who have taken honours in some other Tripos. An amended report has been published by the Vice-Chancellor, in which the Board recommend certain changes in the examination for the Chancellor's medal for Legal Studies.

At a congregation on April 15, in the Senate House, the Vice-Chancellor, the Rev. Dr. Perowne, Master of Corpus Christi College, presiding, graces passed the Senate:—Remitting the fees for the degree of Doctor in Divinity recently conferred upon the Right Rev. Acton Windeyer Sillitoe, M.A., Bishop of New Westminster in British Columbia; granting £75 from the Worts Travelling Scholars Fund to John Edward Marr, B.A., St. John's College, to enable him to travel in Norway, Sweden, and the islands of the Baltic, and collect evidence and specimens bearing upon the question of the classification of the Cambrian and Silurian rocks, with the understanding that specimens be sent by him to the University accompanied by reports which may be hereafter published; appointing A. W. Barclay, M.D., of Gonville and Caius College; A. Ransome, M.D., Gonville and Caius College; Francis S. B. F. de Chaumont, M.D., Edinburgh; and William H. Corfield, M.D., Oxford, examiners in State Medicine in the ensuing Michaelmas term.

DEGREES.

At the Congregation on Thursday last, the Vice-Chancellor (Rev. Dr. Perowne) presiding, the following degrees were conferred:—

M.D.—J. Abercrombie, Caius.

M.A.—J. E. C. Welldon, J. C. Tarver, W. D. Grant, and G. Chawner, King's; J. E. Gilbert, S. A. Donaldson, G. J. Howson, E. J. Tyser, R. C. Rowe, J. S. Nicholson, and E. T. Davies, Trinity; W. Warren, W. Caister, H. B. Carr, F. T. Ridley, A. J. W. Thorndike, H. Hanstock, J. P. Baynes, W. B. Lowe, A. R. Wilson, G. H. Marwood, J. Alberga, C. Pendlebury, and J. P. A. Bowers, St. John's; H. C. Stevens, St. Peter's; H. W. Fulford, Clare; H. Milton, Caius; H. Bond, Trinity Hall; C. R. Dawes, C. R. Lilly, W. W. Pomeroy, A. E. Gover, and J. P. Carr, Corpus Christi; L. T. Monro, Queens'; L. White, F. W. Smailes, W. C. Perry, and T. E. Howlett, St. Catharine's; J. Greaves, W. Keeping, W. J. Sell, G. W. Vipan, C. Wood, F. F. Starbuck, and J. A. Sharkey, Christ's; W. M. F. Schneider, H. Neville, C. M. McAnally, and G. N. Peel, Magdalene; T. H. Sheriff, F. T. Holden, O. E. Higgens, and A. W. Fuller, Emmanuel; T. H. Rust, Pemb.; W. J. Hutchings, Sidney; J. G. Hooton, Downing; F. L. Brereton, D. Brown, E. Brown, Non-Ascripti.

LL.M.—W. Caister, St. John's; Henry Bond, Trinity Hall.

B.A.—A. G. G. Bibby, and D. Wheeler, Corpus Christi; C. E. T. Griffith, C. F. Reeks, Trinity.

The principal feature of interest in the "University Calendar for 1880," is the publication of the new regulations for the different Triposes. The fact is very plainly brought forward that the best part of the May Term will no longer be able to be given up to our time-honoured festivities and those who arrange the times of boat races, concerts, ball, and other gaieties, had better lose no time in settling definitely how their arrangements are to be altered to suit the new conditions.

In future the Classical, Moral Science, Law, and Natural Science Triposes will begin all on one day, which will fall at the earliest on the 19th of May, or in certain circumstances on the 17th, and at the latest on the 25th. The year after next all the Triposes will be according to the new system, but next year only the first part of the Classical Tripos. This is said in the Calendar to begin on May 23rd. It should, however, be May 21st, since the falling of Ascension Day in the following week will by Regulation 13 make it necessary to begin the examination on the Saturday and not the Monday before it.

All those who are interested in any of these Triposes should take the pains to read through for themselves the regulations

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which affect them, which seem to be written clearly enough for anyone to understand with not much trouble, and it is not well to depend on second hand information with reference to particulars of which most men seem to have a very vague conception. Theological men should notice that the references in their regulations to the Mathematical Tripos in No. 9, and to others in Nos. 4 and 5, refer to the old regulations for these Triposes; these should have been altered to bring them up to date.

THE PROPOSED NEW REGULATIONS FOR LODGING HOUSES.

The University Lodging-House Syndicate have submitted an amended report to the Senate, in reference to the proposed new regulations of the University lodging-houses. A discussion on the original recommendations of the Syndicate, took place in the Arts School, a few weeks back, when various alterations were suggested, and the report was referred back to the Syndicate. The following are the proposed new rules in which alterations have since been made. The extent of the alterations is indicated by brackets.

1. [I will not let my lodgings to any student without written permission from his tutor, and I will not require him to take them for more than one term certain. 2. I will show my licence, if required, to any student desirous to take my lodgings.]

7. I will note down the time after 10 p.m.—or such earlier hour as the University or College authorities may direct—at which any student lodging in my house enters or leaves the house, and will deliver or send by a responsible person a statement thereof [once a week—or oftener if required]—to the College authorities, with a special note of occasions on which such student has so entered or left without his academical dress.

8. [In case a student lodging in my house has not entered or left the house after 10 p.m. during any week, I will send a statement to that effect at the end of the week.]

10. I will allow none but inmates of the house to have access to the rooms of any student lodging in my house after 10 p.m., without written permission from his tutor, except in cases of illness or other urgent necessity.

The rest of the proposed new rules are submitted as before.

CAMBRIDGE PHILOSOPHICAL SOCIETY.

At the meeting held on Monday, April 19, at 8.30 p.m., Prof. Newton, President, in the chair, Prof. Asa Gray, of Harvard College, U.S.A., was elected an honorary member, and W. W. Cordeaux, St. John's College, and C. M. Prior, Trinity Hall, were elected associates. The following Communications were made to the Society:—

1. By Lord Rayleigh (read in his absence by Mr. Glaisher): On "the minimum aberration of a single lens for parallel rays."
2. By Mr. A. Freeman: "Note on the value of the first root of $J_0(x) = 0$.

CAMBRIDGE PHILOLOGICAL SOCIETY.

At the meeting, last Thursday, the Rev. F. H. Chase, M.A., Christ's, the Rev. F. Wallis, M.A., Caius, and H. H. West, Esq., B.A., Trinity, were elected members. Mr. Ridgeway read a paper on Soph. Phil. 527, where he contended that ἀπαρνηθήσεται was *active*, the Argo being half personified, 'she will not refuse' to take Philoctetes; and on Iliad 15, 18-20, 18, 507, and where he explained τάλαντον as a *small* talent like the Sicilian. The Secretary read a paper by Dr. Hager, on 'Books and Publication in Greece." Dr. Hager combated Mr. Paley's well known views on the subject of the age of written compositions, and quoted passages to shew that there was a reading public as early as Thucydides, and that books were copied earlier still. He also shewed that libraries existed much earlier than Mr. Paley supposed. Publication (ἔκδοσις) began with a public reading, which introduced the book: it was then copied privately or for sale. But the money-making publisher was unknown. The chief place for the sale of books was the ὀρχήστρα, *a part of the ἀγορά*. Dr. Hager also proposed a new interpretation of Xen. Vect. 4, 14. He thought that in that passage where Nicias hired 1,000 slaves from Sosias, for whom he received an obol a day, that the *risk* was taken by the *lessees* as otherwise the interest (nearly 50 per cent., reckoning 350 days to the year, and the price of a mining slave at 140 drachmae) is quite exorbitant.

The meeting was rather smaller than usual, but exceedingly appreciative, and comprised, we were glad to see, two of the lately elected members, one a non-resident. In consequence of the number of papers promised there will be an extra meeting this term on the 29th of April.

COMPULSORY GREEK.

Report of the Syndicate appointed to consider the advisability of dispensing with the knowledge of Greek as a condition for obtaining a degree in honours.

In December, 1878, a Memorial was published in the *Reporter* advocating the abolition of Greek as an indispensable subject in the Little-go for candidates in honours. Accordingly in March, 1879, a Syndicate was appointed to consider the question: circular letters were sent round to the Memorialists and to Head Masters and others. The following report has now been published, together with a considerable number of answers to the circular letters.

Part I.

In the opinion of the Syndicate there is good reason to believe that the existing obligation to satisfy the Examiners for the Previous Examination both in Greek and in Latin excludes from the University a number of able and industrious students, educated in schools in which Greek is not taught or in the modern departments of classical schools. The Syndicate are of opinion that this exclusion is injurious not only to the students who are deprived of the advantages of residence and study in the University, but also to the schools and departments of schools thus dissociated from the University, and to the University itself.

The Syndicate therefore recommend:

(1) That the existing obligation to satisfy the Examiners for the Previous examination in two Classical Languages be relaxed, (a proper substitute being provided for the language omitted,) in the case of Candidates for Honours who may desire it.

It would seem that a knowledge of the two principal languages of continental Europe might fairly be recognised as a substitute for that of Greek or of Latin, especially as particular attention is usually given to Modern Languages in those schools and departments of schools in which Greek is not taught.

The Syndicate therefore recommend:

(2) That, in the case of those Candidates for Honours who do not take up both the Classical Languages, French and German be accepted in place of one of them.

The Syndicate further recommend:

(3) That Candidates for Honours be permitted to take, in place of one of the two Classical Languages, a paper in French and German, consisting of Unprepared Passages for translation, not too difficult, with plain Grammatical Questions.

(4) That Candidates for Honours be permitted, in case they take French and German in lieu of Greek, to take in place of the Gospel in Greek an alternative paper containing such Questions on the Gospel selected for the Greek Testament subject, and on matter collateral thereto, as do not require a knowledge of the Greek language.

Part II.

With a view to the discrimination of Honour men and Pass men, and the relaxation, in the case of Honour men only, of the existing obligation to satisfy the Examiners for the Previous Examination in both the Classical Languages, the Syndicate suggest:

1. That an Examination of Candidates for Honours be held twice in each year, namely, in the first third of the Michaelmas term, and the last third of the Lent term.

2. That it consist of papers in (1) Mathematics, (2) Greek, (3) Latin, (4) French, (5) German, (6) the Elements of Physics.

3. That the examination in Mathematics consist of questions in Euclid, Algebra, Trigonometry, the Elements of Conic Sections and Analytical Geometry, and Mechanics (including Statics, Dynamics, and Hydrostatics).

4. That the examination in Greek and Latin consist of (*a*) Questions in Grammar, (*b*) Prose Composition, and (*c*) the Translation of Unprepared Passages, in each of which divisions the Candidate shall satisfy the Examiners.

5. That the examinations in French and German consist of (*a*) Questions in Grammar, (*b*) Prose Composition, and (*c*) the Translation of Unprepared Passages, in each of which divisions the Candidate shall satisfy the Examiners.

6. That the examination in the Elements of Physics consist of Questions in Mechanical Philosophy, the Laws of Heat, and Chemistry.

7. That no Candidate be examined in more than one of these subjects.

8. That every Candidate signify, fourteen days before the commencement of the Examination, the subject which he presents.

9. That this Examination be open to Students in their first or any later term of residence.

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*** Two questions, (i) that of treating this Examination as a substitute for the existing Additional Examination, and (ii) that of withdrawing the permission now given to Candidates for an Ordinary Degree to present themselves for the Previous Examination in their first term, were felt by the Syndicate to be closely connected with the above proposals; but it was not thought advisable, pending the suggested reconsideration of the arrangements for the Previous Examination (see Report of the Board of Examinations, *Reporter*, March 9, 1880), to submit to the Senate definite recommendations with regard to them.

W. H. THOMPSON, *Deputy V.-C.* I. TODHUNTER.
B. H. KENNEDY. OSCAR BROWNING.
G. M. HUMPHRY. HENRY JACKSON.
J. E. SANDYS. A. AUSTIN LEIGH.
G. D. LIVEING. J. E. NIXON.
JAMES STUART. V. H. STANTON.

March 17, 1880.

Appendix A sets forth the circular letters.

In Appendix we find the replies from the Memorialists; they are from Mr. Matthew Arnold, Mr. J. L. Hammond, Professor Huxley, the Bishop of Manchester, Mr. Roby, Mr. Stone, the Rev. W. H. Watson. In these replies we find two chief arguments, (1) the yearly increasing number of students, especially of Mathematics and Natural Science, who have not learnt Greek, and cannot afford the time or money necessary to master the requisite minimum; (2) the futility of that minimum.

To note particular points;—

Mr. Matthew Arnold points out that in Germany the Polytechnicum dispenses with Greek, while in France it is not required for the degree of Bachelors of Science.

Mr. Hammond recalls the similar attempt of Lord Lyttelton in 1870, in the interests of the Modern Schools and reiterates the same plea. He makes three suggestions;—

(1)—This relaxation should only be allowed to candidates for Natural Science and Mathematics.

(2)—Some substitute should be taken up, Mathematics by Natural Science men, Natural Science by Mathematicians.

(3)—The standard of Greek in the Previous Examination, where it is retained, should be raised—at all events in the case of candidates for a degree in Honours.

Professor Huxley is very characteristic; after deprecating any under-valuing of Greek, he gives the following as one of his reasons for signing the Memorial:—"Assiduous application of the method of concomitant variations has not, as yet enabled me to discover any relation of cause and effect between ordinary Greek scholarship and literary culture properly so called, and I venture to think that a knowledge of Greek is no more an indispensable element of a liberal education, in the highest sense of the term, than is a knowledge of Sanscrit, or of the Differential Calculus, or of Vertebrate Morphology."

The Bishop of Manchester is brief and business-like: his only reason is the one given above, the futillty of the minimum of Greek required.

Mr. Roby poses as the champion of Latin; he says:—"Whatever benefit is derivable from the study of Latin and Greek is derivable in a very large proportion from the study of one of them only. And looking to the incorporation of Latin in the languages and literature of Europe and its much more generally assured place in Education, I think there can be no serious question as to which should be dropped, if either is dropped."

Mr. Stone draws attention to the vast increase of late years in the field of knowledge which makes it very undesirable to waste any part of the time given to study in a line which is not to be followed far enough for some substantial result; he advocates a more rational mode of teaching Greek and the introduction of the Modern pronunciation.

The Rev H. W. Watson sends the most lengthy reply. His main point is that the standard in the last class of the Tripos is not sufficiently high: we would therefore only allow an alternative for Greek to those who consider themselves able to attain a certain standard, though he acknowledges the seeming impracticableness of such a scheme.

Next we come to the answers of the Headmasters to the questions circulated by the Syndicate. Nearly all the great schools are represented, and a number of smaller ones. Among the absentees are Harrow, Cheltenham, Marlborough, and Fettes.

The first important question is the educational value of Greek in the case of boys of average ability. Most of the Greek schools give it considerable value; Sherborne is fainter in its approval, while Repton and Dulwich allow it none at all.

The possibility of a substitute, from an educational point of view, is denied by no less than 25 schools, including Eton, Uppingham, Clifton, Westminster, and Winchester and Rugby (except in the case of inferior boys), but allowed by Sherborne and Dulwich, with 81 others.

On the possibility of supplying the necessary teaching the division list is different.

Ayes 17, including Sherborne and City of London.

Noes 10, including Eton, Uppingham, Winchester and Westminster; Neutral, Repton, Rugby, Tonbridge.

Next comes an interesting question as to the relative proficiency of the Classical and Modern sides in common subjects.

The Classical side has 15 supporters against 7; but it is pointed out that the clever boys stay in the classical side.

As to the proposed change altering the arrangements of the schools, and attracting more boys to the Universities, it is denied, more or less emphatically, by the great majority of schools.

Lastly comes the consideration of the substitute. Is it to be (1) a wider knowledge of Latin, including unseen translations or, (2) one or two modern languages? Latin has the fewest supporters, the Modern Languages more, while the great majority deprecate any change.

It will thus be seen that, as might be expected, the majority of the schools, especially the great public schools, are on the side of Greek, Sherborne and Repton being the most lukewarm.

After the answers of the school are published the letters from which they are taken: these letters are full of interesting matter and suggestions, and will well repay perusal. The question of the value of Greek to the boy of average ability is especially well dealt with.

On this point the Master of Rugby says:—"But after all, allowance for such accidental advantages and such admitted failures, I attach a very great value to Greek even for boys of average ability. I am not now discussing the value of a knowledge of Greek literature, but the educational value of it to a fourth form boy who is doing his 20 lines of Xenophon for a lesson. For him it is second, if second, only to Latin, and perhaps to Mathematics, where Mathematics are exceptionally well taught—taught, that is, so as to make boys think as well as work. When the average boy is learning his Xenophon, his mind is in a more active state than it is over any lesson except perhaps Latin. There are small problems incessantly proposed, the solution of all of them is within his power."

Dr. Hornby too says:—

"I think that its educational value is very great even for boys of average ability. It is a great gain for boys not intended for a learned profession, but for the army or for business, to have read, as some such boys in my time at school had read, the whole of Homer's Iliad. As a means of literary culture this was no small gain, even when the language was not studied very critically. In other ways the gain from Greek teaching is, I think, greater now than it was in my school days."

The Master of Haileybury advances the claims of English, of which he says two distinct branches would need recognition. 1. The historical study of the language starting with Anglo Saxon. 2. English Literature.

The Rev. W. E. Pryke, of Lancaster School, starts a novel defence for the retention of Greek; he says, "there are two advantages in the present system, (1) that it enables a student of Natural Science to understand the vocabulary of his subject, (2) that it gives him the power, at any future time, of reading Greek authors. This few would ever attempt who had not learned, when boys, to conjugate τύπτω."

Dr. Huckin, of Repton, has little doubt that the result of the change would be that eventually Greek would become a luxury, and, though perhaps learned by more pupils than Hebrew is now, it would in thirty years stand to other subjects much as German did ten years ago, *i.e.* would be learned by about 1 in every 10 of the pupils at our schools.

The Master of Rugby gives us some facts bearing on the relative proficiency of the classical and modern side; he says that while he was at Cheltenham (a period of six years) "there were competitions open to both Departments in these seven subjects: French, German, English Essay, English Poem, English Divinity, English Literature, Geography; and in every instance but one every one of those Prizes was carried off by a Classical boy The one instance to the contrary occurred when a boy in the Modern Department carried off the History Prize; being superannuated really, and having returned accidentally, a most upright and trustworthy boy. In Mathematics the Modern boys were certainly further advanced than the Classical, and were most soundly trained. In Natural Science, it is doubtful. In French and German the Classical boys were decidedly—in Latin immeasurably—better than the Modern." His concluding words are very instructive; "It is not a smattering of many things that it is desirable to require of a lad of nineteen, but a sound knowledge of some few main and primary studies; a

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knowledge not great in itself, but yet involving a knowledge of the conditions of all true learning; a knowledge of the difference between ignorance and knowledge; the only kind of knowledge which is suggestive and fertile, and not easily lost."

The Rev. E. M. Young, of Sherborne, is also a supporter of English: he gives the following reason for signing the Memorial:—"No student ought, in my opinion, to be excluded from a University degree by reason of not passing in a subject so special, and so far removed from English speech and thought, as Greek is. I would limit the *obligatory* subjects for the Previous Examination to Mathematics, Latin and English (Language and Literature), and allow students afterwards to follow any line for a pass degree to which a Tripos is attached. I strongly deprecate the idea which appears to underlie the suggestions III. (*a*) (*b*) that, if Greek is no longer required, some other *special* test must take its place. Surely a man's own language is the most important thing for him to know."

The Master of Tonbridge, the Rev. T. B. Rowe, makes a very novel suggestion. It seems to him "to be a serious misfortune that our present B.A. covers things so different as the Classical and Mathematical Triposes. Could it be restricted to literature, or to the Poll;—so as to give degrees thus? B.A. = Poll.

B.C. = Classics, or Literature.

B.M. or B.S. = Mathematics or Science.

Every one would know what these meant."

The Master of Uppingham defends Greek in his own peculiarly trenchant style. "If Greek is given up, Greek, and with it Asiatic History, will fall. Are we prepared for this? If Greek is given up, the most important Poetry, Philosophy, Theology, and we may add Philology of the world, become a narrow monopoly. The Greek Testament would be closed to many more than it is at present. Are we prepared for this? The ignorance displayed by many eminent men of the facts of human progress is not encouraging. Greater ignorance must be the result of dropping Greek." "Again, until a law is passed making fluency of speech equally valuable with mental training I fail to see how any Modern Language can be a substitute for Greek." He would, however, have a Modern Languages Tripos, for "the Modern Subjects are either worthy of a degree or they are not. If they are worthy of a degree, as I think they are, then a degree given for them is an intelligible honour and a thoroughly satisfactory conclusion. If they are not worthy of a degree of their own (as some of their promoters appear to think) they ought not to make the B.A. degree less of a reality, in order that they may seem to share a culture which they do not share."

The Master of Wellington would not abolish Greek for all candidates for honours; he would prefer to follow generally the lines of the existing arrangement in London University, and of the one at present under discussion at Oxford, and to draw a distinction between two alternative courses—one in which Literature, in some form or other, is the *staple*, and Mathematics or Science the qualifying *minimum*; the other in which Mathematics or Science is the staple and Literature the qualifying minimum. In the first case he would for the present retain Greek, feeling that the removal of the requirement opens larger questions than we are yet prepared to meet. In the second case he would be ready to let the literary minimum be made as attainable and as useful as may be; and he thinks a modern language, grammatically and thoroughly studied, might very well be substituted for the small amount of Greek now required. As to the relative value of the Classical and Modern sides he asserts that "a boy of the same age and capacity in the Classical School will understand an English author better, will write a better letter, speak better in the Debating Society, start more intelligently at a new subject, than his equal in the Modern School."

Westminster unanimously upholds Greek as a compulsory subject for ordinary degrees.

Dr. Scott says;—"I do not think any language could be substituted for it without serious educational loss, as things now stand. The precision of the Classical tongues and the accuracy with which the Syntax has been analysed, as well as the fact that the rules are fixed and not liable to change from varying usage, make them of peculiar value for education. It is doubtful whether Latin would long survive the separation from Greek; and the Greek literature is infinitely richer and more full of interest for boys, as well as for grown men."

Dr. Ridding is an upholder of English as a substitute, if required, for one of the classical languages.

Dr. Percival presents a more elaborate scheme;—"I think that the translation of easy unprepared passages should be required of candidates in every language which they present, but as an alternative for Greek I should like to see one Modern Language required and some Natural Science. It would be a misfortune if any system were adopted at the Universities which did not tend to preserve as the school curriculum a sound training either in both Latin and Greek, or in one of these languages and Natural Science. I myself should wish to see both Elementary Mathematics and the elements of Natural Science required of all candidates, as well as English Composition or Literature, so that the alternative requirements might be somewhat as follows:—

Latin Greek Mathematics Natural Science English Composition or English Literature	or	Latin or Greek One Modern Language Mathematics Natural Science English Composition or Literature.

Appendix E contains four letters from under masters who are admitted to the conclave of their superiors.

Two came from Harrow, from Mr. Bowen and Mr. Colbeck, the latter of whom refers to Dr. Butler's reply, which is not forthcoming.

The other two are from the Rev. J. H. D. Matthews, head of the Mathematical School at Wellington, and from Mr. Arthur Sidgwick, of Rugby.

Mr. Bowen gives his powerful testimony for some change, he says:—"I have seen repeated instances of the prohibitive effect of compulsory Greek on boys who would have derived benefit from a University education. At this moment some excellent boys at Harrow are anxiously awaiting the result of your legislation." He would have a temporary scheme to be in action for five years, in which a degree is to be given for so many subjects out of so many classes of subjects (including Modern Languages.)

Mr. Colbeck discusses the value of Greek, and points out the vagueness of the term average. He would have German substituted.

The result in his opinion would be that "*our present standard of Classics* would gain largely, because the 'scholars' would be taught together more. The number of candidates for Classical Honours would be very slightly less, if at all, and the decrease would come from the lower ranks."

The Rev. J. H. D. Matthews is in favour of German properly taught, not by German nurses, governesses, etc.

Mr. Sidgwick treats the question of the value of Greek in a most interesting way. He admits the advantages derived from it by the highest forms, but he says "it may be confidently stated that, of those who learn Greek at a public school, *half* get none of the higher advantages, though possibly the best of these get a fairly adequate training: but fully a *third* are the failures of the system. To be quite certainly within the mark, I will say that one *quarter* of those who are at a Public School would be better off if they had not to do Greek. But this is not all: for the worst boys who do Greek at a public school, it is not merely useless, but pernicious. The accidence is so much more complex than any other accidence they learn, that they *never master it*: the language is too hard for them. And this being so, Greek is a lesson for them in slipshod. They never get the ideal, nor even the idea, of doing their work *perfectly*: they give up the attempt at *being sure of it*; and nothing can be more demoralising to the intellect than this. They make shots at the inflections, shots at the syntax, and shots at the general sense; often shots at the spelling, so that they look out the wrong word in the dictionary. The total result may be fairly called slipshod, and the reason is that Greek is *too hard*. He considers German with its syntax, complex structure, and literature a good substitute. He would not have the exemption of Greek confined to Honour men, because that would not benefit the duller boys who *are the very ones that suffer most from studying too hard a subject*."

This interesting report is closed by two letters from Professor Bacumber in Freiburg, Baden, and Dr. Ludwig (on the Medical Staff of the German Hospital in London) and Dr. Weber.

The Professor dwells on the position of the Realschule, which answer to our middle class schools, and do not teach Greek. The practice of admitting their students to degrees varies in different Universities; but in spite of strenuous endeavours they have not yet been able to gain admission to medical degrees.

Dr. Ludwig states that in Germany Matriculation does not require Greek, but for admission to the degree examination a Greek certificate is generally necessary. Many Universities confer degrees in Mathematics and Natural Science without Greek.

It is stated that some of the old houses in Petty Cury are to be pulled down. This proposal has already excited considerable regret among members of the University, and attempts will probably be made to save the buildings.

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CHIEF FIXTURES FOR THE TERM.

WEDNESDAY, April 28th.—C.U.M.S. Popular Concert at the Guildhall. Organ Recital at Trinity College Chapel by Mr. C. V. Stanford.

FRIDAY, April 30th.—End of the first third of the Easter Term. University Seniors' Cricket Match at University Cricket Ground.

SATURDAY, May 1st. *St. Philip and St. James.*—University Seniors' Cricket Match.

SUNDAY, May 2nd. *5th after Easter.*—Select preacher; Rev. F. W. Farrar, D.D., Trinity College.

MONDAY, May 3rd.—Organ Recital at Trinity College Chapel, by Dr. Naylor.

WEDNESDAY, May 5th.—C.U.M.S. Popular Concert at the Guildhall.

THURSDAY, May 6th. *Ascension Day.*—C.U.C.C. Eleven v. Sixteen at University Cricket Ground. Royal Court Minstrels at the Guildhall.

FRIDAY, May 7th.—C.U.C.C. Eleven v. Sixteen. Royal Court Minstrels at the Guildhall. Organ Recital in Trinity College Chapel, by Mr. Walter Parratt.

SATURDAY, May 8th.—C.U.C.C. Eleven v. Sixteen. Royal Court Minstrels.

SUNDAY, May 9th. *Sunday after Ascension Day.*—Select preacher; Rev. C. E. Searle, M.A., Pembroke College.

MONDAY, May 10th.—C.U.C.C. University v. All England, Uni- Cricket Ground.

TUESDAY, May 11th.—C.U.C.C. University v. All England. Organ Recital at Trinity College Chapel, by Dr. Gladstone.

WEDNESDAY, May 12th.—C.U.C.C. University v. All England.

THURSDAY, May 13th.—C.U.C.C., University v. M.C.C.

FRIDAY, May 14.—Easter Term divides. C.U.C.C., University v. M.C.C.

SATURDAY, May 15.—C.U.C.C., University v. M.C.C. Organ Recital at Trinity College Chapel, by Mr. Stanford.

SUNDAY, May 16. *Whitsunday.*—Ramsden Sermon.

WEDNESDAY, May 19.—May races begin. Annual festival of Cambridge Choir Mutual Aid Society at 2.30 p.m., in King's College Chapel.

THURSDAY, May 20.—May races. C.U.C.C., University v. Yorkshire. C.U.Bi.C., University Trials. Organ Recital at Trinity College Chapel, Mr. Cobb.

FRIDAY, May 21.—May races. C.U.C.C., University v. Yorkshire. C.U.M.S., Chamber Concert, 2.45 p.m., at the Guildhall.

SATURDAY, May 23.—May races. C.U.C.C., University v. Yorkshire. C.U.Bi.C., Three Mile Invitation Race, One Mile. Amateur v. Professional.

SUNDAY, May 23. *Trinity Sunday.*—Select Preacher, Rev. G. Salmon, D.D., Trinity College, Dublin.

MONDAY, May 24.—Queen Victoria born 1819. C.U.C.C., University v. Gentlemen of England.

TUESDAY, May 25. — C.U.C.C., University v. Gentlemen of England. C.U.M.S. Full Choral and Orchestral Concert at the Guildhall, 2.45 p.m.

WEDNESDAY, May 26.—Promenade Musicale in the Fellows' Garden, Sidney Sussex College. C.U.C.C., University v. Gentlemen of England. Concert at Corpus Christi College. Trinity Ball. C.U.Bi.C, Inter-University Races.

THURSDAY, May 27. — Cambridgeshire Horticultural Society's Spring Open Show, Fellow's Garden, King's College. Organ Recital at Trinity College Chapel, by Mr. Stanford.

FRIDAY, May 28.—End of first two-thirds of Easter Term. Promenade Musicale, Fellows' Garden, King's College, Grenadier Guards' Band. Freemason's Ball. C.U.Bi.C., Club Races and Ten Mile Amateur v. Professionals.

SATURDAY, May 29.—C.U.Bi.C., Match with London Bicycle Club. Organ Recital at Trinity College Chapel, by Mr. Dewberry.

SUNDAY, May 30. *1st after Trinity.*—Select Preacher, Rev. G. Salmon, D.D., Trinity College, Dublin.

SUNDAY, June 6. *2nd after Trinity.*—Select Preacher, Rev. W. P. Roberts, M.A., St. John's College.

SUNDAY, June 13th. *3rd after Trinity.*—Select Preacher, Rev. C. H. Prior, M.A., Pembroke College.

THURSDAY, June 17th.—C.U.C.C., University v. Surrey Club and Ground; at the Oval.

FRIDAY, June 18th.—C.U.C.C., University v. Surrey Club and Ground

SATURDAY, June 19th.—C.U.C.C., University v. Surrey Club and Ground.

SUNDAY, June 20th. *4th after Trinity.*—Commencement Sunday. *Queen Victoria's Accession,* 1837. Preacher appointed by the Vice-Chancellor.

MONDAY, June 21st. *Longest day.*—C.U.C.C., University v. M.C.C. and Ground, at Lord's.

TUESDAY, June 22nd. Commencement Day.—C.U.C.C., University v. M.C.C. and Ground, at Lord's.

WEDNESDAY, June 23rd.—C.U.C.C., University v. M.C.C. and Ground.

FRIDAY, June 25th.—Easter Term ends.

MONDAY, June 28th.—C.U.C.C., Oxford v. Cambridge, at Lord's.

C. U. Bi. C.

A Club meet was held on Friday, 16th inst. Seven members rode out along the Great Chesterford road, through Stapleford and Sawston, to the right along the Newmarket and Royston Road, past Whittlesford station and home through Shelford. Distance 17 miles.

On Monday, 17th, a four mile handicap took place at the path for the Terminal Challenge Cup. The winner, P. L. Renouf, Trinity College, was treated too leniently by the handicappers, and completely the distance with 840 yards start in 12 mins. 14 secs. J. Isard, Trinity College, was second; out of 15 entries 11 started.

On Saturday, there is to be a Club ride to Hitchin, (27 miles), where the London Bicycle Club have arranged to meet the C.U.Bi.C. A first detachment of men, wishing to take matters easily, will leave the Club rooms at 2.30, while those who are in training for the races and others who wish to ride fast will follow an hour later. The two Clubs will have tea together at Hitchin, about 6.30, and a start back will be made about 8 o'clock. There are however trains at 8.35 and 9.48 from Hitchin, stopping at Royston at 9.3 and 10.10, of which no doubt some will avail themselves.

We hope that a large number of Cambridge riders will turn out and show that the Club can hold its own against others, as well in numbers on the road as in speed on the racing path. In order to get a rough idea of how many purpose to go the committee have invited members to signify their intention of doing so to the attendant.

MR. BRANDRAM AT THE GUILDHALL.

Mr. Brandram gave another of his powerful recitations on Thursday evening, before an audience, which, if not very large, was certainly very appreciative. All Shakespeare's plays improve marvellously on the stage, but in "As you like it" especially we feel the want of the woodland scenery, and above all of a woman to represent that most charming of Shakespeare's heroines, who is now being so charmingly represented by Miss Litton at the Imperial Theatre. In fact it is impossible for a man, however gifted he may be, clad in the sombre habiliments of the British waiter, to bring out the full poetry of this most perfect of pastorals, or the sprightliness and grace of Rosalind; all the more wonderful that Mr. Brandram should be able to keep his audience so thoroughly interested from beginning to end of the play. His Jaques offered a striking contrast to that of Mr. Hermann Vezin, who is playing the part in London; and especially in his delivery of the famous "seven ages" speech. Here Mr. Brandram poses before the audience and gives it out as a studied piece of declamation, which is effective enough and brings down the house as he intends it to do; Mr. Vezin on the contrary delivers it simply and naturally, sitting on the stump of a tree, as if he did not know it was a set speech at all; and for our own part we are disposed to prefer the latter method, while we venture to think Mr. Brandram is distinctly wrong in changing his voice to simulate the "childish treble" of the sixth age. But it is hardly fair to consider Mr. Brandram's recital except as a whole, and viewed as a whole it is certainly a wonderful performance; his complete command over that most beautiful of musical instruments, the human voice, and the power of keeping each personage in the play clear and distinct, are as rare as they are remarkable. We were surprised to notice two or three stumbles, a thing we have never before noticed in Mr. Brandram; though indeed their absence formerly afforded more real ground for surprise. It should be added that the glees were very well rendered, and gained their full share of applause.

W. T. K.

THE RIVER.

The May term this year is an unusually long one, extending over a period of twelve weeks, and thus necessitating a residence of at least eight. Rowing men have therefore no less than five weeks' practice before the beginning of the races, which ought on this account to be above the average.

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Although they have such a long time before them, several energetic captains, determined to take time by the forelock, have had their boats in practice already for ten days, among the most prominent in shewing this praiseworthy activity being Trinity Hall and Caius.

It is as yet early to give any decided opinions as to how the various crews are likely to turn out; but Jesus, Caius, and the Trinities have fairish lots of men.

Jesus is lucky in having the stroke of this year's University crew filling the same important position in its first boat, backed up as he is by Armytage, and as he most probably will be, by Prest and Hockin.

Lady Margaret have lost the services of their three best men, and though they will be certain to row with all the pluck and "go" which have distinguished them in former years, yet they will have to work very hard to keep the honourable position which they have inherited.

Caius I. will have the pick of nearly all their last year's crew and ought to do well.

First Trinity are at present being stroked by Gubbins, who rowed in the last trial eights. Davis has been rowing both at seven and five, while the post of six seems best fitted for Nimmo. Keyser who sculled such a plucky second for the Colquhouns is at bow.

Third Trinity are stroked by Pilkington; Gridley, who rowed in their four in the October term as a freshman, being at six.

Trinity Hall are at present scarcely shewing the benefit of early practice.

Caius II. are strong, but have as yet hardly the 'life' which characterized them last year.

Clare are unsteady, and want to work hard and be painstaking.

Pembroke has a standing dish in Burnside at seven; and after last year's success are not likely to be underrated.

Emmanuel have several old oars at their disposal, though the new material seems weak.

Sidney are very rough, and have lost a good man, and a valuable 'coach' in Blake, who has gone down.

Queens', with two "blues" rowing for them, ought to turn the tables on some of the boats which bumped them while their champions were at Putney.

The other boats have hardly been out long enough to call for comment at this stage of their practice.

On one point we may congratulate the college captains, that is on their being enabled, owing to the long time which they have before them, to maintain that slow stroke at present, which is so essential, especially in the case of the First Division, when the slide causes innumerable extra pitfalls which it is no easy matter to escape.

In former years the men have returned from the Easter Vacation with barely three weeks practice before the races and have necessarily been hurried into a fast stroke long before they were able to row properly; the natural consequence of this is that many faults have become firmly implanted into rowing, which a little longer practice at the slow stroke would have eradicated from boats where they might have been conspicuous by their absence.

With this advantage we feel that the hope we expressed at starting has a good chance of being fulfilled, and the general rowing of the University of benefiting to an extent which will render an easy victory at Putney next year not only possible but probable.

OXFORD LETTER.

April 17.

All the eights are now hard at work for the races, which are fixed for May 5th, an unusually early date. B.N.C., New College, and one or two others came up a week earlier than most of the crews, and are consequently more advanced. B.N.C. certainly seem the fastest eight on as yet, and row with a great deal of life and dash. Exeter, Magdalen, and Hertford ought to turn out well. Balliol, the head of the river, seem to be the worst crew in the First Division, and will have to do all they know to save themselves from a fall every night.

I have to record the death of a prominent member of the Balliol B.C., a member who has rowed both in their eight and four. W. H. P. Rowe died suddenly, last Sunday, greatly to the regret not only of his own College but of the University in general.

The cricket prospects do not seem promising, and though little has been done this week, I fail to hear of a single freshman likely to make his mark. The new cricket ground is progressing favourably, and by next year should be really good.

We were beaten in the final tie for the Association Football Cup, by the Clapham Rovers, by one goal.

TEMPERANCE LEGISLATION.

I.

During the recent General Election the vast majority of Englishmen have been astonished to find how little they really knew of the real opinions of the people among whom they had been living. Foremost among the delusions from which we are now emancipated may be reckoned the prevalent opinion as to the overwhelming political power of the brewing interest. A few days ago an assertion to this effect was reckoned a mere truism. Liberal papers owned with sorrow that the Conservatives had the publicans on their side in the struggle, and that their own chance of success was considerably discounted thereby. The Licensed Victuallers Association felt itself strong enough to disregard warnings like those of the Chancellor of the Exchequer at Exeter, and to exact stringent pledges from would-be Members even against any restriction of the existing hours. Not even the conciliatory eloquence of Mr. Bright sufficed to disarm their opposition in the great capital of English Liberalism. And now the bubble has burst, and the Licensed Victuallers' candidates have been in nearly every case contemptuously rejected. The wealthy classes, who in their zeal for national improvement fondly hoped that at some indefinite period in the future the English workman would be sufficiently educated to appreciate the sober habits of his betters, have been somewhat sharply compelled to learn that the ignorance was on their side. While they were moralising upon the iniquity of depriving a poor man of his beer, the working classes have taken the matter into their own hands and have returned Members at all events unfettered by the Licensed Victuallers and disposed from the past attitude of their party to give the temperance question a fair hearing.

The imperturbable calmness with which the Conservative party leaders throughout the country have clung to their own conceptions of what the attitude of the working man towards temperance must be, in spite of overwhelming evidence of what it is, may suggest some suspicion as to the universal soundness of such *a priori* reasoning, even in the sacred domain of foreign politics. For the facts as to the wish of the masses were plain and incontestable.

In the report of the Committee of the House of Lords on intemperance, printed by order of the House, March 7, 1879, we find it stated as a result of a canvass by the Sunday Closing Association that in a group of 200 representative houses 83 per cent. of the householders voted for Sunday closing, and 11 per cent. against. In Manchester the numbers were 83 per cent. for and 9 per cent. against; while an independent canvass in Liverpool, a stronghold of intemperance, shewed 63 per cent. for and 12 per cent. against. In many places a majority of publicans support the proposal, for it must be remembered that the interests of the publicans and the brewers are far from being identical in this as in other matters.

It must surely be a matter of regret to a large number of Conservatives that they refused to recognise the evidences of a strong and growing public opinion, and preferred the wrong and suicidal course of identifying themselves with the sinking cause of the "trade interests." Perhaps this is the solution of the enigma. Can it be that the too familiar sound of the word 'interests' led to the ignoring of the report of the House of Lords' Committee? Alas, this is one of the secrets we shall never have the chance of knowing. At all events the most eminent, though not the least injured persons in the matter are those Conservatives who were placed in the unfortunate dilemma of either stultifying their own convictions and work by

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supporting a Conservative champion of the 'non-possumus' policy with regard to licensing reform, or of voting for a candidate to whose general political views they were opposed. They, of course, formed only a minority of the party, still a minority too large to be altogether neglected. In Leeds it is stated that 3,000 Conservatives refused to support Mr. Wheelhouse on this ground, and the indirect loss from this cause must have been considerable. These gentlemen will not only have to abide the temporary wrath of more thorough-going partisans, but will further have the mortification of seeing the government of the country pass for an indefinite period into the hands of their political opponents—and this in a considerable degree through the short sightedness of political wire-pullers, whom they had no means of influencing.

Nor can it be urged in excuse, as is sometimes done, that the need for legislation is imaginary or exaggerated. The peers on the one hand give emphatic testimony to the beneficial operation of the Acts of 1869 and 1872. The principal effect of these Acts was to extinguish free trade in beer houses, to restrict the hours of opening, to render compulsory the endorsement of licenses for certain offences, and to check adulteration. The committee state that "they have examined magistrates, chief constables, and other representatives of the largest towns and most populous districts in the country. These witnesses unanimously bear testimony to the beneficial effects of recent legislation." It may be mentioned that these witnesses speak for such places as Liverpool, Manchester, Sheffield, Bristol, Newcastle, the East-end of London, &c. The Committee states that a great improvement in the order of the streets of our large towns is attributed mainly to the closing regulations of 1872, and also to the abolition, under the Act of 1869, of a large number of beer-houses of the worst class, and to the improved condition of licensed houses generally. It is true that the operation of the Act of 1872 was considerably impeded by the so-called amending Act of 1874, which rescinded many valuable provisions of the former Act; but Conservatives at least are debarred from using this as an argument against the legislation they have partially abrogated. Yet notwithstanding the confessedly beneficial operation of the Act of 1872, it is by no means certain that the tide of intemperance is turning. We hear sinister rumours of a great outbreak of female intemperance, due to the action of the grocers' licenses. The number of apprehensions for drunkenness has largely increased, and although this is not a certain indication of increased drunkenness, it is still a weighty fact. The Lords themselves admit an increase of intemperance, which they attribute chiefly to the late high wages and short hours of the operatives, although they confess that with the fall of wages the habits of self-indulgence still continue. Further, they assert the reasonableness of the supposition that "had it not been for the severe restrictions imposed by the Act of 1872, drunkenness would have increased at a still more rapid rate." We find then more intemperance than ever, intemperance growing in good times, but not falling off in bad times, and this under the operation of laws tending to check intemperance which can be proved to have been successful.

Does not this make out a strong *a priori* case in favour of further legislation on similar lines? It can neither be contended that the evil is stemmed, nor that legislation has proved powerless to render material aid in stemming it. Surely we have reached a crisis in which the "do nothing" policy is the height of folly.

The House of Lords' Committee have reported in favour of considerable and important amendments in the existing law, based on the same general principles as those of the Act of 1872; and although this portion of the report has appeared to many educated and well-informed temperance workers inadequate to meet the evils disclosed in the evidence, and weaker than the conclusions embodied in other parts of the Report would warrant, it is at all events amply sufficient to dispose of the argument for that shelving process fromwhich temperance questions have so long suffered, and which, we may hope, they have now finally escaped.

In a subsequent paper I hope to discuss some of the principal proposals for legislation on the subject.

C. W. E. Body.

THE CANT OF AESTHETICISM.

Cant is of many kinds: cant of religion, cant of patriotism, cant of science, cant of philosophy; in short there is nothing earnest, true, noble, or beautiful, no system of any sort, no art, profession or trade, that does not draw after it an immense amount of cant, as the substance is followed by the shadow, or, as "atra Cura" has stuck to Horace's unlucky rider, for nineteen centuries and more.

Cant is, to define it briefly, the assumption of the technical words or phrases of any system, sect, science, or art, by those who in reality know or care little or nothing about its principles, but wish to appear to do so. The easiest way to do this is to catch up and repeat the words of necessity oftenest used by the earnest workers in the van of the cause—full of meaning on *their* lips—to use them on every occasion, in and out of season, to toss them about like jugglers' balls, till they become mere jingling counters, representing little or nothing. So it was with the "seeking the Lord," and other Biblical phrases, often strangely enough distorted, of the Puritans—perhaps rather say Pseudo-Puritans—of the English Revolution. So it was that *Liberté, Egalité, Fraternité*, sacred words truly, and to be reverenced as denoting all that is holiest in the rights and duties of man, came to be bandied about as the watchword of factions and the war-cry of some of the bloodiest and most unscrupulous tyrants the world has ever seen.

So it is, and this is a case still more in point, with the works of Professor Ruskin. It would certainly be most unjust and ungrateful to blame him for the works which have been done, and the words which have been spoken in his name: how could he have foreseen, when writing in 1857 such sentences of magnificent English as the following: "The best part of every great work is always inexplicable; it is good because it is good and innocently gracious, opening as the green of the earth or falling as the dew of heaven . . . ," or, " . . . goodly and solemn pines, with trunks like the pillars of temples, and the purple burning of their branches sheathed in deep globes of cloudy green . . ," that words which were so grand and expressive when they came from his pen, "subtle," "solemn," "goodly," "gracious," (I am not sure whether he is answerable for "delectable," but "precious" is certainly a favourite with him), would become the slang of fashionable drawing-rooms, languidly whispered, or passionately breathed forth by aesthetic youths, or "intense" girls, in curly fringes and peacock-green or blue, whose study is much upon the "Earthly Paradise," and who take delight in twisting their speech into unusual and supposed-to-be-graceful (or "gracious") collocations of nouns and adjectives and adverbs.

It is now many years since Mr. Ruskin first began to write, and the Pre-Raphaelites to paint, and some cultivated and intellectual men—aye, and good men and true as well, for was not Charles Kingsley one of them, though about as

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far removed from an "Aesthetic" as he could be?—began to see that we were a most intolerably prosaic and vulgar nation, without any true feeling for art, and proceeded to indoctrinate us with this view forthwith. Which doctrine being conveyed for the most part in most delightful books, was gladly received by many, who truly and honestly believed the same, though some of them, no doubt, were very weak brethren, who—or their descendants—are now running rampant at Oxford, in long hair and pearl-velvet coats. So by degrees the movement grew till it became fashionable, whereupon the mass of wind-driven thistledown nobodies, whose fetish is the great god Καινότερον Τι, immediately flung themselves upon this novelty—far too great a prize to be overlooked—and proceeded to pick up for their share what shibboleths they could, in order to proclaim to all the world, *Anch' io son*, not *pittore* perhaps, but far greater, for is he not a judge of painters? "*Estetico.*"

And because some—whether rightly or wrongly, this is not the place to decide—evolved a theory that fashion was utterly absurd and wrong, and that every individual man and woman had a right to dress as was pleasing in his or her own eyes, therefore did these same nobodies erect their practice into a fashion that was just as much a fashion as any that had gone before (and which the new lights had so laboured to destroy), and succeeded in making frights of themselves even as previous generations had done.

Happy, in these days, is the man who understands nothing about pictures, or statues, or art in general, or, if he does understand and enjoy them, is free to do so undisturbed, and is not forced to associate with people who are supposed to do the like. Happy are they who do not number among their friends persons who storm one with "subtle," "lovely," "delectable," and the like, till one is fain to violate the rule, "De mortuis," &c., and wish all manner of untold plagues on the heads of those, doubtless very respectable and honest Aryans, our ancestors, who invented the pro-pro-pro-progenitors of those unlucky words. It is so easy, too, to catch up that way of speaking; I have no doubt that after an hour's intercourse daily, for, say, a week, with a pretty strong Aesthetic, a person of a moderately good capacity would be able to talk the Aesthetic dialect in perfection for the rest of his natural life, without troubling himself to enter into the refinements and technicalities understood only of the initiated.

But what (to the writer's mind) seems to make the cant of Aestheticism doubly objectionable, is, that it is not, like most other cant, the shadow, the base imitation of some strong and good reality, but the shadow of a shadow—a very beautiful shadow, but still a shadow nevertheless.

(*Favete linguis*! . . . . Surely this is heresy—very big, black, rampant heresy. . . . . Yes—I will speak very low—are not these men whose talk is of "Culture" and "sweet reasonableness" lying in wait in their fair retreats, ever ready to spring out and throttle the unlucky wight who dares dissent from them?)

Not that I would, for one moment, be understood as speaking thus of the great men before-named, or many others like them. But—not to go further into detail,—they differed from the "Aesthetic" school in this at least; that they knew what they meant and wanted, whereas I should be sorry to affirm that proposition off-hand of the Aesthetics. Surely it is one of the most pitiful sights in the world, to see people, who are conscious of wanting as a nation both art and art-feeling, trying as hard as they can to work up themselves and others into the latter, if haply thereby they may in time produce the former. Pitiful, because the task is so hopeless—true art being in its nature unconscious—and only comparable to the spectacle of a man who might make a first-rate merchant, engineer, or sailor, but has no more poetical feeling than Quintilian or a lamp-post, sitting down to his desk under the idea with which some adverse influence has inspired him, that he must make a poem. Surely the Inquisition never invented such tortures as the racking of brains which that man undergoes—the ideas painfully hauled up from the utmost depths of the mind, only to slip from his fingers and fall back just as he lays hold of them . . . . let us draw a veil over the rest.

It is perhaps very natural for highly educated and intelligent men of sensibility and delicate organization and what not far above the average of ordinary human beings, to feel pained at the want of sympathy they meet with from fellow creatures who have too much to do to think about their organizations, and shrink with disgust from such rough unappreciative barbarians. It may be very true, indeed it is true, that these people miss a great deal of enjoyment, that their lives are hard and bare, that they do not even care for art or beauty or anything of the sort. But is it not the cruellest of mockery to exhort a man who has to work hard from morning to night for his daily bread and that of his wife and children, whose sensibilities are blunted by the incessant daily grind, who is forced to live in a house which it is almost a hopeless task to keep even decently clean, to be less absorbed in the prose of daily life, to enjoy the beauties of art and nature, to "beautify his surroundings" &c., &c.? And because he does not respond to their appeal, perhaps does not understand it, they begin calling him hard names, say that he is a money-grubbing Philistine, and a heathen, and a Goth, and a person who ought to be ashamed of himself, and then retire into a beautiful little paradise or private sanctuary of their own, fitted up with art-furniture and plenty of books and pictures, where they can lament in peace over the degeneracy of the world, carefully shutting out all disagreeable sights and sounds and odours, and leave the poor grubby hard-working Philistines to themselves, instead of by taking some of the hard work off their shoulders, trying to make their lives a little easier, and so leading in time to a better appreciation of the things they condemn them for despising. Perhaps even those who love Art best might be surprised to find how much better they understood and loved it after learning to lay aside their little personal tastes and feelings and prejudices, and live in true brotherhood with their fellow-men. Surely it is better, more manly, more truly wise, to face the battle and take one's chance with the rest, raising the courage of the weary fighters by sympathy and fellowship, standing by others as they will stand by you in your need, helping the weak and wounded, and being helped as gladly and gratefully when your turn comes, than to sit aloft, like Lucretius' exceedingly selfish wise men, and

"E terra magnum alterius spectare laborem."

A. W.

THE PAPER-KNIFE.

"*Home they brought her warrior dead.*" *An "In Memoriam" to the late Prince Imperial of France: by Julian Home.*

The first criticism that will strike any reader of this volume is that Mr. Julian Home has mistaken his vocation: as a writer of sentimental poetry he only excites our ridicule: but we may confidently assure him success in burlesques and parodies. In fact the whole volume is a burlesque: and that on one of the noblest poems ever written, Mr. Tennyson's "In Memoriam." In a preface to another of his works Mr. Julian Home states that he owes to Mr. Tennyson more than he can ever repay: which is perfectly true: and on the fly leaf of his volume we read a puff taken from a paper of no very world-wide celebrity, which states that "this disciple of Tennyson puts himself in rivalry with his master," a compliment

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which however well intended, will bear two constructions. The book is chiefly interesting as being an instance of the extraordinary facility with which Mr. Tennyson can be parodied: though it is not Mr. Tennyson alone who is Mr. Julian Home's master: to the authors of the "Hymns Ancient and Modern," to Dr. Johnson, and to several other poets, Mr. Julian Home owes a great deal—in the very first line we are confronted by the following astonishing instance:

"There was a name at which the world grew pale."

On this we may say, with Sneer, "Haven't we heard that line before?" Surely there is something like it the Vanity of Human wishes. Lord Macaulay's remark is true of our author, as well as of Montgomery, "That none of the poets whom he has plundered will ever think of making reprisals."

It is always an easy matter to sneer at a preface, but we cannot refrain from quoting the following words:—Mr. Julian Home says, "the thousand verses, which, with some hesitation I offer to the world, were written in the short space of two months. *For this reason* I claim the generosity of a Public and a Press." Observe, if Mr. Julian Home means what he says (which seems hardly possible), we are asked to be generous to him, because he wrote sixty-four lines a day: a feat on which we may only refer to Horace's comment on Lucilius. Our impulse after reading the first few pages was to turn to the end of the volume in search of notes, which we did not find, though an annotated explanatory edition of the work would be valuable: a great many passages only admit of conjectural explanation, the author's language being always vague and sometimes wholly devoid of meaning, and frequently single words are met with which only occur in the writings of Mr. Julian Home.

The poem itself gives a history of the Prince Imperial from his birth to his death: we are introduced to the second Empire, and told that

France the treacherous past atoned,
And welcomed with impulsive grace,
Imperial rule again, and basked
Within the sunshine of its smile:
And stifled smouldering strifes awhile,
And communistic phantoms masked.
Till strangers, journeying from afar,
Beyond the surf of western sea,
Were dazzled by its piquancy,
And murmured "'Tis Utopia."

Truly a beautiful, if hardly truthful, picture; well called Utopia. The picture of France as it basks under the sunshine of the second Empire, engaged in stifling smouldering strife with one hand and masking Communistic phantoms with the other, is remarkable. By-the-bye does "Utopia" rhyme to "afar"? or, as we read soon after, "Tuileries" to "day," or "balcony" to "sea"? But if we get reason now and then, we must not be too exacting, and ask Mr. Julian Home for rhyme with it.

The language is nearly always obscure; and careful study is often necessary to evolve any meaning at all: such a description as that of Death as a "Swart-clad messenger, who sits on a ghastly horse and pours arrows from unslackening bows," must represent death as an individual with numberless bows hanging about his person.

The most remarkable stanza in this very remarkable work is the following:

Where art thou now? what gilded span,
Of æon clasps thee by the hand?
Whence is the music and the land
Which makes me something more than man!

As in a passage of an ancient author where words are used in a unusual sense, we must examine the different lines in which these words occur in that author and thus extract a meaning. So we will quote a few lines in which the words "span" and "æon" occur, to see what our author means: here we read

"To paint in feeble tremulous odes
Thy footprints on the dusty roads,
Thy blameless æon to the world."

In all other places æon is simply equivalent to a space of time. Now for span; we are told elsewhere "that the cyclic spans of age are rent."

Mr. Julian Home asks

"What are years to me, who knows the span of time?"

And mentions "the days yet lying in the lengthened span."

Can Mr. Julian Home mean "what gilt span of time shakes hands with thee?" We cannot tell, but we too would like to know "whence is the music and the land" which makes Mr. Julian Home "something more than man"?

There is a great deal in this book about nature; and some very original discoveries on the colours and hues of nature—the stars, sun, and moon are often appealed to in passionate apostrophe: but even from Mr. Julian Home, the stars would hardly answer to the call of "stars vermilion pale," "red ambrosial," or "scarlet;" the moon too seems green to our author, as we read "Luna sails on emerald wing" and again "Moon's rays faintly shed a sea-green light thro' all the land;" observe the contrast between sea and land; we read too "in the blue flush of your sunlight;" "primrose mountain," and "primrose years."

The author's idea too of childhood and its games are touching, if rather incorrect: witness the following:—

Each moment like a draught of wine,
Stirred pulses, surging o'er with love,
At gift of timid fawn or dove,
Or shuttle-bat or fishing-line.

The first two lines and even the third seem to lead one up to a climax of lover's vows and passions, but what a fall is here: "pulses surging o'er into love at gift of shuttle-bat or fishing line." Is "shuttle bat" one of Mr. Lewis Carroll's portmanteau words for "battledore" and "shuttlecock?"

As an instance of how often Mr. Julian Home is ridiculous when he means to be pathetic, we give the following lines:

"Remembering by your guilt his life was curst,
Remembering, when he sleeps at Chislehurst."

Again, when we are told that on one occasion "Death gave three derisive leaps." On another, that Mr. Julian Home "Hobs and nobs with dusky grief."

In conclusion we should advise Mr. Julian Home to hesitate a little longer before he offers to the world another thousand verses: he does not seem to have understood how narrow is the boundary between the pathetic and the ridiculous: and we can assure him that no amount of self-confidence will make an author a poet, not even should he know Mr. Tennyson's poems by heart and be able to plagiarise freely from them: we say self-confidence because in more than one passage our author assumes to himself success as certain: thus we read:—

"I sometimes wonder, in the years
Of after centuries, will the look
Of after ages scan my book,
And read the record of my tears?"

Mr. Julian answers the question thus:

"Yes: in my heart conviction grows,
That, through the glory of thy name,
My feet will reach the goal of fame,
When many yules have donned their snows."

The time at which Mr. Julian Home's feet will reach the goal of fame he carefully conceals in the obscurity of the last line.

ARISTARCHUS.

ATHLETIC FIXTURES, ETC.

WEDNESDAY, April 21st.—Cricket; Magdalene *v.* Clare; Clare Ground. Non-Ascripti Freshmen's Match on Parker's piece.
FRIDAY, April 23rd.—Cricket; Pembroke *v.* Peterhouse. Amalgamation Ground.
SATURDAY, April 24th.—Cricket; Magdalene *v.* King's; King's Ground. Pembroke *v.* Peterhouse.
MONDAY, April 26th.—Cricket; University Freshmen's Match; University Cricket Ground. Pembroke Second Eleven *v.* St. John's Second Eleven; Johnian Cround.
TUESDAY, April 27th.—Cricket; University Freshmen's Match.

UNIVERSITY SWIMMING CLUB.

At a general meeting held at Mr. Tapp's rooms, Caius College, on Thursday evening, the following gentlemen were elected on the Committee for the ensuing year:—W. S. S. Wilson, Jesus, president and treasurer; W. M. Tapp, Caius, E. M. Synge, Trinity; F. J. F. Isaacson, Trinity Hall; and A. F. Shand, Peterhouse.

UNION SOCIETY.

Second Debate, April 20, 1880.

Mr. A. Strachey, Trin. Hall, Secretary, in the chair.

Motion for Debate: "That the incapacity of the Conservative administration justifies a change of Government." Amendment moved by Mr. W. E. Reddie, Trin. Coll. "That the word 'policy' be substituted for the word 'incapacity'" Adjourned from April 13.

Ayes.	*Speakers.*	*Noes.*
Mr. H. Cox, Jesus		Mr. G. W. C. Ward, St. John's.
Mr. N. Sibley, Trin. Hall.		Mr. F. G. A. Hitchcock, Trin.
Mr. J. C. Izard, Trinity.		

At 10.9 p.m., Mr. E. A. Parkyn, Christ's, moved the adjournment of the House till Tuesday, April 27. Carried by 50 to 30.

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THE UNIVERSITY PULPIT:

SUPPLEMENT TO

The Cambridge Review.

No. 18. WEDNESDAY, April 21, 1880.

Sermon by the Rev. D. J. Vaughan, M.A., Trinity College.
Sunday, April 11, 1880.

Matthew xxii., 31—33: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,—I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. And when the multitude heard this, they were astonished at his doctrine."

We have in these words a direct argument,—our Lord's own argument—for the immortality of the soul. I think it is the only argument of the kind that is to be found in the pages either of the New Testament or of the Old. This, of itself, invests the passage with a very high and special interest; and this interest is greatly enhanced by the fact, that it is the argument, not of a disciple or of an apostle, but of our Lord Himself.

In attributing this uniqueness to the argument of the passage, I am not forgetting the famous fifteenth chapter of St. Paul's First Epistle to the Co inthians. The argument, however, of that great chapter has a different aim and scope from this of Jesus. St. Paul's contention, against those at Corinth who were denying the immortality of the soul, is that *our* resurrection is involved in the resurrection of Jesus Christ; that He, being what He is to man, *His* resurrection carries with it ours; *His* triumph over death our triumph. He *posits* the resurrection of Christ as a *fact* most certain and unquestionable, proved to demonstration by a super-abundant wealth of concurrent testimony. He shows that the denial of man's immortality implies the denial of Christ's resurrection; and that to deny the resurrection of Christ is not only to strike at the very root of our Christian faith and hope, but is also to fly in the face of the facts themselves, which guarantee a thousand times over the truth of His Resurrection. He rose, then, from the dead; and, being what He was, rising from the grave He must needs rise not for Himself only, but on behalf of men, as "the first fruits of them that slept." The soul of St. Paul's argument for immortality is all embodied in the statements contained in these three verses:—"But now is Christ risen from the dead, and become the first-fruits of them that slept: For since by man came death, by man came also the resurrection of the dead: For as in Adam all die, even so in Christ shall all be made alive." When, afterwards, he begins to speak of the seed, which passes through death into higher life, he is no longer arguing for immortality, but is answering the further questions,—questions prompted, not by a destructive scepticism, but by a not unreasonable curiosity; "How are the dead raised up? and with what body do they come?"

By some critics great fault has been found with St. Paul's argument for immortality. It has been charged with moving in a vicious circle, from which it never escapes. Such a criticism as this, however, arises out of a total misunderstanding of the argument itself. The *fact* of the resurrection of Christ is affirmed—the evidence for that fact is briefly summarised and is shown to be conclusive—*this* is the starting point of the entire argument. But the argument, as an argument for man's immortality, does undoubtedly depend for its validity upon a particular view of the relation of Christ to men as their head and Lord—upon a distinctively Christian faith in Jesus as Son of Man and Son of God. In the case of those professed Christians at Corinth whom St. Paul is specially addressing in that fifteenth chapter of the Epistle, the denial of man's immortality was, he shows them, a denial of the faith which they professed to hold; a direct denial, indeed, of the fact of Christ's resurrection, as well as a virtual denial of the relation in which *they* stood to Him and *He* to them. The argument is perfectly valid and unassailable, so far as those were concerned to whom it was addressed. But it is limited—avowedly and on the very face of it limited—in its range and application. Its scope and aim, as I said before, are very different from the scope and aim of the argument of Jesus, to which we will now apply ourselves.

Let me begin by reminding you, that the passsage from the life of Jesus, with which we are now concerned, belongs to the last day of His public ministry, the Tuesday, as it were, before the first Easter Day. Let me remind you also, that that last day of His public ministry was emphatically a day of questions and of conflict; of questions propounded now by one party of bitter enemies and now by another, in the hope of either destroying his popularity or compromising Him with the Roman Government. Amongst these questions was the one which drew from Him this argument for man's immortality. The question was propounded by the Sadducees, the materialists or the secularists of the day: whose faith, or no faith, is described on a memorable occasion in the Acts of the Apostles, by contrast with the Pharisees, thus: "For the Sadducees say that there is no resurrection, neither angel nor spirit, but the Pharisees confess both." The question was intended to turn into ridicule, and reduce to the absurd, the common orthodox belief of the time in a future state: and as addressed to Pharisees, with their utterly unspiritual conceptions as to the nature of that future state, it would no doubt have its force and its sting. Apparently the question was one which had been tried by the Sadducees upon the Pharisees often before; and with such triumphant success, as to encourage the former to put their famous problem even to Jesus. "Last of all the woman died also: *Therefore*, in the resurrection, whose wife shall she be of the seven?"

We all know, how, in a moment and with a word, Jesus swept the whole web of pitiful Sadducean sophistry away.—"Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." This, however, is not the matter for which I ask your attention now. Having the Sadducees before Him, He would not let them go until he had not only exposed the folly of their question, but had assailed the key of their own position. Without pausing, therefore, He proceeded thus: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."

Before we attempt to analyse the argument and discover where its force lies, two or three matters deserve our attention. We are assured that it produced a great impression at the time, upon the bystanders,—upon the opponents of the Sadducees,—and even upon the Sadducees themselves. For the moment at any rate the Sadducees (St. Matthew tells us) were silenced. He pursues the narrative thus:—"But when the Pharisees had heard that He had put the Sadducees to silence, they were gathered together." Some Scribes, St. Luke says, who were present and heard what passed, could not conceal their satisfaction and their approval. "Then certain of the scribes answering said, Master, thou hast well said." His enemies began to feel, that it was not safe to put questions to a disputant of such matchless ability. "After that they durst not ask him any question at all." Deepest of all, it would seem, and most satisfactory, was the impression produced upon the common people. He was surrounded by a group of hearers, when the question of the Sadducees was propounded to Him, and the result on their minds is thus described by St. Matthew:—"When the multitude heard this, they were astonished at his doctrine." A distinguished commentator in a recent work on the Gospel says:—"This answer of our Lord to the Sadducees made a strong, and apparently a lasting, impression

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upon the Jews. It is substantially adopted, in a treatise on the Resurrection, by Rabbi Manasse Ben Israel, quoted by Keim, who says that the passage is very like this, but of later date, and resting certainly upon it." Putting all these hints and suggestions together, we shall certainly expect to find in the argument of Jesus a vein of thought, at once profound and popular,—going to the very root of the matter, yet carefully avoiding the subtleties of philosophy and metaphysics,—direct in its aim, and large and truly human in its scope. Of no common kind, surely, could that argument be, which at one and the same moment could command the admiration of scribes and the sympathy of a crowd. We address ourselves to the study of it with the keenest possible interest; bearing in mind, whose the argument is, and what its theme is, and how wide and deep the impression which it produced

Applying ourselves to the argument thus, I fancy that our first feeling is not unlikely to be one of some perplexity, and even of disappointment. The argument is so compressed, through the necessities of the Evangelical narrative, that it is by no means easy to seize and firmly grasp the point of it. Were it not for the repetition of it in the Gospels of St. Mark and St. Luke, we should be exceedingly likely to miss its aim. Most happily for us, through the good providence of God and the inspiration of His Spirit, St. Mark and St. Luke have preserved the same striking incident, and have presented it in their pages with just enough of variety, just sufficient shifting of the point of view, to preserve us from mistakes into which it would have been so easy to fall; and to convert the flat plain photograph into the solidity and the reality of the stereoscopic picture.

The argument, we must remember, was addressed to Sadducees; that is, to men, not without education and intellegence, who denied "the resurrection of the dead," or, in other words, who denied "the immortality of the soul." For this is, unquestionably, what is really intended; and it is to this denial of immortality that the argument of Jesus is addressed. It is just possible that it might be fancied that the question at issue between the Sadducees and Jesus was, *not* the immortality of the soul, *but* the resurrection of the body,—meaning by the body, *not* that of which St. Paul says, "It is raised a spiritual body," but this material organism, compacted of flesh and blood, bones and sinews, which we lay decently and reverently in the ground, when the breath of life has gone out of it; and of which the same St. Paul says, "flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption." Let me say, in passing, that neither Jesus Himself, nor His Apostles, have committed the Christian Church to this doctrine of a resurrection of what we rightly call the "remains" of the departed, as an article of our Christian faith. It is, at the most, a pious opinion, which Christian people may hold, or not hold, as they please. This, however, only in passing. Now, to return to the argument of Jesus: He is addressing the materialists of his day on this great matter of the immortality of the soul: and, in order to convict them of error on this cardinal point, so completely as to reduce them to silence, it was necessary to choose, as 'basis' of the argument, ground common both to Him and to them. Now the Sadducees admitted the authority of the Five Books of Moses: but they refused to recognise the authority of anything, whether written word or oral tradition, outside those Five Books. Their contention was, that the immortality of the soul was *not* taught in those Five Books: and that, therefore, it was not to believed by the true followers and disciples of Moses, their great national leader, teacher, and Law-giver. The argument therefore, which would convict them of error, must find its starting-point within those Five Books. And so the argument of Jesus does. No Sadducee would deny, that the passage which Jesus proceeded to cite from the third chapter of the Book of Exodus, was of Divine authority. No Sadducee would cavil at the words with which Jesus introduced the quotation:—"Have ye not read that which was spoken unto you by God?'

And what was it? "I am the God of Abraham, and the God of Isaac, and the God of Jacob." Proof of immortality, contained in these words,—where, we naturally ask, is it? It is *here*, we know: but at what point,—lurking under what hidden form? At first, we are inclined to suppose, that the point of the argument lies in the words: "I *am*:" "I *am* the God of Abraham, and the God of Isaac, and the God of Jacob:" that for God to say this, "*I am*," not, "I *was*;" but "I *am*,' the "God of Abraham," centuries after the death of Abraham, implied that Abraham was still living: that he had passed unharmed through death into the life beyond. It is true, that, in St. Matthew's Gospel, the "*am*" of the "*I am*" is expressed; is not, therefore, necessarily, unemphatic. It is true, also, that the words which follow:—"God is not the God of the dead, but of the living," might seem, at the first glance, to suggest such an interpretation of the argument. But, the moment we turn from St. Matthew's Gospel to St. Mark's and St. Luke's, this view of the passage fails us; this explanation of the argument breaks down completely. The "am" of St. Matthew's "I am" disappears entirely from St. Mark's version and St. Luke's,—from St. Mark's in the original, from St. Luke's both in the original and in our English version of the original. St. Mark has: "And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob:" the "am" of the "I am" being omitted in the original, as the italics of our English version tell us. St. Luke has: "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob." There is no trace at all of the "I am" here. What is left, as the common ground of the argument, in the narratives of all the three Evangelists alike, is simply the emphatic and (as Jesus teaches us) most pregnant phrase: "The God of Abraham and the God of Isaac and the God of Jacob," or, as it stands in the Book of Exodus, "The God of thy father, the God of Abraham, and the God of Isaac, and the God of Jacob."

Let us pause for one moment, before we bend our minds to discover what secret of immortality is implied in this phrase. If the force of the argument of Jesus rested on the *I am* of St. Matthew's Gospel,—if what was meant was, "*I am*, at this moment, the God of Abraham; *therefore* Abraham still lives;" it is quite clear, that no conclusion as to immortality in general *could* be drawn from a premise so narrow and so individual. Add the names of Isaac and Jacob; go on adding names, as long as you will; still you can get no further than a conclusion of very modified and bated probability, such as this: "If *these* men survived death, and still live to God, why not *others* also? Why not *we* ourselves?" Such a lame and impotent conclusion as this could never have silenced the Sadducees then; could never have extorted the admiration of scribes; could never have produced so profound an impression upon the popular mind. From the narratives of the Evangelists it is perfectly evident, that the conclusion, which Jesus drew, was general, was universal. And this universal conclusion has found its way expressly into St. Luke's narrative; "He is not a God of the dead, but of the living: for *all men* live to Him."

We are now surely prepared to seize the true interpretation. The argument of Jesus rests for its force simply upon the phrase "God of thy father, God of Abraham, God of Isaac, God of Jacob." That phrase implied a certain relation between these men and God: and that relation implied a certain capacity in man, as man, a capability of communion with God, of prayer to Him, of trust and love and worship having Him for their object. This capacity, which manifestly and undeniably resides in man,—which differentiates him, even at his lowest estate, from the brutes which perish,—is (so Jesus argues) a pledge of his immortality. The being, who can cry to God "O God, thou art my God; early will I seek Thee; my soul thirsteth for Thee;" has *that* within him which can defy death,—is of such a nature as cannot be conquered by death. Of course the argument would go home with special force to those, whose proud boast it was, that they were the children of Abraham. But there is nothing in it which can limit its effect to the seed of Abraham, or debar the whole round world of men from the glory of the prospect which is thus opened to them. Every movement of the heart towards God, every aspiration, every prayer, every impulse to good, is thus, in the view of Jesus, a pledge of immortality. Add to this St. Paul's argument, and shall we not be prepared to understand and echo his statement, that our "Saviour Jesus Christ" hath "abolished death, and hath brought life and immortality to light through the Gospel?"

This being the argument of Jesus—it being so simple, so popular, yet at the same time so searching and profound,—we cannot wonder that it should have produced the impression, upon friends and foes alike, which we know that it did produce. Does it surprise and disappoint us by its very simplicity? Did we expect from the lips of the Son of Man some elaborate train of argument, such as might remain a landmark of philosophical research for the ages to come?—Well, let us consider for a moment, what such elaborate reasonings on this subject of immortality have done or can do for us. Two familiar specimens of the greatest human achievements in this direction will occur at once to our minds; one, the product of the ancient world,—the other of the modern. Let any one thoughtfully peruse Plato's immortal work, giving an account of that last conversation of Socrates with his friends—(and whether the conversation were actual or ideal makes no difference to my present purpose)—in which the Master, standing on the edge of death, strove to prove to his disciples the immortality of the soul:—or let him peruse the Chapter on a Future Life in Bishop Butler's "Analogy of Religion, Natural and Revealed, to the Constitution and Course of

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Nature":—and he will soon be satisfied, how little on such a subject arguments, the most erudite and elaborate, can avail to bring conviction to the mind. The doubt still comes back, after every effort to dispel it; and the master-pieces of philosophical genius, to which I have just made reference, prove their pre-eminence by nothing so much as their recognition of this fact. When all has been said, Bishop Butler can only claim for his argument, that it has the effect of establishing "the *credibility* of a future life;" can only affirm that his "observations remove all presumptions against a future state," and "prove to a very considerable degree of probability one fundamental doctrine of religion." In Plato's famous dialogue, there comes a point in the discussion between Socrates and his friends, at which, he says, a long silence ensued. The arguments of Socrates seemed to be victorious, and the battle of immortality appeared to be won. But the silence is presently broken by a restatement of doubts and difficulties, in which the whole previous train of argument disappears; and the Penelope web has to be woven over again, as fruitlessly as before. So, I think, it always has been; and so, I believe, it always will be. No philosophy, no metaphysics, no trains of reasoning, however learned and acute, have ever proved, or can ever prove, conclusively to the human intellect, the soul's immortality. However ingeniously and laboriously the Sisyphus stone be rolled towards the top of the hill, it will ever thunder back again into the valley, ere the summit is reached.

With all our hearts, then, let us thank our dear Lord Jesus Christ for adopting a different method;—for bidding us find in capacities, of which we are all conscious, the pledge of immortality. "Look within," He says, "not without. To look outside you for an evidence which is really within you,—to seek it in subtleties of intellect, and not in the voice of conscience, can have no effect but to perplex, bewilder, and sadden you. Trust that inner voice:—it will not deceive you. Look within, and know thyself, in the deep mystery of a nature truly supernatural; and thou shalt find there both the hope and promise of the future glory, and a light and a voice Divine which can guide thee along the path which leads to it."

This is a matter of such transcendant interest and importance, that it deserves a still closer and more exact consideration. I venture to say, that the arguments, both of the Anglican Bishop and of the Greek Philosopher, gain in strength and validity, just in proportion as they approximate, however remotely, to the method of Jesus;—become comparatively weak and worthless, just in proportion as they recede from that method. At what point, let us ask ourselves, does Bishop Butler's argument rise to anything like the height of his subject? Is it when he is arguing from the presumption implied in the word "Continuance,"— or from what he calls "the reason of the thing,"— or from the "analogy of nature," —or from our ignorance of what death is in itself, or from strange notions, more physical than metaphysical, as to "the bulk of the living being each man calls himself," and its size as compared with "the solid elementary particles of matter, which there is no ground to think any natural power can dissolve"? I fancy that we rise from the perusal of such arguments as these, with the feeling that they are all a mere "beating the air";—with a feeling too of surprise, slightly dashed with impatience if not with indignation, that so great a man should waste time on an array of arguments, whose ineffectiveness pre-disposes the mind, rather to reject, than to accept, the conclusion which he is seeking to establish. At one point, and at one point only, does he seem to hit the mark and make an impression upon us; and this, rather by the way and incidentally, than with a clear perception of the weight and importance of the argument which he is advancing. It is when he turns *inwards* and makes his appeal to *consciousness*; arguing that "since consciousness is a single and indivisible power,"—"since the perception or consciousness, which we have of our own existence, is indivisible, so as that it is a contradiction to suppose one part of it should be here and the other there"; therefore "the perceptive power, or the power of consciousness, is indivisible too; and, consequently, the subject in which it resides; that is, the conscious being." Whence the conclusion is obvious, that "our organised bodies are no more ourselves or part of ourselves, than any other matter around us"; and that their dissolution could "have no more conceivable tendency to destroy the living beings ourselves, than the dissolution of any foreign matter, which we are capable of receiving impressions from, and making use of for the common occasions of life." Now this appeal to consciousness,—what is it but a momentary adoption of the *method*, though not of the *argument*, of Jesus Christ?

And again, passing back, over a gulf of more than 2,000 years, from the Christian writer to the heathen philosopher, what shall we say? Is there, in the course of the work, any argument, which, whether in the form in which Plato himself presents it in his Phædo, or when translated into its modern equivalent, comes home with any force of conviction to our own minds? And, if there is, where is it to be found? It will not be found, I apprehend, in those passages in which Socrates is represented as producing definite proofs of the immortality of the soul,—resting, as these proofs so often do, upon purely verbal or logical subtleties; nor yet will it be found, I conceive, in any distinctively Platonic theories as to the nature of knowledge and the existence of ideas. No; it is not while we are listening to the *arguments* of the work, of whatever kind, that the hope of immortality grows stronger within us: nay, quite otherwise, I imagine. It is when we turn our thoughts from the argument to the speaker, that the man himself becomes his own best argument. It has been well said, "Socrates is himself more confident of immortality, than he is of his own arguments; and the confidence which he expresses is less strong than that which his cheerfulness and composure in death inspire in us." "His external elevation above his own situation, and the ordinary interests of life, create in the mind of the reader an impression stronger than could be derived from arguments, that such an one, in his own language, has in him 'a principle which does not admit of death.'" We can listen unmoved, or even with a smile of incredulity, to his proofs and evidences of the soul's immortality. But the smile passes into the deepest seriousness and the strongest sympathy of conviction, as we listen to the expression of his own hopes and faith, couched in such words as these:—"I am quite ready to acknowledge, that I ought to be grieved at death, if I were not persuaded that I am going to other gods who are wise and good (of which I am as certain as I can be of anything of the sort), and to men departed, (though I am not so certain of this last), who are better than those whom I leave behind; and therefore I do not grieve as I might have done, for I have good hope that there is yet something remaining for the dead, and, as has been said of old, some far better thing for the good than for the evil." "Are we to suppose that the soul, which is invisible, in passing to the true Hades, which like her is invisible and pure and noble, and on her way to the good and wise God, whither, if God will, my soul is also soon to go; that the soul, I repeat, if this be her nature and origin, is blown away and perishes immediately on quitting the body, as the many say? *That can never be!*" "Then, O my friends, if the soul is really immortal, what care should be taken of her, not only in respect of the portion of time which is called life, but of eternity! And the danger of neglecting her from this point of view does indeed appear to be awful. If death had only been the end of all, the wicked would have had a good bargain in dying, for they would have been happily quit not only of their body, but of their own evil together with their souls. But now, inasmuch as the soul is manifestly immortal, there is no release or salvation from evil except the attainment of the highest virtue and wisdom." Now to come under the influence of Plato's work from this its personal, and not its argumentative side, (and from this side alone, I venture to think can we come under its influence to any strengthening of the hope of immortality in ourselves), is at least to pre-dispose our minds for the argument of Jesus, which turns, as we have already seen, upon the simple fact, that there is in man *that* which cries out for the living God, and which only the living God can satisfy; that the thirst of the soul for God is the pledge of the soul's immortality; that the being, with whom God can enter into this relation of communion, whereby the Almighty and Eternal One becomes *his* God, has *that* in him, which can defy and conquer death.

It has been said, and well said, by one of the wisest and subtlest of English thinkers, "The one great and binding ground of the belief of God and a hereafter is the law of conscience." The appeal of Jeeus is not so much to a "law of conscience," as to something deeper and more fundamental still—the craving of the human spirit for God—the cry of the orphan soul to the Father; that cry which uttered itself in the presence of Jesus on the last evening of His earthly life, by the lips of the disciple, in the words: "Lord, shew us the Father, and it sufficeth us." That inner voice, be sure, does not deceive us, when it whispers to the doubting, desponding, troubled soul, that beyond this poor earthly life—sinstained and sorrow-stricken as it too often is—there is a better and a brighter life, to fit ourselves for which is the one all-important thing for us. Even Socrates, standing in the faint twilight of a Pagan world upon which the Sun of Righteousness had not yet risen could believe this; could risk all for this; could plead earnestly with his friends in those last moments of his life to do the same. We have a far better hope than it was possible for him to have, so that his example may well put us to shame. We have the words of Jesus, saying to Mary Magdalene on the first Easter Day, "Go to my brethren and say unto them, I ascend unto My Father and your Father, unto My God and your God." The dim hope of immortality, which even a Socrates could cherish, is by the life and death and resurrection of Jesus Christ converted into the assurance of that Father's house, of which He said, "In My Father's house are many mansions. I go to prepare a

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place for you." O weary and sorrowful souls, listen to Him; yea, come to Him; take His yoke upon you and learn of Him and be at rest. Then the future is yours, if not of this life, yet beyond. Then, All things are yours: whether Paul] or Apollos or Cephas, or the world, or life, or death, or things present or things to come; all are yours, for ye are Christ's, and Christ is God's.

Sermon by the Rev. D. J. Vaughan, M.A., Trinity College.
Sunday, April 18.

Luke xii, 57: "Yea, and why even of yourselves judge ye not what is right?"

At the close of that remarkable narrative which occupied us a week ago, we read, that "when the multitude heard this,"—heard the argument of Jesus addressed to the Sadducees in proof of the resurrection,—"they were astonished at his doctrine." "The "doctrine," or, as we should say, the "teaching," of Jesus arrested the attention of the hearers, made a deep impression upon them, compelled their admiration, amazed them by the force and mastery with which He spoke. Long before this, at the very outset of his public ministry, we read: "It came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes." And now, at the very end of all, on the last day of his public teaching, the same evangelist makes a similar record in connection with an incident, unique in its kind and of singular and exceptional interest. What was said a week ago has not half exhausted the significance of the incident, nor the fruitfulness of the teaching of Jesus in connection with it.

Only on one other occasion, I think, do we read of any conflict or controversy between the Sadducees and Jesus. On that one other occasion, which (unlike this) is recorded only by St. Matthew, they are for a moment leagued in hollow alliance with their bitter enemies, the Pharisees, to make an attack upon Jesus. St. Matthew's account of the matter is this:—"The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven." To which request the answer of Jesus was: "When it is evening, ye say, it will be fair weather, for the sky is red. And in the morning, it will be foul weather to-day: for the sky is red and lowring. O hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas." And then, in the subsequent voyage across the sea of Tiberias, he took occasion to solemnly warn his disciples against "the leaven," that is, as He Himself afterwards explained it, "the teaching," of the Pharisees and of the Sadducees In this earlier encounter with the Sadducees, however, there was nothing specially distinctive: nothing, either in *their* request or in *his* reply, which was specially appropriate to them in their character as Sadducees. They shared both question and answer with the Pharisees; a common hatred having for a moment united those, who, in other matters and for other purposes, were the bitterest of opponents.

It is otherwise with the later incident. The temporary partnership with the Pharisees has been long ago dissolved; and the Sadducees appear in their true colours, and are dealt with strictly in their capacity as such. Now it is this, which gives that special and (as I believe) unique interest to the narrative, which describes the conflict of Jesus with the Sadducees, just at the most characteristic point of Sadducean teaching. However difficult it may be to define with precision the tenets of the Sadducees, it is beyond question that they represented, within the limits of the Jewish world, the sceptical tendencies of the age; and that, within those limits, they were the sole representatives of those tendencies. We may be right or wrong in describing them as materialists or secularists; but at any rate, they were the sceptics and free-thinkers of the time. The *intellectual scepticism*, as distinguished from the *practical atheism*, of the age, so far as the Jewish nation was concerned, was confined to the Sadducees; and only at that point, therefore, was it possible for Jesus to come into contact and into conflict with it. The incident, therefore, which is now under our view, has not only the singular merit of bringing out Christ's own argument for the immortality of the soul, but has also this, if possible, still greater interest for us, that it exhibits, for our guidance and instruction, his method of dealing with the sceptical tendencies of his own time; a method, which, we may be confident in advance, will be found to admit of many applications. Before we can come to these applications, however, we must make a brief study of the method.

It has often been observed that the reply of Jesus to the question of the Sadducees is more gentle in tone, and measured in language, than his reply to the question of the Pharisees and Herodians which immediately preceded this. There was a want of candour and frankness, there was an amount of artifice and insincerity, in that question about the tribute money, which well deserved the exposure and the rebuke of the counter-question, "Why tempt ye me, ye hypocrites?" In the case of the Sadducees, on the other hand, the reply of Jesus, while firmly exposing and rebuking their error, treats it as error only, and not as the deliberate falsehood of a conscious hypocrisy. The answer, as recorded by St. Mark, brings out, with remarkable clearness and precision, this particular feature of the method of Jesus. It runs thus:—"And Jesus answering said unto them, *Do ye not therefore err*, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: *Ye therefore do greatly err.*"

Why was it, one naturally asks, that Jesus dealt thus,—with this comparative leniency and tenderness,—with the scepticism of the Sadducees? There was nothing (as I apprehend) in the particular character of that scepticism itself, which called for, or could lay claim to, such comparatively lenient and gentle treatment. The spirit of it had nothing in common with much of the scepticism of our own day. There was no special seriousness in it, no pathos, no deep undercurrent of moral earnestness and real conviction. Dr. Keim, no mean authority on such a subject, speaks of the "extraordinary fondness for disputation which characterized the Sadducees"; affirms, that, "the one contended with the other, the scholar with the teacher," and that "by virtue of this spirit of contradiction, which turned debate into a mere trial of skill, they deserved more than any other Jews the name of those Greek sophists who defended everything and disputed everything." This, this spirit of debate and contradiction, does not suggest the notion of an unbelief which would gladly disown itself and revert to faith; suggests, rather, the notion of a levity which is content with itself, and which can find amusement in disputation even on the brink of the abyss. Certainly, the problem, which the Sadducees put before Jesus, looks more like jesting with serious things, than like strong convictions, gravely and most reluctantly arrived at.

Still there was something to be said for the Sadducees. Though the *spirit* of the books of Moses was against them; yet they had the *letter* on their side. It is a remarkable fact, that, familiar as Moses must have been through his long residence in Egypt with the doctrines of a future state and the immortality of the soul, he yet makes no appeal whatever to these doctrines, with the view of ratifying and affirming his own heaven-taught legislation. The omission was, I believe, on his part, intentional, divinely guided;—grew out of a deep conviction, to which his experience of Egypt had brought him, that it is quite possible to hold the doctrines of man's immortality and of a future state of rewards and punishments, without any impulse to virtue and righteousness in this life; that the only true foundation, upon which to build the virtue of the individual and the righteousness of a nation, is faith in the living and the righteous God, and in his eternal kingdom and present moral government of men. The Sadducees might also have pleaded with some show of truth, that even the language of psalmists and prophets is wavering on this subject of man's immortality; that it only very gradually deepens down towards conviction; that the *formulation* of the doctrine was the work, not of Moses, nor yet of psalmists and prophets, but of generations of scribes and lawyers long after the last of the prophets had been laid to rest. And they might have pleaded also with still greater force, or, rather, this might be pleaded for them, that the tenet of immortality, as formulated by previous generations and embraced by the Pharisees of the day, was so grossly vulgar and materialistic in its conception, that their own unbelief on the subject was but a natural rebound, an inevitable reaction, from a faith which no thoughtful person would care to hold. In this, I fancy, more than in anything else, lay the motive for the forbearance with which Jesus treated them. The Sadducees' *unbelief* was, to a large extent, the creation of the *misbelief* of the Pharisees. Few in number by comparison with the Pharisees, and without influence amongst the people, they were a protest, though a false protest, against the falseness of their opponents. There was something truly pitiable about their position, isolated and disliked as they were. Come as He was to seek and to save that which was lost, it was not in the Son of Man to speak one word of needless harshness and severity to an insignificant minority, for whose existence and for whose unbelief the dominant and (as they considered themselves) orthodox majority were so largely responsible. Rather, He would put out a strong and kindly hand to lift them out of the mire in which they were sunk, to set their feet upon the rock, to restore them to themselves and to God.

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As to the actual argument which Jesus addressed to the Sadducees on this memorable occasion I need say little or nothing to-day, having spoken about it, as clearly as I could, a week ago. But I would ask you to notice now, that He makes no attempt to beat these sceptics down by force of authority. He condescends to argue with them; and to argue with them upon a ground common to Him and them; the weight and authority of which they would themselves be the first to acknowledge. He calls their attention to a phrase employed at the most critical moment of their national history, and bids them consider what it was that was implied in that phrase. He goes behind and beneath their scepticism; and makes his appeal through reason, to the conscience and soul within. To state His argument in the most general way, it amounts, I think, to this:—If God can reveal Himself to man,—if there is that in man which makes revelation possible—(and even the Sadducees did not deny the possibility of a revelation, nor the *fact* that such a revelation had actually been made to their forefathers and was faithfully recorded in the Books of Moses)—*then* there is evidently that in man, which makes communion or fellowship with God possible,—a relation between man and God, which compels us not to think so meanly of ourselves, as to suppose that death can undo us or be our destruction. Rather we do but drop in dying a "muddy vesture of decay,"—a tent or tabernacle (to use St. Paul's metaphor) torn and ruinous and dismantled; only to be so "clothed upon, that mortality may be swallowed up by life,"—only to enter "a building of God, an house not made with hands, eternal in the heavens."

Our study, then, of the method of Jesus Christ in dealing with the intellectual scepticism of the day, as represented by its only representatives within the confines of Judaism, namely, the Sadducees, yields us these results. In manner and outward form it was eminently calm, considerate, and even (I think we may say) conciliatory. There was not a trace in it of the threatening, overbearing, denunciatory tone, so often adopted by human disputants towards heretics and unbelievers; no appeal to the despotism of authority, to stifle doubt. And in substance, it seems to have availed itself of argument and reasoning, only so far as was necessary to parry, and as it were get within the inevitable fencing of the intellect, and thus to reach and elicit the testimony of the conscience and soul, that is of the man himself. In this fundamental aspect, indeed, it was only one particular application of the general method of Jesus in dealing with the perverseness, whether intellectual or moral, of human beings—the key to which is nowhere so succinctly stated as in the question of our text,—"Yea, and why even of yourselves judge ye not what is right?" For in the view of Him, who "knew what was in man" and who spake as never man spake" and who is Himself the Light of men, "The true light which lighteth every man," there is that within us, which has a natural affinity for truth and right; and which only needs to be duly interrogated on behalf of truth and right, in order to respond fitly and justly. And this was, doubtless, the reason why, on that earlier occasion to which I have already referred, when the Sadducees and Pharisees combined to desire him "that he would shew them a sign from heaven," He answered, as He did,—"A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the sign of the prophet Jonas;" that sign of the prophet Jonas being as Jesus Himself explained on a subsequent occasion, a *moral* sign, not a *physical* portrait, a prophet's appeal to the moral sense or conscience of his hearers, to *repent* and *amend*. Listen and judge:—"When the people were gathered together, he began to say, This is an evil generation; they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of Man be to this generation. The men of Nineve shall rise up in the judgment with the men of this generation, and shall condemn it; for they repented at the preaching of Jonas; and, behold a greater than Jonas is here."

Having studied, and (so far as one might dare to attempt to do so) defined, the method of our Lord Jesus Christ, both in form and substance, at its point of contact with the intellectual scepticism of his day; we may now venture to suggest a few of the more obvious applications of a subject, which (of itself, however it be handled) cannot fail to be of the highest interest for us all. For all, I presume, with one consent, would admit, that our own age is emphatically a sceptical age. The admission would be made in despair by some, in hope by others. But with whatever feelings we make the admission, none can doubt that the fact itself imposes the heaviest of responsibilities upon us. Those who have learned, by long trial, to love and reverence and adore Jesus Christ, as Saviour and Lord; and also to place the most absolute reliance upon Him, as Teacher and Friend, will feel perfectly confident, that no responsibility, however heavy, can await us, upon which he cannot shed light; no duty, however difficult, meet us, for which He will not afford the needed strength and guidance.

That our own age is emphatically a sceptical age, none, I repeat, will deny. But scepticism is a vague word, and covers many varieties, not merely of opinion, but of tone and feeling. The quality of the scepticism, with which *we* are conversant, is peculiar. It is not like that of the Sadducees, coarse and jesting. Nor yet is it like that, which Bishop Butler describes as characteristic of the English society of his own time; writing thus in the preface to his Analogy: "It is come, I know not how, to be taken for granted, by many persons, that Christianity is not so much as a subject of inquiry; but that it is, now at length, discovered to be fictitious. And accordingly they treat it, as if, in the present age, this were an agreed point among all people of discernment; and nothing remained, but to set it up as a principal subject of mirth and ridicule, as it were by way of reprisals for its having so long interrupted the pleasures of the world." No one, I imagine, would say that this was a true description of the scepticism, which we ourselves encounter in the society of the day, or in its current literature, or wherever it may meet us. On the contrary, the scepticism which crosses our path is, for the most part, grave and serious, and even respectful towards Christanity. It is, to no small extent, the scepticism of men, who would willingly believe, if they could; who have lost their hold upon the traditional Christianity, simply in consequence of the impression, that the evidence for it is insufficient. And this feature of the sceptical tendencies of our own time lends a kind of sorrowful pathos to the whole situation. It reminds us of the Psalmist's language: "All the foundations of the earth are out of course:" "If the foundations be destroyed, what can the righteous do?"

Now if our Lord Jesus Christ dealt so tenderly and forbearingly as he did with the scepticism of the Sadducees,—frivolous, by comparison, and jesting as that scepticism was; how much greater is the claim of the scepticisms of this nineteenth century to a similar treatment at the hands of those who find themselves called to resist it to the uttermost, to expose its fallacies, to convict it of error! Nor will this claim for forbearance and tenderness of treatment be diminished by the reflection, that, as the Pharisee was largely responsible for the existence of the Sadducee, so the Christian Church is largely responsible for the existence of the various forms of scepticism, which time after time come to the birth. I speak from an experience, extended over many years, and gathered chiefly by intercourse with the various classes, high and low alike, of one of our great centers of manufacturing industry, when I say, that I have been again and again impressed by the fact, that a very large proportion of the prevailing scepticism is due to mis-statements of Christian truth and misunderstandings of its real evidence, on the part of those who call themselves, and quite honestly call themselves, Christians; and that, if only these misstatements and misunderstandings could be got rid of, the ground would be cut away from under a very large proportion of the unbelief which at present afflicts and perplexes and saddens us. The responsibility which all thoughtful members of the Church of England have long ago learned penitently and humbly to acknowledge towards Dissent, as they reflect upon the past, has its counterpart in the responsibility of the whole Christian Church towards unbelief. And, for the future, we may rest assured, that, just as, in proportion as the Church of England is faithful to her great trust, the boundaries of Dissent will ever tend to contract, and fuse themselves, and merge in the Church: so, also, in proportion as the Christian Church, as a whole, is faithful to her still greater trust, the area of unbelief will narrow and shrink, until there is left nothing but a nucleus of blank immoral and antisocial atheism, from which every honest and earnest soul must instinctively recoil.

We are still very far, however, from any such consummation as this; and meanwhile the scepticism of our time knows how even to transform itself into an angel of light and so win an entrance into us. It is around us as an atmosphere which we cannot help breathing—depressing, enervating, poisonous. The enemy is within as well as outside us; and we must fight our own battle successfully, within if we would fight it to advantage also outside. With two or three considerations and reflections on this point, which I trust may be found helpful, I must leave this great subject with you.

Let us ask ourselves, then—we who hold firmly and loyally by the Gospel of Christ, yet are not insensible to the pressure from without, that would tear that Gospel from our grasp if it could—let us ask ourselves, I say, "What is it that we want? What more than we have do we want?" "More and stronger evidence," perhaps we reply, "overwhelming evidence for the resurrection of Christ perhaps;—or evidence for the genuineness and authenticity of the four gospels, out of which may be constructed a crushing rejoinder to all impugners of them:—or whatever it may be." This cry for evidence resolves itself at last, I think, into a cry for *demonstration*. We want, in short, the truth of Christianity *demonstrated* to us, so that there shall not be a word to be said on

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the other side. But what becomes, then, of the province of faith, whose essence is a *choice*—a choice determined more by moral than by intellectual considerations;—whose cry is "Lord, I believe, help Thou mine unbelief,"—and which, because it is this, saves and justifies? To grant what we fancy we want under this head of evidence would really be to destroy the highest and most ennobling aspect of the life that now is, as a field of moral probation, education, preparation for eternity. The question of Jesus, "Yea, and why even of yourselves judge ye not what is right?" would, under these circumstances, cease to have any meaning for us. If the great controversy of Christ with men could be settled once for all within the sphere of the intellect by a process of reasoning which should amount to demonstration, where would be the room for an appeal to conscience, to the soul to the moral sense, to choose Christ and be saved? And with this appeal gone, what would become of human nature? Would not its highest and noblest vocation be taken from it?

The actual position of the evidence for the greatest things that come within our ken and need here,—God, immortality, the Gospel of Christ,—is indeed perfectly consistent with the Christian idea of life (and a grand idea it is), as a solemn trust for God and for man, a vocation and ministry,—a moral probation, an education for eternity. To disturb the evidence to any considerable extent one way or the other,—to make it either very much stronger or very much weaker than it is,—would be to obscure, if not to negative, that idea, and so to run a terrible risk of diminishing the grandeur, and tarnishing the glory, of human life. For this life is, indeed, a grand and glorious thing, if only it be used according to its idea,—that is according to the intention of the Giver. Let those who stand upon the threshold of it remember this. We who can look back over some thirty years and more to the time when we were the occupants of the galleries yonder, know well (as we trace the career of contemporaries) how nobly life may be used; and also, alas! what a wreck may be made of it. But, to return for one moment longer to our subject:—let us try the matter out again once more in this way.

Let us present to ourselves, as clearly and distinctly as we can, what kind of thing human life would be without the risen Christ, and without the hope of immortality. Let us suppose the world to be satisfied that the slumber of Jesus in his grave had never been broken; that the proclamation had never gone forth, or was false—"He is risen; he is not here:" "Why seek ye the living amongst the dead?" Let us suppose too, that the life that now is, is confessedly and undeniably bounded by death, without the shadow of a hope beyond. And let us give full time for this absolute negation of our dearest hopes and faiths to operate so as to produce the full effect, the full moral and social effect, which it is in it to produce. For let it not for one moment be supposed that we can retain the results of Christianity, while surrendering its living principle,—or keep the end, whilst renouncing the means. Would not the effect, then, of this negation be the gradual deterioration and degradation of human life and human society; deterioration and degradation, gradual but certain,—all that is most precious and excellent in life and society being swept, as with the besom of destruction, slowly yet surely away? We should know the extent and the bitterness of our loss, only when we had suffered it. We need not look outside of us to answer our question: it is amply sufficient to look within. Here, too, the method of Jesus is the true method for us. Take any fragment of our own life to pieces, as it were; study it in the details of sorrow and joy, love and friendship, trial and temptations, moral victory and moral defeat, of which it is composed; and we shall soon see, how surely, to strike out the hope of immortality, faith in the crucified and risen Christ, and that communion with the Father which we owe to Christ and to realise which is to defy death;—how surely to strike out these, I say, is to kill every blossom of life, to destroy the root of goodness within, and to turn the whole scene in which we find ourselves placed into the dreariest of deserts. By way of a single example, where multitudes offer themselves, to make the matter more real to us—take the power of the cross of Christ to comfort and support the sorrowful, the afflicted, the bereaved; power so well ascertained, so universally acknowledged, even by those who hardly believe in Him as the Christ, the Son of the living God. What is it that invests the Cross with this singular and sovereign virtue? Withdraw the resurrection as the complement of the Cross; and what becomes of that virtue? Let the cry of the dying Saviour, "Father into Thy hands I commend my spirit" find no response beyond death, or at best a mere "peradventure" and "perhaps:" and what stay or refuge in sorrow does the Cross offer to us? The Cross, without the Resurrection to complete it, is, in truth, but as the plunge of a Roman Curtius into the gulf, with nothing but guess-work beyond; with no healing, saving virtue in it, therefore,—no power to soothe, to strengthen, to sustain. We can only wonder, and admire, and pass by.

To put the matter to ourselves in this way, to test it by this extreme test of its great moral and social results, to let it verify itself to us by these, will help us to realise, as I think nothing can so well help us to realise, how inexpressibly dear and precious the Gospel of Christ is to us, in spite of all passing doubts; how impossible it is to part with it; how to part with it is, indeed, to part with everything that makes life in the long run worth living,—purifying, ennobling, hallowing it. I say advisedly "in the long run," because I am well aware that, at the outset of life, there is often a joy in existence for its own sake, which is for the time self-sufficing. And when once this conviction has been brought home to us, the doubts and difficulties with which the intellectual atmosphere of the day is confessedly loaded fall into their proper place and assume their real proportions; as, in truth, but as the small dust of the balance, when weighed against the solid conviction, and the vehemence and the intensity of choice, with which we are prepared to cast in our lot with Jesus Christ, to obey his call, to take His yoke upon us and learn from Him.

"Thanks be unto God for His unspeakable gift." So St. Paul wrote, the gift evidently being the gift of His Son Jesus Christ. The more we reflect upon the gift the more shall we join St. Paul in earnestly thanking God for it. The more confident shall we also be of the final victory of the Crucified and the Risen One. His own words, in view of the cross, were, "I, if I be lifted up from the earth, will draw all men unto me." Never, I believe, was that attraction more strongly felt than it is in these days, in spite of all appearances to the contrary. Never was His life more earnestly studied, never were His words more reverently pondered, than now. Of all this there can be but one result—a deeper, truer homage, a more devoted loyalty, a more intense and profound adoration, having Him, the Crucified and Risen, for their object. What better thing can I wish for this great seat of learning than that it should help forward this result;—that the piety and learning of its teachers, and the zeal and devotion of its scholars, when they quit this place to take their post in the world, should all cooperate in the one great work of giving glory to Christ, and bringing immortal souls to the foot of the Cross. Amen. In loving admiration for the munificent and noble spirit which, after years of absence, I find in this place, I would convert this wish (as in duty bound) into an earnest prayer.

THE UNIVERSITIES MISSION TO AFRICA.

At a meeting of the Royal Geographical Society on Monday night, the chair was taken by Sir Henry Barkly.

A very interesting paper was read by the Rev. Chauncy Maples, of the Universities Mission to Central Africa, descriptive of the country and peoples around and beyond the village of Masasi, founded by the Mission about three and a half years ago, the inhabitants of which consist of released slaves. Its locality, one of the most salubrious in tropical Africa is about half-way between Lake Nyassa and Zanzibar and the coast. Between the village and the coast there are dense forests, whole sections of which are composed of indiarubber vines. The fruit of these vines is luscious and grateful. The natives spend days in the recesses of the forest "gashing" the trees, the exudation from which produces the substance known as indiarubber. This they afterwards collect and convey to Lindi, where the merchants buy it at about a fourth of its value. The dark recesses and oppressive silence of these forests have gained for them a superstitious reverence. A very noticable feature of the Masasi district was the fertility of the soil. The cassava attains an enormous size, while the sorghum, sesamum, and rice grown there were famous for miles round. When the missionaries first settled in the country the tamarind, the cashew apple, and the banana were the only fruits of any importance that were indigenous, but they very soon introduced guavas, oranges, lemons, limes, pomegranates, custard apples, mangoes, pine-apples, jack-fruit, and other fruit trees from the coast. They had also tried to grow cinnamon, coffee, ginger, and cloves, with varying success; while last year a goodly crop of English vegetables—cucumbers, peas, scarlet-runners, vegetable marrows, and potatoes—was raised. Mr. Maples also described an exploratory journey by himself and Mr. Joseph Williams, in November, 1877, to the Rovuma and the Makonde country, when, at a place called Matola he heard of a man who wished specially to see the English visitors. A pompous old man, who spoke in a dignified manner, was presented to them. Over his right shoulder there hung an old coat, mouldy, partially eaten away, but still to be recognised as of decidedly English make and material. "Whose was it?" they thought, as he began with much mystery to tell of a white man who ten years ago had travelled with him to Mataka's town, a white man, he said, whom to have once seen and talked with was to remember for ever; a

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white man who treated black men as his brothers, and whose memory would be cherished all along that Rovuma Valley after we were all dead and gone. Then he described him—a short man with a bushy moustache, and a keen piercing eye, whose words were always gentle, and whose manners were always kind, whom as a leader it was a privilege to follow, and who knew the way to the hearts of all men. This was the description this African savage (as men speak) gave of Dr. Livingstone. [Cheers.] Then he showed the coat; it was ragged now, he knew, but he had kept it those ten years in memory of the giver, from whom it had been a legacy when they parted at Mataka's. To no one but to an Englishman would he part with it, but he let Mr. Maples have it as one of Livingstone's brothers (he said), and it now lies in the museum at Charterhouse School, a precious relic of one whose heart bled for Africa, and whose life was laid down in efforts for her redemption. [Cheers.] Mr. Maples and his young friend Mr. Williams during this journey paid a visit to a terrible and dreaded chief, named Machemba, who, at the head of a robber band, was one of the most bloodthirsty and cruel giants ever known. He is the same man of that name whom Dr. Livingstone wrote about in his journals, although at that time he lived 250 miles further from the coast. They were hospitably received, and Mr. Maples remonstrated with him on his ill-deeds, upon which he promised amendment. They had also a long conversation on the subject of the slave trade. "He is," said Mr. Maples, "the great slave-dealer of these parts. I myself have seen a caravan of five hundred Yao and Nyassa slaves, whom his headman was bringing him from Matarika's on the Lujenda. When he saw that we were well acquainted with his slaving propensities he honestly confessed it all, and added that so long as the Arabs brought powder and cloth and beads to his town, and only wanted slaves in exchange, so long would he continue the traffic; but he gladly assented when I asked him whether he would give ivory and copal and india-rubber in exchange for the European commodities if such things were asked for. It is clear to me that the demand for slaves must be absolutely stopped before the slave trade will be finally crushed out in the interior of Africa." They spent four days with Machemba, and then with some little difficulty persuaded him to let them leave him. He very liberally gave them a large lion's skin, and allowed them to carry off his own son and two other boys to be educated in their schools, and, as he said, as a pledge of goodwill. Almost the entire population of the place escorted them down the hill into the valley, where they fired a farewell salute, and retraced their steps to Masasi, which they reached in five days, having completed a circuit of about 250 miles, and having been away from home just three weeks. The friends they made on their journey did not forget them. Machemba now constantly sent him his most influential men to visit them and to ask them when they were going to send one of themselves to settle amongst his people. It was well understood and thoroughly believed that he would never again molest any one who had known and visited and made friends with the missionaries. Although he could not truthfully speak of him as a thoroughly reformed character, he could certainly say, on the authority of the people of Yaos, Makuas, and Makondes, that he was no longer the terror to the country that he was formerly.

A vote of thanks to the reader of the paper was moved and spoken to by the Rev. Horace Waller, Sir. F. Buxton, Colonel Grant, Mr. Randolph, and others.

The Chairman, in putting the question, which was heartily received, suggested that the otherwise extremely well-qualified men sent out by the Universities should also qualify themselves for taking astronomical observations, so that they might lay down with certainty the position of the places they visited. [Cheers.]

The reception of a letter from Mr. Thompson, the leader of the expedition of the Society since the death of Mr. Keith Johnstone to explore the country between the Lakes Nyassa and Tanganyika, was announced, but its reading was postponed until the next meeting.—*Standard.*

THE LATE REV. JOHN LAMB.—Intelligence yesterday week reached Cambridge of the sudden death of the Rev. John Lamb, M.A., rector of Blofield, Norfolk, and formerly Fellow and Bursar of Gonville and Caius College, Cambridge. The deceased was a son of the late Dr. Lamb, Master of Corpus Christi College, Cambridge, and Dean of Bristol. He was educated at Caius, where he graduated in 1848 as 11th Wrangler in the Mathematical Tripos. He was in due course elected to a Fellowship, and was ordained in 1850 by Bishop Turton, of Ely. In 1858 he was appointed vicar of St. Edward's, Cambridge, which preferment he held until 1866. In 1860 he was elected Hulsean Lecturer. He subsequently became Bursar of the college. In 1876 he was presented by the college to the rectory of Blofield, Norfolk, which is returned in "Crockford" as of the annual value of £1,030, with a house.—*Cambridge Independent Press.*

FRUIT BANQUET AT CAMBRIDGE.

On Wednesday, March 31st, a banquet was given in the lecture room of the Young Men's Christian Association by the Rev. Professor Mayor, Fellow of St. John's College. About 150 guests were present.

The fare consisted of vegetables, fruit, eggs, and milk. Salad oil was employed for frying the croquettes, fritters, &c. The beverages provided consisted of new milk, Wright's unfermented wine, and home-made lemonade. The following is a copy of the *menu*:

Macaroni Soup
Lentil Soup

Eggs of the Rising Sun
Croquettes of Macaroni
Fricassee of Haricot Beans

Onion Pie
Sea Kale. Cauliflower
Potato Salad. Cucumber Salad
Pea Salad
Cauliflower au gratin
Macaroni Cheese.

Apricot Fritters. Cocoanut Pudding
Lemon Pudding
Fruit Pies and Cream
Hives with Strawberry Cream
Borders of Hominy with Stewed Fruits

Grapes
Tangerines. Oranges
Apples
Figs. Dates. Muscatels and Almonds.
Pine Apple Slices.
Apricots. French Plums.
Peaches. Honeycomb. Crystallized Fruits
Arrowroot Biscuits. Oatmeal Biscuits
Shrewsbury and Derby Biscuits
Scotch Early
Queen Biscuits

At the conclusion of the dinner, after grace had been said, Professor Mayor called upon Rev. C. H. Collyns, of Wirksworth, formerly senior student of Christ Church, to address the meeting.

Mr. COLLYNS said that some ten years ago, his general health being in a very bad state, he consulted a physician, who said he was full of gout, and that he would never be better till he had had an acute attack, which would drive it out of his fingers and toes. To his enquiry whether there was no other cure, the physician replied that there was, but he doubted whether he (Mr. Collyns) would have the courage to try it. The second course was, however, adopted. It consisted in abstinence from all flesh food and alcoholic drinks, and other stimulants. The affect of this *regimen* was a rapid improvement in general health and the complete disappearance of all gouty symptoms. After ten years' experience of vegetarian diet, and at the age of 60, the speaker stated that he was better in health than he had ever been before, and stronger than when he was 30.

Professor MAYOR gave some account of his early life in India, and of his recent dietetic experiments in Cambridge. For some time past he had been a strict vegetarian.

Mr. HOLDING gave an account of his life in Madagascar, and of the perfect health he enjoyed while he adhered to a vegetarian diet.

Mr. ETHERINGTON strongly recommended vegetable food and abstinence from alcoholic drinks for tropical climates, founding his recommendation on his Indian experiences, having spent fourteen years in the plains of India without once visiting the mountains. For some months past Mr. Etherington and his family have flourished upon vegetarian diet in Cambridge.

Mr. MONK astonished the company by stating that he had drank nothing for eighteen months. Mr. Monk lives upon milk porridge, biscuits, fresh fruit, and the like, but never employs a drinking vessel, or touches flesh food, and he has enjoyed perfect health since he adopted this mode of life.

Mr. CHALMERS rose to express to Professor Mayor the thanks of the guests for the sumptuous entertainment which he had provided, and gave some account of his early days spent in the north of Scotland, eleven miles from a butcher's shop.

The guests departed at about 10.30, expressing a general opinion that they would never require flesh if they could always fare as they had done that evening; but before departing, several gave in their names as associates of the Vegetarian Society, pledging themselves to take in the *Dietetic Reformer* (2½d. monthly, post free), and to advocate simplicity of diet, though not necessarily to abstain from flesh.

Professor Mayor proposes to start a higher order of associates, who shall promise to take meat only once a day.—*Cambridge Independent Press.*

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GREEK SCULPTURE.

On Tuesday afternoon, at 2.15, in the Fitzwilliam Museum, Mr. Waldstein delivered the first lecture of his course on Greek Sculpture. He was going, he said, to treat the subject from the point of view first of Art, next of Plastic Art, and lastly, of History. The art of the Greeks was a great reality, growing as their life grew, influencing and influenced by it. It was to them a native language, capable of enshrouding their highest thoughts and their noblest aspirations. The right place to understand it was under the blue sky, or the shadow of the temple porch; buried in the gloom of museums it has lost that which gave it its life—the nature from which it took its rise. The tendency of the Greek mind was specially towards Plastic Art. They wanted symbols to express both their faith and their delight. They regarded things as they are, contemplated them, saw the life that was in them, and this life expressing itself in form seemed to them the secret of the whole. The result of our modern life and modern system of education has reversed this feeling. We may be said to have had our associative faculty developed out of proportion, and at the expense of the contemplative. Hence music, which appeals like language to the ear, has grown ever stronger; but sculpture has faded like blades of bitter grass in a desert of sand. The Greeks bridged over the gulf that severs man from nature by humanising the latter and naturalising the former. Hence their delight in natural beauty manifested itself in a tendency to anthropomorphism. They did not, like the Orientals, try to represent their gods, their conceptions of natural or divine force, with bodies other than human, if it might be higher than human. They thought rightly that the greatest glory they could render to whatever they delighted to honour was to clothe it in a body like those which they saw about them, endeavouring only to make that body perfect in its kind, and glorious in its perfection. They shrouded their gods in the form of perfect men; and so doing they were led along the right road through nature and ever upwards. The lecturer then went on to contrast the Greeks, the Romans, and the Moderns, he touched on the various incidents to be found in the conditions of climate and natural features in Greece conducive to art; and brought his lecture to a conclusion by an analysis of the constitution and life of the state which aided the growth of a feeling for beauty, and a tendency for that feeling to find expression in the Plastic Arts.

The lectures will be continued on Tuesdays and Fridays at the same hour. They are perfectly open, and the 'cap and gown' is not required.

CONFERENCE OF COOPERATORS.

A meeting of members of the University to explain the principles of the Society of Cooperatives, was held yesterday afternoon. A large number of ladies, including Miss Clough, of Newnham Hall, were present, and Professors Stuart, Seeley, Caley, and Messrs. Sedley Taylor, H. Sidgwick, Oscar Browning, W. Garnett, G. H. Rendall, Rev. Coutts Trotter, Rev. V. H. Stanton, Rev. R. Burn, W. H. Hudson, J. E. C. Weldon, Colonel Wale and others, with a deputation of working men.

Professor Stuart having introduced Mr. Tom Hughes, Q.C., and Mr. Hodson Pratt,

Mr. HUGHES said he had been attending that day a district conference at the store in Fitzroy Street, Cambridge, as a representative of the Central Board of Co-operatives, which represented above 960 Registered Friendly and Industrial Societies from all England.

The members of these societies number 490,000, the business done amounts to 18½ millions; the profits made and available for members are upwards of 1½ millions per annum, and the savings out of the profits up to date of last report amounted to about 5½ millions. The movement was a working class movement, and he thought it the most important of the societies that were trying to raise the standard of the poor.

In 1850 trading societies organized by the poor were entirely outside the law, but in 1851 the first Industrial Societies Act was passed. The money raised had been invested in ready money purchases of groceries, haberdasheries, &c. The movement had largely assisted to educate the working classes in business habits and principles, but it was still only in its infancy.

The manufactory or "Family Stores" of M. Godin was a notable instance of the results of philanthropic conduct and was an instance of the highest result of co-operation. Here the speaker exhibited a view of the building which shewed a great contrast to the small store in Fitzroy Street, Cambridge, comprising a park, crèches, common dining rooms, &c., besides private apartments for the members.

The Cambridge district was backward in organizing branch societies and the existing societies were organised on only a small scale: but the facts nevertheless were very encouraging. He had found, however, a want of scientific accuracy of method in the book-keeping department and hoped that the people would be found able and willing to render the society some assistance.

Mr. Hodson Pratt represented a little propagandist society—"the Guild of Co-operators," which had been productive of very great benefit in the North of England. His Society much wished to have the assistance of men of leisure, education, and social influence, to spread the principles of the Society in the Southern Counties, which he considered less intelligent and less reliant than the Northern.

A recent meeting at Exeter Hall had called attention to the Society, and he was glad to have an opportunity of explaining the advantages of working class co-operation, and he believed that both rich and poor would be benefited, if means could be obtained of teaching them how to work together.

The disciples of Denison Maurice had greatly assisted the movement by their advice. He had himself been intimately connected during the last 15 years with the movement for establishing Workmen's Clubs, and found that while workmen deprecated any assumption of superiority, they were most ready and willing to receive that advice, which came with a larger experience than many of themselves could possess. He hoped that the younger members of the University would make themselves acquainted with the movement, and endeavour to assist it by a kind word or otherwise, when they came to fill their several positions in future life.

It was in the spirit of social reform that the 28 weavers of "the Rochdale Pioneers" had declared that 2½ per cent. ought to be set aside out of the profits of each society for the education of its members.

Mr. HODSON PRATT then suggested that the audience should procure tracts setting forth the aims and methods of the society, and that they should become members of the Cooperative Guild (subscription 1s. a year).

Several questions were then put to the speakers, who in reply gave some details of the causes which have led to the failure of most of the productive cooperative societies in the past. A short discussion followed as to the possibility of undergraduates becoming members of and taking part in the business of the co-operative stores already existing in Cambridge.

CALENDAR FOR THE WEEK.

WEDNESDAY, April 21. C.U.M.S. Popular Concert at the Guildhall.

THURSDAY, April 22. Bret Harte at the Guildhall. Church of England Temperance Society (Univ. Branch) Sermon in St. Michael's Church, 9 p.m., by the Rev. Canon Ellison, M.A.

FRIDAY, April 23. Meeting of Cambridge Entomological Society.

SATURDAY, April 24. Excursion of Cambridge Entomological Society to Wicken Fen.

SUNDAY, April 25, *4th after Easter. St. Mark.* Select Preacher, Rev. F. W. Farrar, D.D., Trinity College.

MONDAY, April 26. Dr. Westcott's lectures commence. Professor Mayor's lectures commence. Mr. Arthur Law and Miss Fanny Holland's Entertainment at the Guildhall, at 7.30. King's College Musical Soc. Concert in the Hall, at 8.0 p.m.

TUESDAY, April 27. Dr. Hort's lectures commence. Professor Palmer's lectures commence. Mr. Arthur Law's Entertainment (second night.)

COLLEGE CHAPELS.

THURSDAY, April 22nd.—*King's*: Anthem, "Who is this"? Kent.

FRIDAY, April 23rd.—*King's*: Anthem, "O Saviour of the World," (from the Service for the Visitation of the Sick) Goss.

SATURDAY, April 24th.—*King's*: Anthem, "What are these," Stainer. *Trinity*: Anthem, "O give thanks," Goss.

SUNDAY, April 25th.—*King's*: Morning, Hymn, 314; Evening, Anthem, "O praise the Lord, ye angels," Handel. *Trinity*: Morning, Hymn, 167; Evening, Anthem, "Then shall be brought." Handel. *St. John's*: Morning, Hymn, 302; Evening, "Plead thou my cause." Mozart.

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The Cambridge Review:

A JOURNAL OF UNIVERSITY LIFE AND THOUGHT.

No. 19.] WEDNESDAY, APRIL 28, 1880. [PRICE SIXPENCE.

SUMMARY OF NEWS.

The Commissioners have made an announcement to the Senate with regard to a proposed statute for the creation of a Degree of Doctor in Letters. They propose that students in letters, who, having already taken a degree in Arts, Law, Medicine or Surgery, have given proofs of distinction by some original contributions to the advancement of learning, and have done all that is required by the statutes of the University, may be admitted to the title of Doctor designate in Letters, and shall afterwards be created Doctors at the time prescribed by the University.

The meeting of the British Medical Association, which is to be held at Cambridge in August, will be presided over by Professor Humphry. A considerable number of leading members of the medical profession have expressed their intention to be present, and it appears likely that the meeting will be unusually well attended. Some of the Colleges have placed their vacant sets of rooms at the disposal of the visitors. The business of the meeting will, it is believed, be conducted in the Senate House and in the New Museums and Lecture Rooms. Various hospitable schemes of entertainment, such as the lighting of the Fitzwilliam by the electric light for a soirée, a garden party in King's, a *conversazione* in St. John's, and so forth, are under discussion. The Union has already voted the granting of the privileges of visitors without introduction to those who attend the meeting.

Amongst the 15 candidates for the Fellowship of the Royal Society we notice the names of Mr. Charles Niven, Trinity, Mr. H. M. Jeffrey, St. Catharine's, and Mr. J. F. Moulton, Christ's.

Several old Cambridge men have been among those who have received the honours distributed by the outgoing Ministry. Sir Ivor Guest and Mr. Montagu Corry have been raised to the Peerage, and the late Home Secretary, the Right Hon. R. A. Cross, has received a Baronetcy, and has been made a G.C.B. All three are members of Trinity College.

At the Graduation Ceremony held at Edinburgh University last week, the honorary degree of LL.D. was conferred on Mr. Frederick Pollock, late Fellow of Trinity, the joint editor of Professor Clifford's collected Essays.

The plans for the Union of King's and St. Catharine's colleges are at an end, the latter college having refused to entertain the proposal.

We are glad to notice that the Fishmonger's Company have made a grant of 100 guineas to the building fund of Girton College. The Brewer's Company have contributed £100 towards the same object; and the Clothworker's have voted 100 guineas a year for 3 years.

Canon Farrar attracted a large crowd to St. Mary's on Sunday; the building being so full that many undergraduates were refused admittance. As this was the case, it seems a pity that all the available space was not utilised; and also that the doors should not have been opened till a quarter before two. The alteration in the position of the pulpit is a good one.

On Friday, the 23rd, the day of the Annual Inspection of the University Rifle Volunteers, the Officers of the Corps entertained at dinner, in Corpus Christi College, the Vice-Chancellor, Sir Watkin Williams-Wynn, and Colonel McKay, the Inspecting Officer, who is in command of the Eastern Military District.

In our last number we omitted to notice that four members of the "Greek Syndicate" abstained from signing the Report. These were the Vice-Chancellor, Prof. Westcott, Prof. Mayor, and the Rev. G. F. Browne.

On Thursday last, Bret Harte gave a lecture at the Guildhall, on "Californian immigration," or "the Argonauts of '49." The lecture was as amusing as it was instructive: an account will be found in another part of our columns.

The experiment of a Vegetarian Banquet in Cambridge is to be repeated on Thursday fortnight. Mr. Frank Newman is expected to attend, and preparations are being made for a large party. We hear that tickets are to be issued at one shilling each.

On Saturday last, a meeting of the leading athletic clubs in England, was held at the Randolph Hotel, Oxford, under the presidency of B. R. Wise. Esq., (President O.U.A.C.) The clubs present formed themselves into an Amateur Athletic Association, and a committee was appointed for its management. Various other resolutions were passed, condemning the sale of prizes by amateurs, limiting the value of such prizes to ten guineas: not to offer any "value" prizes (*i.e.* cheques on tradesmen), and the definition of an amateur was extended to include "mechanics, artisans, and labourers."

The Organ Recitals in Trinity College Chapel will be given on the following days:—Wednesday, April 28th, Mr. C. V. Stanford; Monday, May 3rd, Dr. Naylor, (Organist of All Saints', Scarborough); Friday, May 7th, Mr. Parratt, (Organist of Magdalene College, Oxford); Tuesday, May 11th, Dr. Gladstone, (Organist of Norwich Cathedral); Saturday, May 15th, Mr. Stanford; Thursday, May 20th, Mr. Alan Gray; Saturday, May 22nd, Mr. Stanford; Monday, May 24th, Mr. G. F. Cobb; Thursday, May 27th, Mr. Stanford; Saturday, May 29th, Mr. F. Dewberry. The Recitals will commence at 3.30 p.m., on each occasion.

A concert will be given in the Newnham School Room, on Friday next, at 8 p.m., in aid of the Fund for the Restoration of St. Botolph's Church, at which several ladies and members of the University have promised to assist.

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THE TRAINING OF TEACHERS.

In the last number of the *Review* Mr. E. C. Price asks what the University of Cambridge is doing with regard to examining teachers and granting them certificates of theoretical and practical efficiency. As secretary of the syndicate appointed by the University for these purposes, I propose to give a short account of its operations. A number of memorials had been addressed to the University complaining of the want of systematic training for teachers, and asking the University to do something to supply the deficiency. The memorials were published in the *Reporter* in November, 1877, and a syndicate was appointed to consider them on Feb. 7, 1878. Their first step was to issue a circular to the memorialists, to head-masters and mistresses and other persons interested in education, asking for suggestions or for a decided scheme for carrying out the purposes of the syndicate. Answers were received from a large number of those addressed, and in May the syndicate was able to come to the conclusion that instruction in the principles and methods of education and teaching should be provided by the University, and that an examination should be arranged for those who have attended upon such instruction, or who are or have been engaged in the actual work of teaching. They thought that the University could not at present give instruction in practical work, but it might test and certify to the efficiency of practical skill acquired elsewhere.

A detailed scheme embodying these views was completed in November, 1878, and was approved by the Senate in the following April. By it a managing syndicate was appointed for three years, "to organise a course of lectures on the theory, history and practice of education, and to organise and superintend examinations in the same subjects, and to award certificates of proficiency as the results of the examinations." The syndicate was also empowered to inspect Training Colleges and to give certificates to their students.

These powers were very soon put into exercise. In the October term a course of lectures on the history of education was delivered by Mr. Quick; in the Lent term Mr. Fitch lectured on the practice of education; and Mr. Ward, of Trinity, is now lecturing on the theory. The lectures have been largely attended by men and women. An examination will be held in London and at Cambridge on June 22 and 23, at which certificates of theoretical knowledge will be awarded to those who deserve them, and the Training College at Bishopsgate will probably be inspected at the same time. Certificates of practical efficiency will only be awarded after a year's practical work in a school, except to pupils of training colleges. Those only are admitted to the examination for certificates who have passed certain preliminary examinations approved of by the syndicate. This is not the place to discuss the general advantages which schoolmasters will derive from studying the theory and practice of their profession. Suffice it to say that there is no reason why English schoolmasters should neglect assistance which their brethren of all other civilized countries are accustomed to value highly. It may have more effect to state that the provision of University certificates will in all probability be much esteemed by head-masters in search of assistants. Indeed, the head-masters of eleven public schools have announced that they will give special weight to the University certificate in the appointment of masters, and many others have pronounced themselves generally favourable to the scheme. It is not unreasonable to hope that this enterprise is a new departure in the history of English education, but its success must depend mainly on the cooperation of Cambridge men who intend to devote themselves to the profession of teaching.

Oscar Browning.

POOR STUDENTS.

It is, I believe, generally supposed in the outside world that a University education with all its attendant advantages is a luxury only attainable by the wealthier classes, unless, indeed, in an exceptional case some poor student has been able by the possession of unusual ability or singular perseverance to "break his birth's invidious bar," and overcoming all obstacles, to win for himself the prize. Though this opinion is happily not strictly true, yet its general correctness will not be disputed by many, and it must be admitted that in her treatment of poor students our University is far from realising her ideal as one of the great educational centres of the nation. But now that recent changes have made it evident that the leading spirits of the University are growing day by day more alive to the necessity of modifying University institutions in conformity with the wants of the age, it is perhaps not an unreasonable hope that some plan may soon be devised to supply our shortcomings in this respect, a plan which will ensure greater help and more encouragement to poor students, and enable those to participate in the admitted advantages of a University education who are now only precluded from profiting by them through their inability to provide the necessary funds. In country parsonages and city terraces there are many such even now, and to their ever increasing numbers will surely be added the fruits of the newly-established system of national education, as it spreads through the land and makes its results felt amongst us. To such as these the chance of a University education will be an inestimable benefit, and their presence in Cambridge can hardly fail to be of the highest value both to the intellectual and social power of the University.

At the present time, as far as I am aware, the only direct help that is given to such students here consists of the sizarships which exist in several colleges, particularly at St. John's and Trinity, and sundry minor aids in the shape of small exhibition funds at the disposal generally of the various college tutors. Indirectly, perhaps, considerable assistance is afforded by the exhibitions granted by many of the city companies and other charitable bodies, but this of course lies outside the present subject. While it may be readily allowed that the aid given by the sizarships and exhibition funds referred to has certainly done a large amount of good, and has given a University education to many who would otherwise have been precluded from it, yet they have sometimes, if not frequently, been misapplied, and they must in any case appear both too inadequate and too unsystematic to suffice for the necessities of the case; and if the University is to do her duty thoroughly in the matter, some better scheme must be devised and carried into execution. In the first place steps should be taken by the colleges separately, or by the University, to provide the necessary funds: this might be done either by the remission of tuition, hall, and other charges, or by the establishment of an adequate exhibition fund from the revenues of each college, which will be more usefully thus employed than if devoted to the maintenance of superfluous professors and unneeded readerships; or if it seemed more advisable, perhaps both of these methods might be adopted. It is perhaps impossible for me to form an estimate of the amount that would be required for the full working of the scheme, but doubtless the experience of a year or two would furnish sufficient data, and in any case it may be confidently anticipated that the outlay would be fully repaid by the results of the experiment. Whether the administration of the fund when established should be under the control of the University or left to the management of individual

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colleges is a matter of detail, but probably the former plan would be found in many ways the most satisfactory. As to the method of distributing the fund here outlined, considerable freedom of action is no doubt desirable, and the plan to be adopted—whether grants should be awarded supplementary to scholarships, or exhibitions gained in open competition, or whether a special examination should be established for the purpose—must in great measure depend on the circumstances of the case. Still, however these details were arranged, there are some principles which are never to be lost sight of in awarding help. Care must be taken that assistance is only granted to those who are really in want of it, and also that no more is given than is actually required. This consideration is obviously of the first importance, yet at the same time it certainly presents the greatest practical difficulty. Family affairs and private circumstances are so intricate and involve so many varied interests that it is almost if not quite impossible to adopt one uniform standard or to lay down any one hard and fast line in dealing with them. It may, however, perhaps be safe to say in general terms, that those alone should be considered eligible for help who produce evidence satisfactory to the authorities that their parents or friends are, in the main, unable to contribute to their University expenses, and that therefore in default of help they cannot enter on their University course. Those would necessarily be ineligible whose income from school or college or elsewhere, together with any exhibition which might thus be granted to them, exceeded some fixed sum, say perhaps £130 or £140 per annum; an amount which, though it may seem to some rather short allowance, is at Cambridge sufficient with economy to enable a man to meet the necessary expenses of college life.

Poverty, however, though of course a *sine qua non*, is hardly sufficient of itself to warrant the bestowal of any University or college assistance; the possession therefore of an adequately high standard of intellectual ability and attainments must be held equally indispensable if a candidate is to make good his claims to help or consideration. The reasonableness of this requirement will, I conceive, hardly be disputed, for few will be found to contend that a college or a University should contribute out of its own funds to the maintenance and education of those who are intellectually unfitted to profit by the teaching it provides, or that it is at all desirable to raise from the poorer classes those who are by nature unable to exercise an active influence on the persons with whom their after life may bring them into contact. Moreover the avenues to higher work in the country are already so thronged with the crowd of mediocrities that it would only be mistaken kindness to place such men in a sphere for which they were not qualified, and in which they were naturally incapable of holding their own. Hence it is evidently necessary to fix some reasonable standard of intellectual power; but what this standard should be is a question the decision of which allows room for considerable difference of opinion. At any rate the examination which tests the mental capabilities of the candidates should be as wide and comprehensive as possible, and should include all the various branches of learning recognised by the University. As far, too, as may be practicable, both prepared and unprepared work should be set, to gauge both the abilities and industry of the candidates; an arrangement, moreover, which might not only prove useful in the many small schools of the country, but also helpful to those private students whose industry and patience at present so often go unrewarded. In the great majority of cases it will certainly be desirable to require a reasonable anticipation of attaining a fair honours degree; yet at the same time cases may occasionally arise where the candidate would better content himself with an ordinary degree; but from such a first-class in the pass examinations may fairly be exacted. The renewal of all assistance granted should always be conditional on good conduct as certified by the proper University and College authorities, and generally it may be advisable to make the certificate depend on a good place in the various examinations which have to be undertaken, a regulation which would largely assist in forming steady and industrious habits, and at the same time not give cause for undue apprehensions.

It will furthermore be most desirable that all assistance and help be given privately, and that the recipients should not be publicly made known. Though at Cambridge the influence and prejudices of wealth have largely disappeared, or rather have never been seriously felt, yet it is still undesirable that a man should be publicly marked as a "poor student": no man need ever be ashamed of his poverty, and the more "poor students," we have at Cambridge the better, but they will get on quite as well if the fact is unknown, and if they are allowed undistinguished and unrecognised to walk where and how they will in the crowded ways of undergraduate life. If these three main principles are jealously kept in view in the operation of the scheme, it may confidently be trusted that its success in every particular will be assured, and the faults and shortcomings of the present system, or rather want of system, will reproach us no more. Should it, then, be found practicable to initiate and carry into execution some definite scheme, such as the one here faintly sketched, for assisting those deserving students who now are often prevented from joining us, or who, if they do venture on so doing, come up on faith and subsist, if they subsist at all, on hopes and expectations; if something be done to add to our numbers such as these, the University will have taken one more great step towards her goal, and will have done much towards fulfilling her high office as one of the great Educational centres of the English people, an office she does not adequately recognise so long as she permits that poverty which is the destruction of the poor, to prevent some of England's best and perhaps ablest sons from enjoying the high education she is so well able to bestow. The leaders of liberal reforms in the University have already, by securing the affiliation of local colleges, done something towards realising the great end we all, I trust, have in view, and it may surely be hoped that their success will lead them to conceive and carry out a plan by which many poor students may be enabled to share our advantages who are at present prevented by causes over which they have no control. Then, and then only, when her benefits shall have been placed within the reach of all classes of the community, from the highest even to the lowest, will Cambridge be in reality, as well as in name, a national University in the highest sense of the word.

J. Spencer Hill.

"TRAINING."

Training is a special preparation undergone for the better performance of some athletic feat; such at least is the almost universally adopted modern interpretation of the term. What training ought to be is quite another affair, to be discussed later. We find the earliest records of physical training among the Greeks. The Greeks aimed at a perfect culture of mind and body, and seem to have believed to a great extent that a really healthy mind could not exist in an imperfect, uncultured body: this is not an article of faith in modern creeds, which rather say "Take

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care of the mind and the body will take care of itself." Destitute of any scientific knowledge on the subject, they could not help observing that the human frame might be very considerably improved by a system of carefully regulated exercises: an individual thus improved was much more likely to be a good citizen, was much more fit to meet the exigencies of life—more especially fit for war: and though, since Darwin and Wallace had not yet arisen, they knew nothing of "Survival of the Fittest" or "Heredity," they must have noticed that the children of healthy parents were usually themselves healthy. Partly to give a motive and impulse for this course of training, partly to test the progress made, and partly, of course, as a bond of national union, the great games were instituted. The Greeks held the games to a great extent for the sake of the training, the modern athlete trains merely for the sake of the games.

Sports of various kinds seem to have been practised in England from time immemorial, but no systematised training of any sort seems to have been known until almost modern times; such training when it was introduced was strictly confined to professionals; amateur performances bringing with them amateur training were still more modern, though Captain Barclay Allardice did his historical 1,000 miles in 1,000 hours in 1809.

The example of amateur competitions was set by the 'Varsity Boat Race in 1829; the Wingfield Sculls were held in 1830: amateur athletics were much later, the first Inter-University meeting being held in 1864, the first amateur championship in 1866.

In order that a man might have the necessary activity and endurance for the severe exertion of the competition, that he might do a "good performance," and that without injury to himself, he adopted a system of diet and exercise, and this system was called training. Though the training code has since been entirely revised, the object remains the same—to get a man as "fit" as possible for a certain event. A man is going to run or row in the College, University, or Inter-University sports or races: he pays some attention to diet, abjures his pipe, gets up early and goes to bed early, and does some hard work for a short time each day on the path or on the river. The race over, having perhaps gained κῶδος or a "pot," he goes out of training—rather he goes to the very opposite of training: this is, of course, not always the case, but is frequently: and to this going out of training many of the so-called evils of training are to be attributed; many more are due to the sudden commencement of training; everything is done in a hurry.

The question arises, does such training do any good beyond a temporary one? A man may have helped to win what the papers call "the blue ribbon of the Thames," or he may have secured the "odd event," but he has done himself very little, if any, permanent good; some people will say he has done himself harm. The training is much too sudden; it lasts so short a time, and everything is so subordinated to the end in view, that very little good is really done: above all it is so partial.

Rowing probably affords the most complete exercise of all forms of athletics: but that is by no means perfect; there is much less muscular work in rowing than is usually supposed, and that limited in distribution: perhaps one of the greatest objections is that eight men are supposed to have no individual idiosyncrasies, all are expected to want the same amount of work, the same habits, the same everything: the runner can at least consult his own constitutional peculiarities.

Training, then, as at present understood, is merely the means to a temporary end, the preparation for an impending contest.

When we speak of mental training we do not mean the hurried "cram" for a too long neglected examination, the work of a lazy man's last term, but a regulated progressive course, having for its aim the development of the intellectual powers; this mental training begins early, often woefully early, and ends only with life in many individuals. Precocity in knowledge is encouraged, physical culture is neglected.

At a time like the present, when most of the educated world lives fast, when the railway is a type of life, when the competition for life is so keen, when beyond all times there is need of a healthy system, for hard brain-work exhausts the system more than hard body-work, everything is done for the perfecting of mind—little or nothing for the perfecting of that on which the brain so much depends.

But surely at the Public Schools, at the Universities there is no want of opportunity for physical culture? There can be found every form of exercise and amusement known. The answer is that by no means all the world can have the advantages of Public Schools and Universities; at the latter, a man must to a great extent specialise in sports (the partial character of such forms of sport has before been noticed), and unless he is fairly good in some branch of sport he will not care to take it up—so much has competition permeated the whole system of exercises of body as of mind. The result of athletics is rather to keep up an existing state of health than to supply such a state to those who have it not already. It would seem then, that there is a need for a system of true physical training, especially during the early period of life; such a system would not, of course, abolish athletic training for a particular contest, but would render such subsequent training easier and more effective.

The question is one that has received considerable attention of late years, the result of it being the foundation of gymnasia at many public schools, and at the Universities, also the introduction of physical training in the army.

R. H. B. BOLTON.

"THE GREAT UNIVERSITY THAT HAS BUT ONE RIVAL."

Such is the title under which the special correspondent of the *Philadelphia Weekly Express* describes a week's sojourn at Cambridge, and there are some points of interest in the views of this intelligent stranger. He is writing from Emmanuel: and accordingly opens his letter with an eloquent account of "the historic walls from whence the germs of civil freedom, and that education which alone can protect and perpetuate it, were borne to our *New* England,"—"that Puritan foundation established in faith away back in the stormy days of the Commonwealth,"—"to which foundation," the correspondent adds, with a truly American bathos "some of our best New England and New-York families have sent their sons for their collegiate education."

Our correspondent then proceeds to describe Cambridge as it now is. Like most strangers to the town he is struck by the arrangement of its streets which he describes thus:—"If you will take seventeen silver dollars and half dollars and throw them down on a piece of white paper irregularly but rather close together, draw circles with a pencil around each of the coins and then connect these circular enclosures by convenient lines indicating streets and walks, you will have a pretty good idea of the plan of Cambridge town. It is what in Pennsylvania is called the 'campus' of the several colleges."

In one respect he was disappointed with Cambridge. He was surprised at the 'small territorial plant' of the Colleges which "in our imaginations rise in magnificent proportions and seem to stand in princely domains of glebe and forest." At the same time however he makes a comparison highly favourable to Cambridge, between the exquisitely kept grounds of English colleges and the extensive but entirely unadorned territories of those in America. In this respect, as well as in many others, he is painfully struck by the meagreness and barrenness of the American system, the nature of which is illustrated by the following advertisement which appears in another column of the same paper:

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BOYS WAKED UP AND SET AGOING. NO EXPENSIVE CLAP-TRAPS. Thorough work and moderate charges. BENJAMIN MASON'S School for Boys, Yonkers, N. Y.

Then follows a description in detail of Cambridge life:—"Each section or house of six or eight suites has its own separate servants, with their own quarters, to whose services each fellow or student has equal rights. This staff consisted generally of a man and wife or small family, who can between them readily cook the breakfasts, prepare the morning baths, brush the clothes, black boots and run the errands of the six or eight single gentlemen who form the family. Some of these servants, as is always the case around a college, become quite scholastic in appearance and demeanor."

"The daily life of the English college resident is simple, and differs from ours distinctively in the care with which it is arranged to distribute the time for work and exercise or rest, and the ease with which it consequently bears on the individual. The English student attains a far higher grade of Scholarship than ours, but we never hear of his breaking down, of shattered nerves and prostrated brain. He takes more time, it is true, but saves his body and his head."

"Bathe in your room at 6 or 7 o'clock; breakfast served in your front chamber at 7 or 8 o'clock; reading until 1 o'clock P.M.; when then comes a light lunch in your room, generally, only bread and cheese and strong college ale."

"Lunch hour ends absolutely the day of study or work. At this point the whole college—master, fellows and students—betake themselves to the open air and spend the whole afternoon, until 6 or 7 o'clock out of doors—walking, riding, boating, fishing or at athletic games. It is here the College boy builds himself up for life. At 7 o'clock dinner, and from dinner to bedtime rest. This is the common schedule of an ordinary university day."

"At 11 or 12 o'clock the English University man brews a pot of hot tea, drinks it and on this extraordinary sleeping potion goes to bed. Here ends the college day."

Whatever other errors the correspondent may have fallen into, he managed to discover what is the chief boast of Cambridge;—

"But these old times are gone and nothing is left of them at Cambridge, not even the cold ashes of the dead controversies. The ancient theological camp is now the pleasant home of humaner letters and a passionless science which studies their remains as it would the nerves of a frog or the traces of a prehistoric habitation of the globe. Toleration, a spirit of judicial study, is the claim and intellectual boast of the Cambridge of to-day. It is its pride now that it never burnt a bishop on either side when the fires of hate and narrowness were flaming over all England,

Speaking one evening at King's College table of Whistler, "whose work is just at this time a bone of contention in the art and critical world of England;"

"It may be heresy here," I said, "to admit to an enjoyment of his paintings."

"There are no heresies in Cambridge," promptly spoke up the senior fellow at the table.

In fact the correspondent comes to the conclusion "that the Cambridge of to day is changed from the Cambridge in which John Harvard took his degree in 1628. I hardly think the gaunt old Puritan of the seventeenth century would recognize his Emmanuel boy at Cambridge to-day. I much fear the undergraduate has a carnal knowledge of playing cards and running horses and boat racing and strange wines and ungodly games, and I do not think the corporate fellows would object to having their college and now consecrated chapel all covered over with Madonnas and saints and crucifixes if only it were done in good taste and in the highest glory of marble and stained glass and mosaic and oaken carving."

The letter, which extends over some four columns is then brought to a close with a doubtful piece of historical information.

"Every night here, precisely at 9 o'clock, the curfew bell sounds. It tolls just the same strokes as in the troubled times of the Norman Conquest, carrying us back hundreds of years, but it cannot carry us off to bed any more."

CORRESPONDENCE.

THE UNIVERSITY CHURCH.

To the Editors of the Cambridge Review.

Dear Sirs,—All who were present at Canon Farrar's sermon on Sunday, must have noticed the very sensible alteration in the position of the pulpit, by which those in the North Gallery were enabled to see the preacher. But is it necessary that reform in the arrangements at Gt. St. Mary's, when a crowd is expected, should stop here? Is it not possible that the doors should be opened earlier than fifteen minutes before the service begins? Unless some change is made in this respect next week it is certain that we shall see a crowd extending half way across the road, and a most unseemly rush and scramble along the galleries when at last the doors are opened.

It seems strange also that the usual practice of filling up the vacant M.A. seats before the commencement of the sermon, was not followed. The men standing in the aisle were most uncomfortably crowded, and there was room for at least forty undergraduates in the seats alluded to, without causing any inconvenience to the senior members of the University. It may perhaps be argued that had men been allowed to go into these seats there would have been some confusion for a few minutes, but with a little care and by permitting only a few men at a time to pass on, the empty places might surely have been quietly filled up: had this been done the remaining men would have been able to stand in comfort and not wedged together, as were those who could not find seats last Sunday.

Yours truly,
C. A. E. Pollock.

To the Editors of the Cambridge Review.

Sirs,—I wish to avail myself of the opportunity your widely-read periodical affords in making a complaint which does not appear to me to be unreasonable or uncalled for. I with many other undergraduates was present at the University sermon last Sunday afternoon and was obliged to stand for over an hour whilst no less than three benches reserved for M.A's (but always thrown open to undergraduates after the bidding prayer) were for the most part empty and unoccupied.

On this occasion, however, no one was allowed to pass the barrier at the stated time, for reasons best known to the officials themselves. If there is necessity to exclude undergraduates from seats which by custom and regulation they can occupy owing to the intrusion of the public, (and by the bye they have no right in the nave for this service), surely measures might be taken in order to prevent any except members of the University from entering the Church at the principal west end entrance.

I remain, yours. &c.,
H. L. Dawson.

St. John's College,
Monday, April 26.

An M.A. writes to us:—Long before the service began, the passage was so crowded with undergraduates that scarcely a single M.A. was able to fight his way through to his seat. He either had to absent himself altogether or struggle through a less compact crowd of ladies and others at the Doctors' entrance. The service also was delayed because the Vice-Chancellor also was driven to enter through the side door. It thus came to pass that crowding into the seats of the M.A.'s and even into those of the Professors, which has frequently taken place when there was abundant room unoccupied in the galleries, was prevented for the first time when both galleries were filled to overflowing.

THE UNIVERSITY VOLUNTEERS.

To the Editors of the Cambridge Review.

Sirs,—Those who witnessed the annual inspection of the University Volunteer Corps on Friday last, will probably think Colonel McKay's criticism expressed in very qualified terms "considering the few opportunities you have given, you have done fairly well." But those more intimately acquainted with the corps will be surprised, not that the inspection passed off so badly, but that it passed off so well.

By the Government regulations, a corps must present at least two-thirds of its paper strength at the annual inspection, in order to be returned as efficient, and attendance thereat is an essential condition towards individual efficiency. As we only just presented the required proportion, our efficiency is not likely to be returned at more than 68 per cent., while the average return from the various corps composing the volunteer force is slightly over 97 per cent.

It is rare to find the University taking up an object and not being among the foremost in its pursuit. In any other branch of athletics, we are at least qualified to compete with the best team the country can send against us and in many we distinctly excel. But in a competitive volunteer inspection, I fear we should come out low.

What is most needed is that those who become members and who at the time of joining may be reasonably supposed to estimate the responsibilities they incur, would give the four or five afternoons per term necessary to keep all the battalion drills.

The Corps possesses many advantages over some other corps in having an excellent drill ground, rifle range, energetic and capable adjutant and officers, and the encouragement of the senior members of the University. The spirit of some members

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was pointed out in an article in your No. 17. If members would turn out in such numbers that our battalion drills could be performed on a larger scale, the corps would vastly improve in smartness. Colonel McKay pointed out our deficiencies, and expressed his conviction that a hint of what he thought ought to be attained, would be sufficient to impress the desirability of attaining it upon us.

I am, yours obediently,

Alfred N. Disney.

April 24, 1880.

COLLEGE CORRESPONDENCE.

CLARE.

On Sunday morning the Tutor, Rev. W. Raynes, M.A., preached in Chapel.

The usual half-yearly meeting of the Fellows was held last week to transact business.

T. F. Buckton, M.A., of this College, has been appointed a Mathematical Master at Truro Grammar School.

The first boat have been down the river to Baitsbite every afternoon, and seem settling together. The order of rowing, however, can hardly yet be regarded as quite settled.

Our cricket prospects look bright. At a practice match on Monday, 19th April, H. J. Ford, late captain of Repton School, hit vigorously for 112.—On Wednesday, 21st April, we played Magdalene on our ground, and beat them by 73 runs with three wickets to fall. Scores: Clare, 206 for seven wickets; Magdalene, 123. On our side H. J. Ford headed the scores with 64, while for Magdalene the most conspicuous were H. G. Barlow, not out for 46, and W. Roe, 44.

The match with Peterhouse on Monday resulted in our favour by 69 runs. The light rendered scoring very uncertain. Scores: Clare 107, Peterhouse 38.

Some fifteen cricket matches have been arranged for the term.

A double-handed lawn tennis match is to take place with the Trinity Mayflies Club, 3 couples a side.

Clare members of the C.U.R.V. mustered strongly under Lieut. T. J. Reed, on Friday last, at the annual inspection. We understand that there is a sergeantship vacant in the College.

Dick, our black cat with the white breast, the companion of the famous Tom, has had an accident to his right eye. He appears out of sorts, and has lost his keen appetite for cutlets and milk.

PEMBROKE.

On Friday and Saturday last we played Peterhouse, on the Amalgamation ground; we went in first, and made a total of 220, Sturges being the principal contributor, with 80, not out, the other good scores were Finch 31, Cobbold 22, and Hitchcock 19. Peterhouse then went in, but only succeeded in reaching a total of 60, the bowling of Finch and Hewett being apparently too much for them. They had accordingly to follow on, and in the second innings made 120, Planck's 59 being the highest score. We thus won by an innings and 20 runs. On Monday, the 19th, the First Eleven played the Next Sixteen, and beat them easily by 127 to 30.

A four-handed Lawn Tennis Tournament is in progress. The first ties are to be played off by Wednesday evening, as yet most of the ties have not been very exciting, but as soon as some of the bad pairs have been weeded out, we may hope for some good games. The popularity of Lawn Tennis is attested by 50 entries for the tournament.

We have only had one man playing in the Freshmen's match, W. L. Hitchcock.

GONVILLE AND CAIUS.

The College has to lament the sudden death of the Rev. John Lamb, Rector of Blofield, Norfolk, late fellow and for 16 years bursar of this College. His great administrative and social qualities won him high esteem not only in his own College, but in the University at large.

We are glad to see that Dr. Clifford Allbutt, of Leeds, is one of the fortunate individuals selected by the Royal Society as a recipient of their honours.

"The oracles" of the College Societies "are dumb" for the present term; "No voice or hideous hum &c."

The genial face of one of our old first Captains, H. S. Withington, shines within the College walls once more, whilst his sonorous voice daily exhorts (Sundays excepted) the first boat to doughty eats on the breast of Cam. The first boat though in active operation is not finally settled. The places bow, two and five seem not yet permanently allotted. Owing to the uncertainty about the first boat the organisation of the second is still somewhat chaotic.

At present the Lawn Tennis tournament is raging hotly; the final ties have not yet been played off.

Our cricketing contingent are somewhat slack in opening their campaign.

TRINITY HALL.

Mr. R. F. Duff, removed to 66, Trumpington Street.

A meeting of the Cricket Club was held at the beginning of the term, at which A. G. Steel was elected President; H. M. Stutfield 1st captain; J. T. Steele, 2nd captain; H. Shearburn, secretary. The finances of the club appear to be in a very satisfactory condition.

Rowing has been carried on very vigorously, and the first two boats have not lately undergone much change. The third boat seems also to be pretty definitely filled. The first boat is composed thus: Bow, L. G. Reed; 2, F. W. Isaacson; 3, G. L. Stevens; 4, H. Heape; 5, C. S. Brandon; 6, C. E. Freeling; 7, E. Simpson; stroke, E. C. Brooksbank; cox, H. Woodhouse. During the temporary absence of Brooksbank for several days from the boat. Trevor-Jones took No. 4 seat, six and four being moved respectively to stroke and six. On Monday the new light ship was tried in horrible weather, a trip was however made to Baitsbite, and the boat gave every satisfaction.

CORPUS CHRISTI.

The Eleven played Eleven Freshmen on Wednesday, the 21st. The Freshmen made 78, of which W. G. Morse made 40, (not out); for the Eleven Tanner scored 44. On the following Friday the Captain's Eleven played the Secretary's Eleven, and the latter won; for the winners Owen made 37, Brown 32, Morse 24; for the losers Hough made 45, Isaacs 18.

The Final double handed Lawn Tennis tie, left over from last term, has been played off, and resulted in Owen and Ayerst defeating Richardson and Cooper.

KING'S.

We played our first match on Saturday last against Magdalene; after getting them out for 67, we got 166 for seven wickets, but the value of our performance was somewhat lessened by the fact that A. F. J. Ford contributed 115 (not out) and extras 20 to the sum total of our score—to complete the subtraction sum would be too humiliating. The boat has been slow in putting in an appearance on the river owing to the late return of some of its members.

The College Musical Society held their second concert in the Hall on Monday evening. The seats were crowded and the audience was in no way slow in testifying its appreciation of the performances. E. Capel Cure with his violoncello, and C. F. Crowder with his violin formed prominent features in the evening's entertainment, while the pianoforte solo of J. B. Croft and the vocal solo of C. W. Foley both earned well deserved encores. The quartetts also were good, that of "the Chafers" especially eliciting applause such as was good evidence that old acquaintance has not made it the less acceptable in King's. Nor must we forget the kind assistance of the Rev. H. T. Bascoe and Messrs. W. Austen-Leigh and A. H. Mann, who contributed in no small way to the general success. The next concert will be held on Thursday, May 20.

QUEENS'.

We played our first cricket match on Wednesday, 21st, v. Caius, on the Caius Ground. Our score reached a total of 75, Wildman (Capt.) making 10, Longbottom 19, Wright 9 (not out). Our opponents scored 105, thus heading us by 30. Of the bowlers, Butler and Longbottom were most successful. We have some promising freshmen, both in batting and bowling, and hope to do better this season than last.

A Lawn Tennis Match has been arranged for May 6th, v. Caius. Our representatives on that occasion will be Bolton and Haynes.

ST. CATHARINE'S.

We hear that at a college meeting held last week, it was decided that the proposal of King's to unite with us, should not be accepted.

The Scratch Fours were rowed on Saturday, 24th; after four time races had been rowed between Jesus Locks and Waits,' the following crew remained the winners: Bow, M. W. Searle; 2, R. J. Hodson; 3, A. D. Davies; Stroke, G. G. Coulton; Cox, M. Gilbert.

The Debating Society was declared to be in a very satisfactory financial condition at the last meeting, and it was decided that the surplus funds should be devoted to the assistance of another Club.

The following have entered the college this term:—Walker, J. C., 6, Regent Terrace; Spicer, 37, Green Street.

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JESUS.

On the river the boats are not yet quite settled: in the first boat Prest is rowing stroke, and Baillie is at six; Hockin is coming up to row seven, so that somebody is keeping his place warm. The only cricket match yet played is the Eleven *v.* Fifteen Freshmen, which resulted in a draw, the eleven making 179 (Garforth 81, Gelderd 21 not out) while the Freshmen scored 147 and 101 (Birley 29, Orford 30). The first out college match is on Friday *v.* Clare.

CHRIST'S.

P. H. Clifford, Fourth Classic, 1878, has been elected fellow of this college.

ST. JOHN'S.

Lawn tennis is now in full swing; the following have been appointed as committee, E. J. C. Morton (President), A. R. Aspinall, A. S. Reid, W. H. Bissett; it has been decided that the club have a blazer, but the question of colours was left to the committee, who have not yet decided it. The English Essay Prizes annually given by the Master have been awarded as follows:—For the third year: to J. Spencer Hill and G. C. Moore Smith, equal; proxime accesserunt, Theodore Coppock; E. N. Coulthard; for the second year: to James Peiris; for the first year: none awarded.

Mr. W. H. Widgery, B.A., scholar of this College, has been appointed second master of the Brewers Company's Schools, London.

The annual college examinations commence on May 31st.

MAGDALENE.

During last week our Eleven has played two matches, and has been defeated in both. The first, against Clare, was not a success, for although we scored 123, Roe playing a good innings of 44, and Barlow making 46, not out, in good style, we were not able to get more than 7 wickets down before time was called. Ford made 64, though he was missed early in the game; Elder made 37, not out; their total for 7 wickets being 206.

On Saturday last we played against King's. We went in first, and only scored 67; of these Roe made 19, and Barlow 18, not out. Again we were only able to procure 7 wickets, this time for 166 runs. Ford played a brilliant innings of 115, not out.

TRINITY.

The Irregulars met for the first time this term on Thursday, April 22. E. Lutton brought forward a motion "That this house regards with pleasure the return of a liberal majority." The house however refused to do so.

EMMANUEL.

At a meeting of the Lawn Tennis Club, A. Durrant, president, S. Spry, treasurer and C. B. Walters, secretary, were all re-elected.

The Debating Society on Saturday, passed a resolution moved by R. M. Pattisson regretting the results of the recent elections by a majority of 15.

SIDNEY.

Our first boat has now had time to get together a bit, and, though Naters will not be able to stroke it, gives promise of being a very fair boat. The crew, which goes into training this week, is as follows: bow, Palmer; 2, Robson; 3, Metcalfe; 4, Reynolds; 5, Woodhouse; 6, Ostrehan; 7, Williams, C.W.; stroke, Logan.

Our first cricket match is against Cavendish to-day (Wednesday): besides which others have been arranged. The college labours under the very great disadvantage of having no ground upon which the eleven can practise together. It seems curious that although the Tutor is willing to render us any assistance in his power, no field can be found anywhere fit for the purpose.

DOWNING.

Bye Term Entry.—D. F. Richardson, Fellow-Commoner.

Changes of Address.—L. W. F. H. Berkeley, Downing House, Regent Street; Brinton, R. D., College, Letter K; Broadwood, C. G., 28, Green Street; Jones, H., College, Letter I; Richardson, D. F., 57, Regent Street; Trulock-Hankin, H. A., 28, Green Street.

Alexander Hill, B.A., Scholar of this College, was, on Wednesday, April 21st, admitted a member of the Royal College of Surgeons.

Besides the one M.P. from Downing mentioned in the *Review*, viz., Sir Hy. Verney, member for Buckingham, we are also represented by a former Fellow-Commoner, R. Creyke, Esq., member for York.

The Debating Society does not meet again until the October term.

The Lawn Tennis Club held a meeting last week, at which T Robson was re-elected Secretary, and C. Alison and J. E. Viney Committee-men. The single and double-handed matches will probably be played during the last week of next month.

NON-COLLEGIATE.

Our Freshman's match proved Manners, Kelly and Mitchell very desirable bats. As for bowling, Challoner, our tried member, appears to be in very good form. Cricket matches are announced with King's (Ely), Corpus, Sidney, Cavendish, the Leys School and one or two others. How is it the Secretary has arranged so few?

It is said that Manners has been asked to join Jesus. He certainly would make them a very pretty cox.

In the contest for the prize racquet the tug will be between Cameron and Mc Causland. Bernays, however, may have a look in.

UNIVERSITY INTELLIGENCE.

The University Commissioners, by a Writing issued on April 23 have exempted from the operation of their rule limiting to December 31, 1880 the tenure of all emoluments or appointments conferred since March 14th, 1878, all such appointments and emoluments, lasting for one year only, to which the University may appoint after the date of the publication of this order.

The Vice-Chancellor gives notice that the Rede Lecture will be delivered by Professor Humphry, M.D., F.R.S., in the Senate House on Wednesday, May 26, at 2.30 p.m.

The examination for the two vacant Whewell Scholarships will take place on Saturday, June 5th. Applications and certificates must be forwarded to the Vice-Chancellor by May 24th.

The Board of Mathematical Studies have reported to the Senate, advising that Inter-collegiate lectures should be given in the long vacation as well as in term-time, and recommend that Intercollegiate lecturers should be invited to volunteer for courses of lectures in the long vacation of 1881.

The Board have also submitted a tabular statement of the marks obtained in the last Tripos Examination, from which it appears that the average obtained by the first eleven Wranglers was 4,771 (out of 18,235), as against 1,858, by the last ten Wranglers, 1,305, by the first eleven Senior Optimes, and 671 by the first ten Junior Optimes. The twenty-second annual report has also been published by the Local Examinations and Lectures Syndicate, shewing the number of candidates in the recent Local Examinations, with the results obtained. Sixty-six schools have also been examined under the direction of the Syndicate, during the past year.

The examiners in the Hebrew Subjects for the Theological Tripos in the years 1879 and 1880, have reported very unfavourably upon the performance of the Candidates, stating that a sound elementary knowledge of Hebrew is possessed by very few candidates, and recommending a few plain grammatical questions in the paper on Genesis.

The Board of Oriental Studies have forwarded a representation to the Commissioners, expressing a decided opinion against the amalgamation of the two existing Boards of Oriental and of Mediæval and Modern Languages. They further recommend that the Professor of Sanskrit should be relieved of the duty of teaching Comparative Philology, and that a separate chair in this subject should be established. They point out also that the promotion of Oriental Studies has not been adequately provided for in the scheme, and suggest that the existing Readership of Talmudic and Rabbinic Literature should be included in the scheme, and that three additional Readerships in Persian, Hindustani, and Tamil and Telegu, should be founded.

The following subjects have been appointed for the Examinations in 1881. For the Previous Examination: St. Mark's Gospel; Æschylus; Prometheus Vinctus; Cicero, Pro Lege Manilia. For the General Examination: Aristophanes, Nubes, Livy, Book xxii.

The following Graces, among others, will be proposed to the Senate to-morrow. That the degree of D.D. be conferred on the Rev. Josiah Brown Pearson, of St. John's, Bishop Designate of New South Wales, under chap. III., sec 5, par. 1 of the University Statutes. That Mr. Temperley of Queens, and Mr. Burnside of Pembroke, be appointed Moderators for the ensuing year.

The Report on the Greek Question.—The Vice-Chancellor invites the attendance of members of the Senate in the Arts Schools, on Friday next, April 30, at 2.30 p.m. for the discussion of the Report, dated April 9, 1880, of the Syndicate appointed to consider the Memorial on the subject of the obligation of passing an examination in Greek, and the questions arising therefrom.

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The LL.M. Examination.—The Board of Legal Studies reports upon this subject:—The Board of Legal Studies have had under their consideration the hardship alleged in the case of B.A. Candidates for the degree of LL.M., who pass the same examination in English Property Law, as candidates for the Tripos, but cannot avail themselves of a certificate to excuse that part of the Inns of Court Examination, because the Inns of Court require that a degree in law should have been actually taken while such candidates are often not of standing to take the degree of Master. Should, however, the degree of Bachelor of Law (which has hitherto been given for the whole of the law tripos only) be allowed to all B.A. candidates, the board fears that a considerable number of law students now reading for honours might be induced to prepare only the subjects for the law special examination and the limited portion of the tripos subjects which is assigned to the LL.M. examination. They therefore recommend that the option of taking LL.B. should be allowed only to candidates for LL.M. who have taken honours in some other tripos.—(Signed) E. C, Clark, H. S. Maine, W. Ll. Birkbeck, W. V. Harcourt, Bryan Walker, A. Cayley, A. C. Humphreys-Owen, F. Pollock, C. V. Childe, C. S. Kenny."

CALLS TO THE BAR.

The following members of this University have been called to the Bar during the week:—

By the Hon. Society of Lincoln's Inn.—G. Roumieu, M.A., [B.A. 1876], Jesus; W. C Graham, Trinity; W. C. Bolland, B.A., [1878], Magdalene.

By the Hon. Society of the Inner Temple.—R. Lehmann, B.A., [1878], Trinity; E. W. Barnes, B.A.,[1878], Jesus; St. John Stephen, B.A., [1879], Caius; R. Nevill, B.A., LL.B., Cambridge; J. D. Gordon, B.A., [1878], Pembroke; J. K. Bourne, B.A., [1879], Trinity; R. S. M'Kerrell, B.A., [1876], Trinity; P. L. Roy, Downing; E. A. Jennings, B.A., [1878], Clare; K. Maitland, B.A., [1878], Trinity; J. B. Fergusson, B.A., LL.B., [1878], Trinity; F. Mote, B.A., LL.B., [1879], Trinity; C. R. S. Dimsdale, B.A., [1879], Trinity; R. E. Morris, Pembroke.

By the Middle Temple.—J. Alberga, M.A., [B.A., 1876], St. John's; F. R. W. Sampson, Trinity.

COLLEGE CHAPELS.

Thursday, April 29th.—*King's*: Anthem, "Withdraw not Thou," Attwood.

Friday, April 30th.—*King's*: Anthem, "How lovely are the Messengers," Mendelssohn.

Saturday, May 1st. *St. Philip and St. James.—Trinity*: Anthem, "O come, let us worship," Mendelssohn. *St. John's*: Anthem, "O love the Lord," Sullivan. *King's*: Anthem, "And lo! a mighty host," Spohr.

Sunday, May 2nd (*5th after Easter*).—*Trinity*: Morning, Hymn 281; Evening, Anthem, "Arise, O Lord God," Sterndale Bennett. *St. John's*: Morning, Hymn 476; Evening, Anthem, "In that Day," Elvey. *King's*: Morning, Hymn 198; Evening, Anthem, "Ascribe unto the Lord," Wesley.

UNION SOCIETY.

Third Debate, April 27, 1880.

Motion for Debate: "That the incapacity of the Conservative administration justifies a change of Government." Amendment moved by Mr. W. E. Reddie, Trin. Coll. "That the word 'policy' be substituted for the word 'incapacity'" Adjourned from April 20.

Ayes.	*Speakers.*	*Noes.*
Mr. E. A. Parkyn, Christ's.		Mr. J. Brough, Down.
„ J. Pieris, St. John's.		„ E. H. Molesworth, St. John's
„ O. Rigby, St. John's.		„ H. G. L. Smith, Trinity.
„ J. A. Duncan, Trinity.		„ A. H. Leahy, Pembroke.
„ R. Temperley, Queens'.		„ R. M. Pattisson, Emman.
„ J. Rawlinson, Trinity.		„ C. Hitchcock, Trinity.
„ R. A. Bennett, Corpus.		„ A. Goldring, Pembroke.
		Rev. H. D'Arcy Champneys, Corpus.

Question put that motion be amended. House divided—Ayes, 51; Noes, 105. Lost.

Original motion put. House divided—Ayes, 85; Noes, 151. Majority against the motion, 66.

CALENDAR FOR THE WEEK.

Wednesday, April 28th.—C.U.M.S. Popular Concert at the Guildhall. Organ Recital at Trinity College Chapel by Mr. C. V. Stanford. Meeting of the Camb. Univ. Ch. Soc. at 9 p.m. 29a, Green Street. Paper by Mr. Schneider, on "The life of Lutner."

Thursday, April 29. Meeting of Church of England Temperance Society in Church Missionary Union Room, All Saints' Passage; Paper by Rev. G. Hale. Meeting of Cambridge Philological Society. Congregation at 2 p.m. Meeting of C.U.S. for Promotion of Religious Equality, 8 p.m., at 36, Sidney Street. [See advt.].

Friday, April 30th.—End of the first third of the Easter Term. Discussion of the report of the Greek Syndicate at 2.30 p.m. Concert in Newnham School-room, 8 p.m., in aid of Restoration of St. Botolph's.

Saturday, May 1st. *St. Philip and St. James.*

Sunday, May 2nd. *5th after Easter.*—Select preacher; Rev. F. W. Farrar, D.D., Trinity College.

Monday, May 3rd.—Organ Recital at Trinity College Chapel, by Dr. Naylor. Meeting of the Cambridge Philosophical Society.

C.U.M.S.

The current series of Wednesday Popular Concerts was resumed last week, and a thoroughly popular programme performed.

The oftener Beethoven's well-known Clarinet Trio in B flat is heard the more lovely it seems; and it has been given at these concerts at least twice before, once with Clarinet and once with Violin in the alternative part. On this occasion Mr. Galpin played the title rôle in his usual excellent fashion; the President of the Society was at the Piano, and we were glad to hear in Mr. Capel Cure of King's a Violoncellist of promise, new to Cambridge.

Mr. Tindall sang, with much effect, Mr. Stanford's "Valentine," and Sullivan's pleasing setting of the old Cambridge Orator's "Sweet day, so cool, so calm, so bright." Mr. Cobb played, with great taste, the famous Fugue with Chorale of Mendelssohn; and two of the now almost forgotten Lieder ohne Worte were received with the warmth of novelty.

But the vigorous and original wine-songs of Hubert Parry, which Mr. Deane sang with appropriate spirit, appeared to us the most valuable item in the concert. Works by Mr. Parry, who is among the foremost of English composers, have been given by the Society before, but we remember none that more happily combine scholarship with interest.

The programme ended with a pleasing but slight Duo (MS) for Clarinet and Piano by the late Professor Walmisley.

Attention should be called to the Easter Term Concerts announced for 21st and 25th of next month. There will be given Beethoven's Sinfonia Eroica (No. 3), Goetz's Naenie, Schubert's Trout Quintett, Professor Macfarren's Violin Concerto, Mr. Stanford's new Piano Quartett, and much more.

CAMBRIDGE PHILOSOPHICAL SOCIETY.

At the next meeting, to be held on Monday, May 3, 1880, at 8.30 p.m., it is expected that the following communications will be made to the Society:—

1. By Mr. Keeping:

The included pebbles of the Neocomian deposits of Potton and Upware and their bearing upon the physical features of the lower cretaceous period.

2. By Mr. A. Sedgwick:

On the development of the structure known as the glomerulus of the head kidney of the chick.

We propose to hold a Symposium in these columns on the subject of "Midnight Oil," by which we hope to obtain the opinions of many of our contributors on the value of reading at night. Those who would wish to take part in it are requested to send in their names, with a short outline of their views on the subject. Each contributor will be allowed to read the papers of his predecessors, but not of those that follow him. The length of each paper will be restricted to half a column of large print.

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CAMBRIDGE PHILOLOGICAL SOCIETY.

For the meeting of this Society on Thursday evening next, April 29, at half-past 8 o'clock, in St. John's College (Lecture-Room II), the following Communications have been promised:

I. By Mr. BURN:

Archæological Interpretations of Propertius IV. (V). 4. 14, and IV. (V.). 8. 1.

II. By Mr. VERRALL:

On the literary history of the substantive and adjective forms in *-σσυρος -σσυρη* as illustrated by the usuage of the tragedians.

III. By Mr. ARNOLD:

Note on Soph. *Ajax* 439.

IV. By the SECRETARY:

Interpretation of the *Nemeans* of Pindar.

TO CORRESPONDENTS, &c.

All letters must be written clearly, on one side of the paper, and sent to "the Editors, *Cambridge Review* Office, Trinity College," not later than Saturday in each week. Letters will not usually be published unless accompanied by the name of the writer.

Letters containing news should be sent in as early as possible, but will be received up to 6 p.m. on Monday, and late news up to 9.30 p.m. on Tuesday.

CRICKET.

THE FRESHMEN'S MATCH.

April 26th and 27th. Two fairly good elevens had been chosen for this annual match, several members on either side having already distinguished themselves both at school and elsewhere. Mr. Bligh's side, on paper, looked perhaps the stronger, containing three good bats in Studd, Capron, and Ford, and two useful bowlers in Studd and Ramsey: on the other side Roe Spencer and Henery were about the best known performers. There was the usual cold north wind sweeping across Fenners, and though this made the ground more or less uninviting to all concerned, it did not prevent a fairly good circle of spectators from attending in the afternoon. The wickets were sticky and slow, owing to heavy rain in the morning, and were not improved by a hail storm during lunch time.

Steel having won the toss, sent in H. Hitchcock and Green-Price to combat the bowling of Studd and Ramsay, both slow round hand. Green-Price was caught at slip in the first over; 1 for 1. Roe was shortly after caught at long leg from a lofty hit and Hitchcock foolishly ran himself out. No stand was made till Spencer and Francis were partnered. The former showed good defence, and hit vigorously. He brought on more than one change of bowling, Cole (fast round) for Ramsay, and Lucas for Cole. He eventually was caught at short slip, by Studd, for 26. No one else made any mark of importance on the score sheet, with the exception of Maynard, who carried out his bat for 17. The innings closed for 106, Studd having been the most successful bowler, with 7 wickets for 35 runs to his name. Bradshaw fielded well at cover-point.

Mr. Bligh's side failed to reach their opponent's score by 21 runs, out of 77 scored, while he was at the wickets, and a total of 81 altogether from the bat. Studd compiled as many as 53. He played well on the whole, his hard driving being the chief point in his play, but several judges said they had seen better innings from his bat. No one else, except Orford (14 not out) reached double figures.

Henery and Spencer both bowled well, and obtained all the wickets between them.

Steel's side commenced their second innings with the same batsmen as before, and nearly doubled their previous total. Henery played far and away the best innings of the side; in fact it was quite as good, if not better, than that of Studd's on the opposite side. He was well supported by Cooper, Birley, and Green-Price, who made 40, 30, and 25 respectively, though none of them in such good style as Henery. Bligh's side had now 223 to win, and as there remained but two hours for play, there was but little chance of their doing it. Several of those that batted reached double figures, Studd, Ford, and Lucas all playing well for their runs. Henery took five out of the seven wickets that fell. When time was called, Bligh's side had made 110 for seven wickets, out of the necessary 223 and consequently the match was drawn considerably in favour of Steel's side,

Judging by the results of the match we consider that Studd, Henery, Spencer and Ford, are about the pick of the two sides. The three former are all ahead of their rivals both in batting and bowling; the first named of them ought certainly to prove an acquisition to the University Eleven. Ford should make a good bat, while some useful players make their mark in the shape of Green-Price, Cooper, Birley, Ramsay, and Lucas.

A. G. STEEL'S SIDE.

	1st Innings.		2nd Innings.	
[1]C. Hitchcock, run out	... ...	11	c Lucas, b Hall	... 7
[2]A. E. Green-Price, c Ramsay, b Studd	... ...	0	c Orford, b Studd	... 25
[3]W. Roe, c Ford, b Ramsay	...	4	c Orford, b Ramsay	... 5
[4]R. Spencer, c Studd, b Lucas	...	26	c Bligh, b Ramsay	... 3
[5]P. T. Henery, b Studd	... ...	1	c Orford, b Lucas	... 56
[6]G. Francis, c Orford b Lucas	...	12	b Ramsay ...	... 0
[7]G. Lambrick, b Studd	... ...	0	c Lucas, b Studd	... 13
[8]H. S. Cooper, c Lucas, b Studd	...	4	c Studd, b Lucas	... 40
[9]H. H. Birley, b Studd	... ...	9	c and b Ramsay	... 30
[10]A. Maynard, not out	... ...	17	b Studd... ...	... 2
[11]H. S. Crosby, c and b Studd	...	0	b Lucas	... 10
A. G. Steel (captain), c Bligh, b Studd...	... ...	8	not out	... 0
B., 8; l.-b., 4; w., 2	...	14	B., 6; l.-b., 3 - n. b. 1	10
		106		201

1, Marlborough and Trinity; 2, Repton and Trinity; 3, Canterbury and Magdalene; 4, Harrow and St. John's; 5, Harrow and Trinity; 6, Cheltenham and Caius; 7, Repton and Trinity; 8, Clifton and Christ's; 9, Uppingham and Jesus; 10, Harrow and Trinity; 11, Sherborne and Trinity.

HON. I. BLIGH'S SIDE.

[1]W. Hitchcock, b Spencer...	...	2	b Henery	8
[2]H. J. Ford c Roe, b Henery	...	2	c Mayard, b Henery	15
[3]C. T. Studd, c Green-Price, b Henery	...	53	c Lambrick, b Henery	15
[4]F. W. Capron, b Spencer...	...	0	c Lambrick, b Henery	12
[5]F. M. Lucas, b Spencer ...	...	4	b Henery	13
[6]C. W. Wilson, c Henery, b Spencer	...	0	not out	8
[7]J. G. Bradshaw, st Lambrick, b Henery	...	3	c Henery, b Maynard	9
[8]F. W. Cole, b Spencer ...	...	1	not out	7
[9]W. Orford, not out ...	...	14	b Spencer	16
[10]R. Hall, b Henery... ...	...	1		
[11]M. F. Ramsay, c Cooper, b Spencer		1		
Hon. I. Bligh (captain), st Lambrick, b Henery	...	0		
Byes, 2; l.-b., 1; w., 1	...	4	Byes, 3; l.b., 3; w.,1...	7
		85		110

1, Eton and Pembroke; 2, Repton and Clare; 3, Eton and Trinity; 4, Rugby and Trinity; 5, Marlborough and Trinity; 6, Tonbridge and Jesus; 7, Clifton and Jesus; 8, Winchester and Jesus; 9, Uppingham and Jesus; 10, Haileybury and St. John's; 11, Harrow and Trinity Hall.

ANALYSIS OF BOWLING.

A. G. STEEL'S SIDE.

1st Innings.

	Overs.	Maidens.	Runs.	Wickets.	Wides.
C. T. Studd	37.2	20	35	7	0
Ramsay	14	4	15	1	0
Cole	4	1	10	0	1
Lucas	18	6	32	2	1

2nd Innings.

	Overs.	Maidens.	Runs.	Wickets.	No balls.
Studd	51	29	48	3	0
Ramsay	37	16	46	4	0
Hall	21	10	27	1	0
Lucas	24.1	3	58	3	1
Ford	14	6	12	0	0

MR BLIGH'S SIDE.

1st Innings.

	Overs.	Maidens.	Runs.	Wickets.	Wides.
Henery	40	32	28	5	1
Spencer	36	19	36	6	0
Maynard	8	1	11	0	0
Roe	4	0	6	0	0

2nd Innings.

	Overs.	Maidens.	Runs.	Wickets.	No balls.
Henery	29	12	46	5	1
Spencer	30	14	55	1	0
Maynard	3	2	2	1	0

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THE RIVER.

The present stage of the practice is an uninteresting one to an onlooker; although for those who are striving for a place in their college boat the last week has probably decided much. What we said on Wednesday last about the probable issue of events, we must repeat; few of the boats being sufficiently "together" to enable us to go beyond what we then stated.

Good "coaches" are scarce this term, indeed some captains seem to find it hard to get any at all; so that we see many riding along the towing path with a eight under their care, who, to quote a well-known river-side character, "do not know a *hoick* from a *hang*, sir!" In fact the few good coaches seem to be lazy, so that we miss the system of Inter-collegiate coaching which was established by the late C.U.B.C. Secretary, and which has proved so useful to college captains. We well know what trouble this gives the secretary, so it is with diffidence that we suggest its re-establishment.

Since our last issue, Prest has taken his place at stroke in the Jesus boat, while Baillie has gone to six. There is plenty of good material in the boat, but still the pace is not what it ought to be; while Caius are rapidly improving and at present are the best looking boat on the river. Six in the latter boat always gets in before stroke, which is rather a serious defect if allowed to go on for any length of time.

There is a rumour that Prior is coming up to row for Lady Margaret; and he will no doubt prove a great help to a boat which at present seem utterly "at sea." Barton is not rowing nearly so well as he did; and, were it not for his blue cap, would hardly be taken for a University oar.

Pembroke are undoubtedly a taking boat, but some of their men seem in their wrong places; and they are, to say the least of it, hardly good enough to try their fortune at Henley; a determination which we believe to be on the *tapis*.

Magdalene are very much in want of Watson-Taylor, who has not made his appearance. It was generally supposed that he would be back in time for the May races.

One word more about Henley. Jesus are to have the same boat as last year, with the exception of Fairbairn, and though their May boat may not be as good as last year, yet they ought to feel fairly confident of bringing the Grand Challenge Cup back again to Cambridge. We have not heard whether Caius intend also to follow the example of Jesus in this respect, but surely it would be a pity if a boat, which not only promises well, but also seems strong enough to fill with credit at least the second place on the River, should content itself merely with the laurels to be gained on the Cam. There are few boats besides these two, if we except Trinity, who have at present the power which should be possessed by those who aspire to row in such a celebrated Regatta as is Henley, yet there is still plenty of time for improvement, and it is quite possible for some crews to "come on" more than their present appearance predicts; in which case there is no reason why the victories of Cambridge at Henley should not this year be as numerous and decisive as they were last.

It is surprising to see in how many boats we are disappointed in our expectations of seeing faces which we nevertheless meet certainly in the streets and elsewhere. We think we are right when we assert that in hardly any of the boats are all the available "old hands" rowing: we trust that this is not due to the fascinations of any less vigorous though more seductive pursuit; it is quite a new phase in the University to see every Cricket ground fringed with Lawn Tennis nets, which may perhaps offer a more pleasant amusement than is afforded by rowing, which, though beneficial is not always comfortable; still when did man ever win his way to honour without trouble? We trust that this enticing game has not won away from the River so many of its former votaries, and that the plea of "work" is indeed only the result of anxiety caused by the new and mystic arrangements of the Tripos.

C.U.Bi.C.

The ride on Saturday to Hitchin to meet the London Bicycle Club was a great success. On no previous occasion has the Club mustered in such force upon the road. The captain started at 2.50 at the head of a party of twenty. It did not take long to discover that the wind was contrary, and sufficiently strong to considerably interfere with the progress of riders. However a steady pace was kept up until Royston was reached, when a halt was made for a quarter of an hour. Here a well-known member of the club, now resident at Shelford, made his appearance and volunteered the information that it would take two hours to ride the remaining 14 miles to Hitchin, a prophecy not justified by subsequent events. However the prophet took the train to Baldock, where he again joined the Club, who keeping up the same steady rate as before, rode into Hitchin at 6.0, having left a few of their number straggling behind in the last few miles. A second contingent of ten riders left the Club rooms at 3.40. It had been announced that this detachment would ride fast, and two or three accordingly started off at a great pace as soon as they were well out of Cambridge. "Wait till they get into the wind" said the Assistant-Treasurer: and as soon as the full force of the wind was felt it was found that those in front were allowing the rest to come up. However a mile farther some more spurting was done until the whole body were again united at the level crossing at Harston, where a halt of 5 minutes had to be made until a train had passed.

A steadier pace was now made, and all kept well together through Melbourn, Royston being reached in 70 minutes from the start. No halt was made until about three miles from Baldock, and then only for five minutes at the top of the last of a long series of hills. Here some of the first division were sighted about a mile ahead. Soon after starting again it began to drizzle, and after Baldock the riders were soon separated by considerable intervals along the road, some eagerly striving to overtake the early starters, others remembering that they were but a few miles from their destination and that the L.B.C. were not due there for nearly an hour. A few of the first succeeded in catching the stragglers of the other contingent and rode into Hitchin about 6.10 having thus taken 2¼ hours to complete the distance. The Sun Hotel was the rendezvous, and here were found two well-known members of the Club, who have now gone down, and had ridden from London to be present: later on A. P. Trotter, Trinity, ex-captain, also turned up. The last arrival from Cambridge was the Vice-President, who started 15 minutes after the second division, and gained five minutes in the 27 miles.

Several of the C.U.Bi.C. walked out to meet the main body of the L.B.C., and after waiting a short time a little way outside the town, about 25 men in grey uniforms appeared, riding in good order. Others came in later, and the following were the numbers at tea: L.B.C.—35; C.U.Bi.C.—30; members of both clubs—5.

The Cambridge Captain had made excellent arrangements with the landlord, and the 70 men sat down in a room capable of holding 100 comfortably, and were well served. After tea a few songs were sung and a couple of short speeches were made.

At 8.50 most of the C.U.Bi.C. started for home, a few remaining behind, and taking the 9.48 train.

Since 6 o'clock the weather had been steadily improving, and although the clouds refused to give the moon a fair chance, the night was not very dark; the wind had somewhat dropped, but, such as it was, it was favourable. Four L.B.C. men rode with the Club to Cambridge, and after passing Baldock a pace of about 13 miles an hour was kept up, and most rode the whole way without dismounting. The leaders passed through Royston at 10.10, and reached Cambridge at 11.10, others following two or three together at short intervals.

All who went were well pleased with the expedition, and next year we hope to see a still larger number of men turn out.

The following is a list of the Club runs for next week:—Wednesday, April 20th, St. Ives and back (30 miles); start at 3.30. Saturday, May 1st, by 4.40 train to Bishop Stortford, back by road (28 miles.) Tuesday, May 4th, Haslingfield and Barrington (14 miles); start at 3.30.

C. U. R. V.

The past fortnight has been a very busy one with our University Corps, and the drills have been of a character calculated to satisfy the strictest martinet. The reason for this period of activity may be explained by the fact that the annual inspection of the corps was arranged to take place on Friday, the 23rd inst., and the officers, from gallant Colonel down to most recent subaltern, seemed bent upon working up the men to the highest possible pitch of perfection in order to ensure a good report from the inspecting officer. The drills, which consisted of five company and three battalion, were all well attended, and by no means came under the term usually applied to volunteers, namely, that of 'playing at soldiers;' and under the Adjutant's skilful handling the men showed vast improvement as the time of trial drew near. Recruits, too, were not wanting, so that on the inspection day a goodly array of military enthusiasts assembled on the Corps ground, there being present 24 officers, 21 sergeants, and 180 rank and file, including Ven. Archdeacon Emery, the oldest chaplain in the volunteer service. The band of the Cambridgeshire Militia was in attendance, and a large number of spectators lined the ground to watch the

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'Varsity volunteers. Shortly after 1.30 p.m., the time appointed, the inspecting officer, Colonel McKay, commanding 32 Sub District, rode on to the ground and at once proceeded to inspect the C.U.R.V. in column: when he had seen each company and had been introduced to the several officers in command, the regiment was equalized for drill; it then received him with a general salute, and after marching past in column, quarter column, and at the double, formed up on the original ground and was put through the manual and firing exercises by Major Caldwell. Colonel Wale then took command again, and the Corps performed several movements with great steadiness and precision, after which each Captain drilled the Battalion in succession. Finally it was put through some skirmishing movements by Colonel Wale, after which it was again drawn up in column, and Colonel McKay expressed his perfect satisfaction to the Corps, and impressed upon them the necessity of turning out as often as possible, concluding by reminding them that a detachment would proceed to Colchester, on the 14th of June, to be encamped for a fortnight. Colonel Wale afterwards addressed a few words to the men, thanking them for following out his instructions so implicitly, and telling them they could not know *how* pleased he had been with them that day.

Colonel McKay dined with the officers of the Corps, at Corpus Christi College, in the evening, and amongst the guests were the Vice-Chancellor and Sir Watkin Williams-Wynn. In responding to the toast of the health of the Inspecting Officer, Colonel McKay again expressed his complete satisfaction with all he had seen, and with the state of efficiency of the Cambridge University Rifle Corps. Such a compliment from a veteran officer must indeed be gratifying to the various officers of the Corps, and they are to be congratulated upon so successful a result of their labours. Captain and Adjutant Brownrigg deserves all praise for his assiduous attention to the drilling of the Corps. The various movements executed during the day were all characterised by that steadiness which Colonel Wale insists upon so strongly, whilst the skirmishing struck us as being admirable, decidedly the *forte* of our Corps, for it would have done no discredit to any body of regulars.

It would not be out of place to call the attention of readers of the *Review* to the extreme utility of our University Corps, and to remind them that, owing to the nomadic nature of its members, recruits are continually in requisition to supply the blanks made by the men who go down from term to term. Our range is one of the finest in England, the facilities for drill and rifle practice almost unequalled, added to which the subscription is but small, and the cost of uniform very moderate. For the sum of £3 8s., Dixon, of Downing Street, undertakes to supply a new uniform, with gaiters, &c., complete; and considering that the annual subscription is only a guinea, we do not think that the expense should deter men from joining. We mention this for the sake of those who may wish to join the Corps, but hesitate through want of definite information on this point.

BRET HARTE AT THE GUILDHALL.

On Thursday evening a crowded and appreciative audience assembled at the Guildhall to hear Bret Harte tell them the tale of the Argonauts of '49. It is not an easy matter to command the entire attention of a Cambridge audience: but on this occasion we may defy contradiction when we affirm that there never was a lecture more carefully and quietly listened to; the only interruptions being occasional bursts of laughter and applause, which could not be suppressed, either at the quaint epigrammatic humour of the anecdotes or at the incidental mention of such old friends, as "the Heathen Chinee" or "John Oakhurst Gambler." The pleasure of welcoming an author, whose writings are to some of us almost more familiar than any other literature, must be always mixed with a slight fear of disappointment: but who could have been disappointed on Thursday? Throughout the lecture there ran side by side the same streams of pathos and humour, which are the greatest attraction and exercise the greatest fascination in such tales as "Tennessee's Partner." And it was doubly a pleasure to be told by an author that such characters as John Oakhurst or Yuba Bill are not creations of his own, but were men as real in their individuality as any hero of history: to learn too that there really existed that strange lawless life, of which not the least strange characteristic was the fact that the rule of the strongest was just and merciful, which gave daily instances of devotion and self-sacrifice, too common then for remark, but which in another age, and in a more civilized country would have been called heroism. The darker side of the picture was necessarily only slightly sketched, but the very omission was perhaps more eloquent than the most elaborate description could have been. The only adverse comment we heard was that the lecture was too short.

E. I.

CANON ELLISON AT ST. MICHAEL'S.

On Thursday evening, at St. Michael's Church, the Rev. Canon Ellison, Rector of Hasely, Oxon, and Chaplain in ordinary to the Queen, preached a sermon on behalf of the University Branch of the Church of England Temperance Society, and took for his text the words of Isaiah 9, verse 19, "When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against them."

The Higher Education of Women.—The memorial to the Vice-Chancellor of the University of Cambridge, praying that the Tripos examinations may be opened and degrees granted to properly qualified women, has received more than 8,000 signatures. The memorial is as follows:—"To the Vice-Chancellor of the University of Cambridge. The memorial of the undersigned persons, interested in the higher education of women, showeth,—That repeated instances of success on the part of students of Girton and Newnham Colleges in satisfying the examiners in various degree examinations at Cambridge, and notably an instance in connexion with the last Mathematical Tripos, show that many women desire sound training in higher learning, and also desire to have the results of that training authoritatively tested and certified. That the present informal admission of women to the various Tripos Examinations of the University of Cambridge, depending, as it does, on the courtesy of individual examiners, is unsatisfactory as regards the University and is liable to cause severe disappointment to candidates who may possibly find themselves refused admission to examinations for which they have been working for years. Your memorialists, therefore, pray that the Senate of the University of Cambridge will grant to properly qualified women the right of admission to the examinations for University degrees and to the degrees conferred according to the results of such examinations." The memorial is signed, among others, by the Countess of Portsmouth, the Countess of Ducie, the Earl of Mount Cashell, and in all more than 60 members of Parliament; by Sir C. Reed, M.P., the chairman, and 28 members of the London School Board; by Lieutenant-Colonel Britton, the master, Sir Sydney H. Waterlow, and 11 other members of the Clothworkers' Company, and by the master and five members of the Cutlers' Company; by the Dean of Canterbury and about 200 clergymen of the Established Church; the Rev. H. Allon, D.D., Rev. Joseph Angus, D.D., R. W. Dale, Rev. James Martineau, Principal of Manchester New College, London, and about 200 Nonconformist ministers; by about 250 medical practitioners; by Professors G. Carey Foster, W. S. Jevons, G. Burdon Sanderson, O. Henrici, and seven other professors of University College, London; Professors Blackie, Calderwood, Geikie, Hodgson, Masson, and Lorimer, of the University of Edinburgh; by Professor Balfour Stewart, three other professors, and six lecturers of Owens College, Manchester; and by 19 professors of the University of Dublin and four fellows of Trinity College, Dublin.—*Times.*

WHIST.

DOUBLE DUMMY PROBLEM.

A's hand:—
Clubs (trumps); Ace, Queen, Ten, and another.
Diamonds; King, Knave.
Spades; Queen, and another,
Hearts; Ace, King, Queen, and two others.

Y's hand:—
Clubs; Nine, and two others.
Diamonds; Ten, and three others.
Spades; Knave, and four others.
Hearts; Two small ones.

B's hand:—
Clubs; three small ones.
Diamonds; Ace, and three others.
Spades; Ace, King, Ten, and another.
Hearts; two small ones.

Z's hand:—
Clubs; King, Knave, and another.
Diamonds; Queen, and two others.
Spades; three small ones.
Hearts; Knave, Ten, and two others.

A and B are partners against Y and Z.
A has the lead. How can A and B make every trick?

Answers may be sent in to the Office by Saturday, in envelopes marked "Whist Problem" on the outside.

Positivism.—It is proposed to form a society for the study of Positivism. Apply to Homersham Cox, F, N.C., Trinity.—Advt.

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OXFORD LETTER.

The summer term is now in full swing. Training has begun for the eights; the Freshman's match is over; the schools rapidly approach: in fact everyone has something to do and a good deal of shop to talk.

We began this term well,—with distinguished visitors. We have had Prince Leopold, Renan, and Bret Harte: as an eminent personage here is reported to have said, Rank, Talent, and Unorthodoxy, the three most powerful forces in the world. As to the first, the daily papers have given any that want sufficient information. A dinner, some speeches, a distinguished party at the Deanery—nothing has been left unsaid. Speaking as an undergraduate, all that affected me in it was that I had no dinner in my lodgings, and that, on my asking my landlady the reason afterwards, I was informed that His Royal Highness had called to buy a wig to act in, and that really, she had to go and tell her neighbours. The excitement would, however, have been greater had not a popular circus arrived simultaneously with our first distinguished visitor.

Our second, M. Renan, has delighted everyone. He has seen everything, and admired everything; perhaps it is not too much to say, he has understood a good deal. And I hope Oxford has too: for I hear he was full of pretty speeches to everyone who was introduced to him; compliments which were not the less pleasant, let us believe, for being couched in "the decent obscurity of a learned language." At Professor Max Müller's was to be seen the ceremony of his introduction to the Master of Balliol. "You have no doubt" said the Professor, "read the Master's edition of the Galatians." "*Ah, ah,*" was the answer "*mon guide, mon maître!*"

Of our third distinguished visitor Cambridge knows as much as we do. Of his lecture I need not say anything: those who would care for it, no doubt went and enjoyed it: to those who would not, is it worth writing? But perhaps Mr. Bret Harte had not the advantage at Cambridge of lecturing next door to a billiard room, and having his Californian studies accompanied and illustrated by the "click" of the balls, and the rattle of the cues: and perhaps he had not an audience that cheered so very inopportunely. At every pathetic passage, at every touching death-scene, the roof rang again. But our enthusiasm, though perhaps misplaced, was real. At Professor Max Müller's this second great man was to be seen. He stood and smoked in the conservatory, and those who wished had a word and probably a jest from him. He has left very pleasant impressions behind. But will he take his revenge on us? Will the author of "the Argonauts" lecture in America on another sort of voyagers—say "The wise men of Gotham, or a sketch of Oxford life"? Distinguished strangers are very delightful, but here in Oxford experience has made us wise, we may say, and our admiration is not unmixed with fear.

I wonder whether it was in honour of M. Renan that we have had a set of Bampton lectures on the constitution of the early Church, proving that the bishop was the treasurer of a friendly society of which the deacons were the relieving officers—nothing more; no sacred association attaching to the office till the fifth century. So says rumour—and this is Oxford! But, courage: It is only the bishops and deacons—the deans are left unscathed.

One item more and we shall have done with intellect. The Lothian has been won by Mr. Hardinge, of Balliol. The Subject was Queen Christina of Sweden. We understand that with rare self-denial, he alone withstood the great temptation to scandal and quoting Swedish.

And now for body. The Freshman's match is over—no one but Mr. Evelyn, of Oriel, has much distinguished himself. We are somewhat despondent: but we comfort ourselves by thinking of our new cricket ground. Situated in a most "eligible site" between Keble and the Museum, Religion and Science, on the top of our only hill, with the gentle influences of the Parks and Parks-spectators around, we can hardly hope too much of it. At present, however, it has but the small beginning of greatness; I might describe it like the ancient rhyme, "on the top of a hill is some clay, and on the top of the clay is some mud, and on the top of the mud is the new University cricket ground."

The Seniors' match takes place on Monday.

The river is looking very gay with the practising eights. They have improved very rapidly, with a few exceptions, and there may be some really good boats among them. That interesting ruin, the Balliol boat, can hardly expect to keep its place in spite of the well-known pluck of its stroke, Sir Saville Crossley (Sir Samuel as our contemporaries call him—preferring, I suppose, the sacred associations). Only three of the old crew remain, and those who have succeeded to the vacated places have hardly sufficient experience of sliders. The University boat is, we are assured, to be head. They certainly are improving rapidly, and have a good deal of go about them—perhaps it is their confidence which makes them begin to train a week later than the others. Brasenose had the start of the others, and certainly seemed a few days ago more at home with their sliders, but their improvement is not very rapid at present. Magdalen have Wharton rowing for them, and are going well; University will have a hard race after them. New, in spite of frequent changes, is progressing rapidly; perhaps the fact that it contains five Eton men gives it an air of uniformity wanted in a good many others. Exeter and Hertford are also striking boats; but all is yet *in incerto*. Many crews are getting into their light boats for the first time: the effect is very striking from the bank: a roll, a confused billowy splash, a cry from cox, a curse from stroke, and the series is repeated.

There is to be a new University boat house built opposite the barges, which is exciting a good deal of interest. There are to be rooms in it for several colleges to change in, and applications are being made. It is to be an elegant Swiss cottage, with an Italian balcony, I have heard. We are all looking forward to it.

The Athletic meeting is over. It lasted four hours, and would no doubt have lasted more if it had not terminated in a dinner. Admirable sense must have been displayed on all sides, for without one outburst of temper, these extremely difficult and awkward questions have been settled, we will hope, satisfactorily. There was considerable difficulty in making the original selection, as the president was always receiving letters from some "extremely important club, which the writer was most surprised should have been overlooked." But, however, this and difficulties worse than this are now at an end; and the bond of alliance was sealed with an interchange of photographs between the president and several of the delegates. In fact the only dispute was between the two rival bands of Oxford, which, as one of them explained, was on the ground of "the art," for "it wasn't right that the gentlemen should hear bad music."

The Eights are no doubt delightful races: but I think the training has its draw-backs—to judge of it externally, that is, "If thou hast a friend in training, cut him." It is a most important precept. "What are you going to do?" I asked such a friend early in the morning. "Training breakfast," he said. And, "then?" I proceeded—"Training walk." "And after that?"—"Training lunch." "Then?"—"Sleep." My friend, trust not that combination of putty and beefsteak which makes a rowing man's mind. The training, I think, should decide the waverer in favour of cricket. It is better to be silly than to be stupid.

The summer is the term for visitors. Already I see many undergraduates shewing the beauties of Oxford to enraptured parents, or astonished sisters. There is an expression on the face of such a man, when he is telling the date of his College, to a not undesirable cousin—an expression of mingled pleasure and embarrassment which is not, I think, to be seen in any other place or time. It must be inherited from our first parent: Was it not with such a face that he took the apple?

And now that I have done mind and body, what have I left? There are three great classes of human beings—the useful, the beautiful and a *Tertium quid*—the Aesthetic. We have always of course had the useful; and now that we have lady Colleges as well as Heads of Colleges, we may boast the full enjoyment of the beautiful. The last is but a recent acquisition. Let me tell you the last of it. A friend of mine, when an acquaintance had cast scorn on all his pet occupations, asked in despair, "What then should he do?" "Cultivate the soul," was the answer. "And how am I to cultivate my soul?" my poor friend asked. "By not cultivating the body or the mind."

The plans for the new O.U.B.C. boat house are now on view at the 'Varsity Barge, and are generally admired. The new house will include house-room for a large number of eights and other boats, and will also contain a few good dressing rooms for the use of colleges who do not possess barges. The authorities of University College (who are the landlords of the new site) have somewhat delayed proceedings by objecting to the shape of the chimney-pots and by one or two other trivial objections of a like nature.

Most of the eights have now been out at least once or twice in their light boats, and so their respective merits can be more easily judged of. Balliol, the head boat, are certainly not good, and must fall. University are fair, and will probably improve a good deal before the races. B.N.C. are fast, though they do not seem to have improved much lately, and their change of stroke has not benefited them. Magdalen, who start second, are hot favourites for the headship, and certainly their chances seem to be very good indeed. Pembroke are slow and clumsy. Exeter and Hertford are both fast, and should rise together. Of the rest, Trinity and Worcester are the best, both being very fair indeed. St. Edmund's Hall are bad, while St. Mary's and Jesus are better than usual. Wadham is the only club unrepresented on the river.

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TEMPERANCE LEGISLATION.

II.

For many years Temperance workers have directed their efforts towards the attainment of two main objects. They have endeavoured to stem the growing popular taste for intoxicants, and to awaken the public opinion of all classes to the existence of a terrible national evil. Each of these objects may now be regarded as in part accomplished. The general and growing interest of thoughtful men in the subject of national temperance is incontestable; whilst a diminution in the consumption of alcoholic drinks this year to the extent of nearly 10 per cent. tells its own tale. By general consent temperance has won its first battle; it remains to be seen whether the victory can be permanently secured. Under present circumstances it is clearly of the first importance to determine the lines which Temperance legislation should follow. Past experience has shewn the fatal consequences of mistaken legislation in this matter. The Statute Book can produce many such Acts passed with the best intentions, which have succeeded only in greatly intensifying the evils they were intended to cure. The Act permitting free trade in spirits in the eighteenth century, and the similar Act of 1830 for free trade in beer-houses are instances of this. We must now almost certainly add Mr. Gladstone's Act for the unrestrained issue of Grocers' licenses. In each of the two former cases, at least, the passing of the Acts was a signal for a flood of intemperance, which steadily advanced until it was checked by legislation in an opposite sense. The pages of Lecky shew the effect of the free trade Act of the eighteenth century, while to the Act of 1830 we owe most of our present troubles, and its complete reversal has just been effected by the Beerhouse Act of this session. On the other hand, a considerable reduction in the number of houses, where the experiment has been tried, has produced a marked improvement. The Lords' Committee cite the case of Sweden, until recently the most drunken country in the world. Here a wholesale reduction of spirit licenses in 1854 has greatly diminished intemperance. In Gothenberg, a large town of 65,000 people, the advantage of reducing the number of licenses by one half has been so marked that every large town in Sweden save one has adopted the same system. It has been objected that in England no direct relation can be shewn to exist between the number of licensed houses and the amount of intemperance. The explanation is to be found in the patent fact that even where the per centage of houses is lowest it is yet so ridiculously in excess of the real needs of the inhabitants in all cases, that comparison becomes misleading. We need everywhere a very large reduction of licensed houses to test the working of the principle; and, meanwhile, there is not a particle of evidence to shew that the effect of this reduction in England would differ from its known effect in Sweden. In view of the proposed reduction, the Licensed Victualler's Association have raised an outcry against the injustice of taxing surviving houses to compensate suppressed ones. They plead that the measure is proposed in the interests of temperance, and that it is therefore unfair to reckon on a continuance of the present rate of consumption. It would seem then that the Association is for once of the same opinion with Temperance workers as to the ultimate effect of the reduction. We have then concurrent testimony against the free trade policy, and in favour of considerable restriction, from the acknowledged evils of past free trade legislation, from the actual working of reduction in Sweden, and from the implicit statement of the Licensed Victualler's Association. Nor is it hard to see the fallacy in the free licensing argument. Free competition is for the advantage of the community, when it is not in the power of the seller to create an artificial and illicit demand. Thus in the case of ordinary articles of food, the demand rests entirely in the hands of the consumer. It is the unique property of alcohol, (and this is doubly true of adulterated alcoholic drinks), that if taken in any considerable quantities, it so injures the system as to generate an unnatural ceaseless craving. "It is an attribute of nothing else to be a food, or medicine, or a poison, according to the dosage and plan in which it is administered." The disregard of this unique nature of alcohol vitiates all free trade arguments. In any district which possesses a larger number of houses than can be kept up by a legitimate demand, the publicans are compelled to obtain a livelihood by promoting execessive drinking; unfortunately this is no very difficult task. By the extravagant issue of licences, the state has made the degradation of its citizens essential to the maintenance of a large proportion of the existing publicans, while it has armed them with fatal facilities for bringing this degradation about. Since the abolition of compulsory endorsement in 1874, the Lords report that the endorsement of licenses throughout the country has been extremely rare, and thus the evil has grown unchecked.

There seems then every reason to join in the decision of the Lords' Committee. "The Free Trade experiment, tried under the Beer Acts, is universally admitted to have failed, and there appears to be no reason for believing that any safeguards can be devised which would secure a better result."

The principle of Free Trade then being rejected, we are confronted with that of Local Option. This, in its perfectly general form, as embodied in Sir Wilfrid Lawson's Resolution, means the placing of power over the granting of all licenses in the hands of the ratepayers. As originally drafted in the Permissive Bill, it involved a power of total suppression in all places where a majority of two thirds of the ratepayers desired it; but in its present form, it is perhaps not inconsistent with a minimum limit, fixed by Parliament. Taking the measure in its original form, as the best exemplification of its actual working, although it cannot be described as vicious in principle, it is yet too dangerous, and involves too many elements of risk for adoption. To begin with, it is manifestly better in so important a matter to proceed by imperial legislation, if possible, rather than by the shifting vote of local bodies. The working of purely elective municipal boards is far too likely to be affected by local and party considerations, to make it desirable to entrust them with any power which is not strictly limited. Local boards may only be safely permitted to carry into effect a measure, the main principles of which have been carefully laid down by the Legislature. In many cases the aggrieved minority would be a considerable factor in the community, and the appearance of hardship would facilitate unlimited, often successful opposition. This would be especially likely if the majority were only just two-thirds, and the excitement of such a contest, with its effect if the agitation were successful, may be easily imagined.

No doubt Total Prohibition has worked well in cases like the large town of Saltaire, where the will of the landowner has afforded scope for its trial. The populations are content, while pauperism and crime are almost entirely absent. In the opinion of a competent medical witness of no extreme type, contained in the *Church Quarterly Review* for January, 1880, the open sale of ardent spirits is an "indefensible abomination," and whenever the public mind is satisfied that spirit drinking is an evil in all ordinary cases, such open sale should be prohibited; all prohibition, however, to be effectual, must be national and not local.

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If then we reject the opposing theories of Free Trade and Local Option, we must fall back upon the old lines of restrictive legislation; a measure based on such lines would seem likely to meet with general approval.

This measure should include the reduction of the number of licensed houses to a reasonable percentage to population. The percentage being determined by the legislature, as in the case of the hours, would probably vary for the country and for "populous places." The other great desideratum is Sunday closing, with perhaps an open hour in the middle of the day for "off" consumption. A meal could be obtained at any time on Sunday by "*bona fide*" travellers. The reduction of houses could be effected in one of two ways. According to the first the local authority would give notice that after a certain licensing day the existing licenses would not be renewed; but that a specified number distributed over the different municipal districts would be offered for auction, and sold to the highest bidder, the proceeds of such sale to go towards the compensation of all claims, and the deficit, if any, to be borne by the rates. In settling the amount of compensation, it should be remembered that the monopoly is a gift of the State, and that if free trade were adopted, its fictitious value would cease. According to another scheme, embodied in the Church of England Temperance Society's Bill, the reduction to the defined percentage would be carried out gradually by a licensing board, elected by the rate-payers and magistrates jointly for this purpose, and the compensation obtained by means of a tax on the surviving houses distributed according to their rateable value.

The measure should contain further provisions for the reduction of the long night hours of opening, for compulsory endorsement of licenses, and for proper safeguards against adulteration. With the reduced number of houses, the value of the monopoly would be greatly enhanced, and by consequence the fear of losing it increased. Thus it would be the direct interest of the owners, to have well conducted houses, whereas now the interests are usually the other way. The houses would gradually again become licensed victualling houses; and voluntary effort would have fair play in the task of elevating and purifying the habits of the people.

C. W. E. Body.

SCHOOL SPORTS IN THE TIME OF ELIZABETH.

Nothing that is perpetual is pleasant. So our ancestors found with respect to school matters. Boys who were hardy enough to begin "before breakfast school" at five in summer, and an hour later in winter, and who frequently had a school day of from eight to nine hours, must, unless the Saxon race is different to-day in all its more pointed characteristics from what it was in the reign of the "Virgin Queen," have had vigorous and sturdy physical exercises to counter-balance such an amount of sedentary work. Those long school hours, too, were spent over ponderous tomes of the classics, for nothing else was taught, "casting of accompts," the humble predecessor of mathematical teaching, being lightly esteemed. A dread, too, of an impending "ferula," compelled the carrying on in Latin of all communications in school, between master and scholar, and boy and boy. While we feel much interest in this vigorous mental training of our predecessors at school, of boys who drank beer at breakfast, dinner, and supper, we shall perhaps feel as much in the games which were in vogue with them on "playe dayes" and which enlivened so much dismal drudgery.

In days when crowned heads took delight in witnessing cockfights, combats of dogs and bulls, of dogs and bears, and even of bulls and bears, when everything that savoured of fighting was peculiarly dear in the eyes of an Englishman, it is only natural to find that schoolboys' games were sometimes such as we should not dream of to-day. So we are not surprised to find cockfighting authoritatively recognised at Grammar schools. In some schools it was customary on each Shrove Tuesday for each boy to bring his fighting-cock to his master, and we find that—and we tremble to chronicle it—a whole morning was spent in watching a cockfight—of all places—in the school room. A curious proof of the prevalence of cockfighting is found in Dean Colet's "Statutes of St. Paul's School." We may be sure that had this custom not obtained generally it would not have been formally prohibited. The worthy Dean ordained emphatically that the "scholers were to use no cockfightinge nor riding about of victoring." Almost the same words are used in the statutes of Merchant Taylor's School. What the "riding about of victoring" was we shall see later. Cockfighting has left a curious trace at Sedbergh School, where it was, and perhaps, unless abolished under the new scheme, still is customary for the boys to pay to their masters on a particular day of each year a sum of money called "cockpenny." Again at Nottingham, "the schoolemaster and usher nor any of them," were "not to have, make, nor use any potations, cockfightings, nor drinking, but *once* or *twice* in a year." And at Hartlebury in 1557, we find it enacted "that the schoolmaster shall use and take the profits of all cockfights and potations as are commonly used in schools, and such other gifts as the friends of the scholars may give."

"Probations," or "apposing," the predecessors of annual school examinations and speech-days are a remnant of the "ridinge about of victoring," and "disputing abroade" forbidden by Colet in his clause: "I will they use no ridinge about of victoring nor disputing at Saint Bartilimewe, which is but foolish babling and losse of time." Strype, in his edition of "Stow's Survey," says, "I myself have yearly seen, on the eve of Saint Bartholomew, the scholars of divers Grammar Schools repair unto the churchyard of St. Bartholomew, the Priory in Smithfield, where, upon a bank boarded about under a tree, some one scholar hath stepped up, and there hath 'apposed' and answered till he were by some better scholar overcome and put down, and then the over-comer taking the place did like as the first. And in the end the best 'apposer and answerer' had rewards."

After dinner in the winter boys usually indulged in football. The football was of leather, "as large as a man's head, and filled with wind and tossed with the feet in the streets."

When ice came the boys skated, the "skates" being the leg bones of some animal, fastened with thongs to the boots. Thus accoutred they punted themselves along the ice with iron-shod poles. All the year round the whipping top was in favour. The whipping top we find from illuminated manuscripts was an Anglo-Saxon institution. Young England was recommended to take to the whipping-top in preference to more doubtful games, as we see from the following lines:—

"Take a tope gif thou will playe
And not at the hasardye."

This advice could not have been uncalled for, as we find that the statutes of Camberwell Grammar School, founded about this period, enacted that "money players and betters were to be punished and expulsed." Besides the whipping-top there was the game of nine pins or keyles (a corruption perhaps of the French Quilles). All the year through boys were allowed to "play at weapons," "to shote with long bowes," chess, running,

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wrestling, and leaping. At Easter, playing at the water Quintain came in. The Quintain was something like a vane. On an upright post a spar was fixed so as to turn freely, on one end of the spar was a target, at the other end a vessel containing water. The target was charged at full speed; if the charger were awkward, and did not take the bull's eye properly, the Quintain turning on a swivel brought a douche of water over him.

"Barring out," apparently a curious relic of a rude civilisation, was legally recognised. At Witton, in Cheshire, in 1558, we find it solemnly allowed by Statute in these words:—"That the scholars have not any evil opinion of the schoolmaster, nor the schoolmaster should not mistake the schollars for requiring of customs and orders, I will that upon Thursdaies and Saturdaies, in the afternoons and upon holydays they refresh themselves, and a week before Christmas and Easter, according to the old custom they bar and keep forth the school the schoolmaster in such sort as other schools: and that as well in the vacation as in the days aforesaid they use their bows and arrows only."

Rough as many of these customs must seem to us to-day, we must remember that it was by this training that men, famous for faculties of self-command, firmness, observation, deep thought and penetration, were moulded. And yet Mons. H. Taine, as intelligent a foreigner as has ever described the English draws this picture of the men of these times: "Des grands corps blancs, flegmatiques; des estomacs voraces, repus de viande et de fromage, rechauffés par des liqueurs fortes; un temperament froid: le penchant à l'ivrognerie brutale; ce sont là encore aujourdhui les traits que l'hérédité et le climat maintiennent dans la race anglaise."

H. S.

ON PUNS.

The art of punning is the counterfeit of that of joking, or rather the one is a part or division, or more accurately a copy of the other; both of them take all subjects alike as their province, and both may be practiced in a greater or less degree by all men. He, therefore, that is a good joker and understands the sources from whence and the method by which jokes are produced, will likewise be a good punster, generally speaking, though punning, as we will attempt to shew hereafter, being but a bastard brother of joking, the true joker will refrain from practising the kindred art of punning, though understanding it well.

Let joking be defined as 'the art (or faculty) of discerning in every particular case the available means of amusing.' Now amusement, the object or end of joking, may be obtained in three ways—

(1.) Through the character of the joker, as when he maketh himself to appear ridiculous, that others may laugh thereat, as do the clowns or public jokers employed by our comic poets.

(2.) Through the state of mind of the hearers, when the joker striveth to reduce them to a condition of levity and flippancy, so that they are ready to laugh at nothing. This method is especially affected by punsters to economise their wit.

(3.) Through the citation of amusing incident, which may be done either verbally or pictorially. This is the main substance or body of the art.

Now amusing incident may be produced in two ways; for either it may be sought out and stored in the memory, in which case pains must be taken to effect a suitable opportunity for its introduction, or else it may be suddenly developed whenever the suitable opportunity occurs. The latter is the more approved, the former the more easy course. But care should in all cases be taken that the same incidents be not frequently repeated to the same persons except after long intervals of time.

Again, incident may appear to be amusing for two reasons; firstly, indeed, on account of the matter related being itself such as men are wont to laugh at, but secondly from its being narrated in a manner that causeth laughter (for laughter is the external or bodily sign of amusement), and it is in respect of the manner of narration rather than in the matter that is narrated that a pun appeareth amusing.

Punning, then, is a degraded form of joking, which by means of the identity or similarity of sounds expressing different meanings seeketh to arrive at incongruous conclusions, which being incongruous produce a tickling sensation of pleasure or amusement in small and ill-balanced minds. It is not an uncommon device of punsters to put some paradoxical query by way of introducing their art; thus one will ask 'When is a door not a door?' not that he desireth to examine scientifically the metaphysical relations of Being and Not-being, but rather that having startled and confounded his hearers he may himself give the fallacious and misleading reply, 'When it's a-jar,' misleading, in as much as it is impossible for a door to desert its own nature and become an earthen vessel, or, in the language of the Platonists, for the Absolute and Unchangeable Idea of Door to be commingled with the Absolute and Unchangeable Idea of Jar.

As to the character of the men who follow the art of punning, we may speak quite briefly. For the most part, indeed, they are low and foolish, but at times one may find men, in other respects worthy and honourable, afflicted with this dangerous habit, like a comely tree with blight: the young are more liable to this affection than the old, as being more addicted to the pursuit of trifling matters generally, and as having had less experience of the pain which punsters often cause unto those that are compelled to listen unto them. Not that I would say that punning must ever entirely fail to amuse, else it were not to be included under the art of Joking, but rather that, through the weakness of them that practise it, for the most part it faileth to attain its object, both in other men, and especially with the wise and discerning, producing not amusement and laughter, but vexation and strange oaths.

When a man hath made a pun, he hath a self-conscious aspect, and smileth, either universally, or for the most part, as being pleased with his own skill, and looketh upon his hearers as who should say 'Laugh, for I have made a pun;' whereupon the hearers as many indeed as are foolish, laugh and appear amused; but the wise among them laugh not, but gravely as men that have not understood the matter, seek a full and careful explanation. And punsters love not explanations, because the shallowness and fallacy of their method is thereby revealed.

For in truth, as it seemeth to me, punning is a branch of sophistic, and a pun is a kind of fallacious syllogism, such as we have described in the Topics, with the first term omitted. Thus, if a man saith that his tobacco-pipe* is like a popular comedy because it *draws well*, supposing that he hath made a pun and laughing much thereat, he argueth in this way:

To draw well is one mark of a popular comedy;
My tobacco-pipe draweth well;
Therefore my tobacco pipe in one respect is like a popular comedy.

And this seemeth to him incongruous, wherefore he laugheth.

— — — — — — — — —

(Here there appears to be a hiatus in the M.S.)

If any man therefore will make puns, let him make good puns, and those but few: and indeed as it seemeth to me, he will do best of all that maketh no puns whatever.

Arist. περὶ σκωμματικῆς. Frag.

T. E. J.

THE PAPER-KNIFE.

Classical Writers. Edited by J. R. Green. (Macmillan, 1879.)

Euripides. By Prof. Mahaffy.

This little book, though a very useful one, serves as an example of the evil caused by the numberless series of primers so fashionable in the present day, namely, a want of breadth which sacrifices to the study of the subject immediately in hand, that wider and more general survey of men and facts which is so essential to true knowledge. Consequently in the volume before us we are at first somewhat shocked by its polemical tone; Prof. Mahaffy writes as if he had just been arguing with some one about Euripides and had hardly recovered his equanimity, and in the endeavour to raise him in our estimation, he sometimes attacks Aeschylus and Sophocles as dangerous rivals, instead of allowing them an equal share of merit.

But this objection is greatly reduced by the consideration that in assuming an apologetic tone, Prof. Mahaffy is on the right side; for he is defending a man who has been most unfairly treated, and as the champion of the weaker but better cause, he deserves all our respect. And here we should like to assert that we fully

* As this is the first mention in Greek literature of the practice of smoking, it is probable that Aristotle himself introduced tobacco from Macedon; thus the allusion helps to determine the date of composition.

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agree with Prof. Mahaffy in his favourable view of his subject, and to point out that Euripides has never received the just criticism accorded to his great rivals. Scholars have always admired Aeschylus and Sophocles, the former as a test of their ingenuity, the latter as a model of pure Greek thought and language. But Euripides has neither the grammatical difficulties of the one or the classical correctness of the other. Yet he is more truly human than both; he appeals to wider sympathies, and yet he is restricted to the same narrow criticism of unappreciative scholars as his rivals, under which he suffers far greater disadvantages. Until he is studied with more intelligent appreciation, Euripides will never be fairly understood.

We have strayed somewhat from Prof. Mahaffy; we return to him with the more pleasure as we can hail him as one of the foremost leaders of a movement towards that "consummation devoutly to be wished" to which we have just alluded. His opinion of Euripides is based upon real feeling and sound appreciation; nor, in his favourable estimate, has he fallen into the errors of those admirers from whom the tragedian has suffered as much as from his detractors; there is no unmeaning praise, no palliation of defects. In conclusion, we can recommend the work to all our readers; it is very interesting, and what is more important, very suggestive. But we cannot help expressing a hope that Prof. Mahaffy will return to that wider study of Greek literature of which, as he has already shown us, he is pre-eminently capable.

F. C. C.

Livy. By W. W. Capes, M.A.

Mr. Capes, the Reader in Ancient History at Oxford, is well known as the author of "The Early Roman Empire" and "The Age of the Antonines," books remarkable for beauty of style and for the scientific spirit in which they are conceived. His little volume on "Livy" does not disappoint our expectations. In the brief space of 120 pages we have an account of "Livy as a literary man at Rome," an estimate of his chief characteristics, and a vivid sketch of the different periods of which his history treats. Besides this we are furnished with information on various collateral subjects, *i.e.*, the credibility of the history of the Kings, the origin of the *Plebs*, the rise of the *Comitia*, and an extremely interesting discussion on Roman policy in the East. It will thus be seen that the book will be of great service not only to the reader of "Livy," but also to the ordinary student of Roman History. We could not recommend any better introduction to the scientific study of the latter subject. In conclusion, by way of illustrating Mr. Capes' method of treatment, we quote the following passage on the Revolutionary Struggles at Rome:—

"But Rome herself was not long to be spared some at least of the miseries which she had brought on the surrounding nations. The arrogant self-assertion of the ruling families had grown to an unexampled height; their merciless greed was turning the gardens of the world into a desert, while they were heaping up colossal fortunes for their children; but the population of Italy was being ruined by constant war and neglect of economic evils; the sturdy yeomanry was dying out, and their place was being taken by slave-labourers in the country, and a motley populace in the large towns, scrambling for the doles of noble bounty, and claiming to subsist as pensioners upon a subject-world. Soon the Gracchi were to appear upon the scene, clamouring for legislation to be carried through and for the lower orders, thus striving to break down the exclusive power of the senatorian rulers, and opening the long period of Revolution, which was to bring un-numbered evils upon Italy, and to be closed only by the Empire."

G. M. E.

In the notice of "Post-Epic Words" &c., the reviewer seems to think it very extraordinary, and nothing less than a proof of mental imbecility ("curious inability to grasp a question as a whole") that "the work of the Alexandrine Critics is virtually ignored." He supposes that I "utterly forgot the fact" that those eminent scholars had revised the text after Plato!

If I forgot such a fact as that, I certainly was quite incompetent to write about Homer at all. But the simple truth is, that F. A. Wolf has treated so exhaustively the subject of the recensions of Zenodotus and his Alexandrine successors, in chaps xli—l of his *Prolegomena*, that it seemed wholly unnecessary for me to add a single word about them in a short pamphlet of 36 pages.

My argument applies to a period fully two centuries earlier, when, as we know from Plato and Xenophon, the rhapsodists, whom the latter twice calls (Conv. iii. 5 and Mem. iv. 2. 10) "great fools" lived and sang. To "begin with the Alexandrine critics," so far from being "the only really scientific method," would be to begin at the end. It is something startling to be told, that to begin at the beginning is "a radically vicious method." If so, it is one that Wolf himself has adopted. I trust this is not a specimen of Cambridge logic.

As it is certain that Pindar and the Tragic poets used a different Homer from ours, I think the "Professionals" of B.C. 400 may have had more to do with "our Homer" than Mr. Grote or Mr. Gladstone supposes. And I think this view, in itself a very reasonable one, is strongly supported by the "Non-Homeric" character of the earlier vase-paintings, and by an examination of the Homeric language.

I fail to see why such very hard and even contemptuous epithets should be applied to me, because long study and research have brought me to the same conclusion as C. G. Cobet, that our Homer texts are "the work of many poets of different ages and countries" (Miscell. Crit. p. 402.)

F. A. PALEY.

POETRY.

CASABIANCA.

(A new and improved version.)

Alas, the horrors of a war
At sea! 'Tis sad to think
How many gallant ships blow up,
How many others sink.

For me to sing, but not the first
An oft repeated tale
Of one whose body fed the *fish*,
Fit subject for a *wail*.

Casabianca was his name,
A proper *boy* was he,
He'd firm *attachment* for the ship
A *hankering* for the sea.

Of the French fleet his father was
The gallant commodore,
He took his little son *on board*
To save his *board on* shore.

A powerful fleet was soon sent forth
From Britain's sunny isle,
Near Egypt it attacked the French,
August the first (old style).

The English fleet drove back the foe,
And many a ship was sunk;
But 'mid the crash of falling spars,
That young boys heart ne'er shrunk.

His father when he left the deck,
Had told him there to stay,
And (perhaps because he couldn't swim)
He could not disobey.

"Father!" he cried in accents shrill
"Oh tell me, may I go."
But while the bullets *hailed* above
Dead silence *reigned* below.

For all but he had left the ship
Except the Commodore,
He wounded in the cabin lay,
Extended on the floor.

The ship blew up with loud report,
He left the deck, 'tis true
But his father could not *blow him up*
For he was *blown up* too.

B.

ATHLETIC FIXTURES, ETC.

WEDNESDAY, April 28. — Cricket: Peterhouse v. Emmanuel; Magdalene v. Corpus. C.U.Bi.C. meet; to Bishop's Stortford.
THURSDAY, April 29. — Cricket: Peterhouse v. Emmanuel; Magdalene v. Trinity; Corpus v. John's.
FRIDAY, April 30.—Cricket: University Seniors' Match at the University Cricket Ground. Pembroke v. Christ's.
SATURDAY, May 1.—Cricket: University Seniors' Match, Peterhouse v. Caius; King's v. Clare; Corpus v. Queens'.
MONDAY, May 3.—Cricket: Pembroke v. Clare; Magdalene v. Jesus; Caius v. Corpus; Trinity v. Christ's.
TUESDAY, May 4.—Cricket: Magdalene v. John's; King's v. Trinity; Christ's Second Eleven v. Non-Coll.

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THE UNIVERSITY PULPIT:

SUPPLEMENT TO

The Cambridge Review.

No. 19. WEDNESDAY, April 28, 1880.

Sunday, April 25, Sermon by the Rev. F. W. Farrar, D.D., Trinity College.

"The letter killeth."—2 Col. iii. 6.

"In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction."—2 Peter iii., 16.

On previous occasions, when it has been my duty to preach from this pulpit, I have preached on subjects connected with the defence and practice of Christianity; on the Fall of Man, on the Witness of History to Christ, on the voices in which God speaks to us, and on matters of deep importance to human progress or the welfare of the individual soul. I desire now to say a few imperfect words on the right use and interpretation of Scripture, a subject which largely affects the work of the Church of God. I desire, if I may, to lead you to the impartial, unbiassed, fearless, truthful, and, above all, wise and loving study of the Holy Scriptures, by pointing out to you not only some of the follies, but some of the deadly evils which have resulted from a neglect of the warning that it is possible to wrest it to perdition. My brethren, let me not be misunderstood. In humblest reverence for the Holy Scriptures; in devout acceptance of their eternal principles; in heartfelt thankfulness for the inestimable boon of their guidance and consolation; in glad admiration of the divine beauty which they exhibit; in the deepening certainty that there is neither help nor comfort for man to be found anywhere except in the lessons which they teach; I yield neither to the most learned nor the most ignorant worshipper of the letter, though I regard a blind letterworship as a dishonouring invention which is the main cause of unbelief in this age, and has been prolific of evil in ages past. It is to dishonour the Bible—for it is to ignore its teachings—if we deny that there are many revelations of God to man. He reveals Himself in science; He reveals Himself in the phenomena of the universe; He reveals Himself in the majestic uniformity of natural law; He reveals Himself in History; He reveals Himself in the individual consciences of men; above all in this last Gospel dispensation does He reveal Himself by the Inspiration of that Holy Spirit which He has promised to them that seek Him. In the Holy Scriptures He has spoken through the minds of holy men of old in a revelation which enables us to interpret all the others. But all Scripture is not the same Scripture. One book has not the same value as another book, nor one passage as another passage. The Book of Ecclesiastes does not stand on the same level as the Gospel of St. John; nor the Book of Esther as the Acts of the Apostles; nor the Levitic system as the Epistles of St. Paul. "One star differeth from another star in glory." If the Jews said that the whole law was equally precious and sacred from "in the beginning God made the world" to "their five sockets were of brass," that was a part of the degraded superstition which provoked the Nemesis of reaction, and ended in their rudely dishonouring the very letter which they professed to worship. The word of God was given πολυμέρως καὶ πολυτρόπως, fragmentarily and multifariously. It was given fragmentarily, one fragment to Adam, another to Noah, another to Abraham, another to Moses, another to the Prophets. Now the doctrine of the Unity of God; now the dawn of the Messianic promise; now the grandeur of the moral Law; then the more spiritual ideal of Prophecy; lastly the full doctrine of immortality and the Gospel of Jesus Christ.

And it was given multifariously, by experience, by discovery, by history, by the voice of conscience, by art, by men of many conditions and many minds; now by a Gentile sorcerer, now by a suffering king, now by a gatherer of sycamore fruit,—until at last He who had spoken to the fathers by the Prophets spoke in these last days to us by His Son. And though amid this diversity there is a Divine unity, yet to put all these different utterances on the same level; to speak as though human peculiarities were obliterated; to assume that a precept, which had a special and a temporal reference to Israel in one dispensation, is to be made a final guide to England under another; to hold up as a moral example the deed of Jael, and to give strange typical significance to the aberrations of Samson, is to violate every rule of tenable criticism; to introduce into religion a monstrous casuistry; to crush the very life out of an intelligent and honest faith. More than this, it is to run counter to the plainest principles laid down both by the Prophets and by Christ Himself. The Law was holy and just and good, yet St. Peter spoke of it as a yoke which neither they nor their fathers were able to bear: St. Paul characterised its ordinances as "beggarly elements," and our blessed Lord Himself contrasted what had been said to them of old time with what He said, and declared that Moses had suffered things not intrinsically desirable because of the hardness of their hearts. And yet the method of treating all Scripture as if every word of it were equally divine, though disclaimed in words, is pursued in fact alike by the learned and by the ignorant; and you may see whole commentaries written even in these days on the tacit assumption that Scripture is a talisman, "equipollent in all its parts," of which even the most incompetent tacitly claim the power of infallible interpretation. My brethren, as one who loves and honours the Bible with all his heart; who would echo from his heart every word of the glorious thanksgiving for God's Law of the 119th Psalm; who would willingly devote his life to make known its truths, and to help clear their interpretation from centuries of error, I still say that no man can love the Bible aright who asserts for it more than it ever claims, and much that its whole structure and history, as well as its own express utterances, discountenance. No man can be its wise interpreter, who, mainly on the strength of a single mistranslated text, stretched to the extremest limit of impossible and unnatural inference—asserts the equal supernatural inspiration of every word, syllable, and letter; no man who does not admit that it can only be interpreted by the rules which govern all human language; who does not see the meaning of the wise principle which even the Jews theoretically accepted, that "the law speaks in the tongue of the sons of men."

It is one thing to be true to the Bible, and quite another to be true to the masses of traditional systems which crowd the commentaries upon it; and he, who dreads above all things the pestilent air of religious insincerity, must refuse to act like those Churches and sects, and parties, who, in many different epochs, and in many different manners, have as it were betrayed the Bible with a kiss.

Now is it, I ask you, possible, without the blindest prejudice, to deny that in all ages incredible harm has been done to mankind by false claims of infallible literalism? For great moral principles, for the Divine Teaching of the Spirit of God, for the revelation of the Gospel of Jesus Christ, we all turn, we can but turn to the Holy Book. It is one of God's most precious gifts to man. But if *corruptio optimi pessima*, ought we not to deplore with all our hearts the misuse of that Book to the serious injury of mankind? Ought we not to strive with all our hearts, that we, in our generation, may not be of the number of those who so abuse the light of heaven as therewith to lead astray the souls of men? Ought we not to be very humble in our use of Scripture; to take solemn warning from the flagrant instances of error in its interpretation, and sin in its abuse, by which God, who shews all things in the slow history of their ripening, would teach us better and wiser courses, as we study the history of the Church and of the world?

I can of course do no justice to this great and solemn theme. To do so would require a volume, nor do I pretend to the learning, nor have I one hundreth part of the leisure, which would be needed for its composition. All I can do is to touch on one or two points; only praying to God that, if my words be mistaken, He may enable you to see their error, but if they be true, as it seems to me, with such light as He has given me, they are irrefragably true, then He may make them bring forth good fruit hereafter for the blessing of the world.

Take one instance, then, of the way in which the Bible has been grievously misused by the perversion of its isolated expressions to arrest the beneficent progress of Science. The unholy antithesis

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between science and religion should alone be a shame to us. True religion can never come into collision with true science, though true science, to the great blessing of mankind, has often flung to the four winds the arrogant errors of a false theology. How can science, which means a right knowledge of the laws and phenomena of nature, ever clash with religion, which means established truth respecting the relations between God and man? Religion has, alas, been too often identified with the views and practice of this or that party or sect,—walls of untempered mortar which the progress of science has left in hopeless ruins. And since the positive results of science, those even which have in their origin been most fiercely denounced as heretical, have been an inestimable blessing to mankind; what a disgrace to false religious assumptions have been the martyrdoms of science; what an insult to mankind has been the sight of

"Blind authority, beating with his staff
The child that might have led him"!

Is there no significance in the fact that science should have utterly slumbered during those long ages in which it was falsely assumed that the Church and the Bible were the only sources of scientific truth? Is there no warning against the assumption of an ignorant infallibility in such names as those of Virgilius, Roger Bacon, Copernicus, Campanella, Vanini, Columbus, Vesalius, Galileo, Kepler, Descartes? What was it that led St. Ambrose to assert with indignation the existence of a solid sky? that made the whole orthodox world of the early centuries deny as irreligous the existence of the antipodes? which entangled physicists in all sorts of erroneous hypotheses? which originated the portentous theories of crowds of religious pamphleteers? which made the clergy, in an overwhelming majority, oppose the inauguration of the Royal Society? which, in the suspected dawn of every nascent science, has led those who sheltered themselves under mis-application of texts to sadden the hearts—which God had not made sad—of the benefactors of mankind? What led in the early days of geology to sentences like this on the pages of the clerical and university author of "Popular Geology subversive of Divine Religion?" "What," he wrote, "was God doing before the first of the six days of creation? He was preparing from everlasting a hell for all infidel enquirers." We may profess to blush for such language now, but in its day it was welcomed with unbounded applause as an uncompromising anathema of sinful error. All this wrong and ingratitude, and retardation of the progress of mankind has been due to the blindness and folly of men, who preferred to claim a monopoly of the private interpretation of scripture—the sin of Priests and Pharisees—dogmatising about that of which they did not understand so much as the very rudiments; professing to hold the key of knowledge while they neither went in themselves, nor suffered others to enter. Few follies have been so unfortunate in their issues as the presumptuous deification of their own opinion, by those who "imposed the senses of men upon the words of God, the special senses of men upon the general words of God, and laid them upon men's consciences together, under the equal penalty of 'death and damnation'"?

And yet, disastrous as have been the negative consequences of thus perverting scripture to purposes for which it never was intended, they are as nothing to the positive evils which the persistent aggressiveness of this error has inflicted upon mankind. By the fruits of this practice you shall know it. The greatest of all the boons which the progress of the ages has brought to us have been connected with the cause of freedom, of toleration, and of enlightenment. We might have learnt from the spirit of scripture those glorious lessons. Past ages, by rightly understanding the principles of scripture, might have enjoyed them. But the letter of scripture has been used to murder its spirit, and its eternal principles have been strangled for centuries by the misappropriation of its chance expressions. Alas that slavery, alas that persecution, alas that superstition should have drawn their deadliest engine from the perversion of Scripture texts! Does it not furnish us with but too melancholy a proof that "The Devil can quote Scripture for his purpose." And again that in religion

"What damned error but some sober brow
Will bless it, and approve it with a text,
Hiding the grossness with fair ornament?"

In the name of Christ, in the name of all that He taught, in the name of all for whom He died, I do esteem it a matter of extreme importance that you should early be put on your guard against courses which have been so dangerous to mankind. Many of you will be clergymen. All the more earnest of you will grow up to exercise a religious influence. Those only who, ostrichlike, hide their heads in the sand of their own party, can be unaware of the extent to which wisdom and candour are needed to prevent a widespread alienation from religious truth among the foremost intellectual classes. Now by Pharisaic hardness, by obstinate prejudice, by stiff-necked and unwarrantable dogmatism, by the ignorant presumption which leads men to rush at once into anathemas of every opinion not their own, you may indeed gain earthly success and become the idols of a party, and go about as others do, slandering others as heretics, and saying of your brethren and your betters that they are "dangerous" and "pernicious" and "do not preach Christ." In the conceit of a usurped infallibility you may sit in the high places and rail at those who are truer saints of God than you:—but, by so doing, however loudly your partisans may sound your praises, you will but have hindered the work of God. Your work will be foredoomed to worthlessness and sterility. You will have done far more harm by your narrow bitterness, than you fancy yourself to have done good by your "uncompromising orthodoxy." You may be forgiven, because you have done it ignorantly; but your work will be as chaff in the consuming fire. Think not that it is saying "Lord, Lord" which will save you; you may boast your familiarity with His name; you may claim to have preached nothing but Him crucified; but the cloke of "Evangelical" or of "Churchman" will not hide the sins of the Pharisee, nor will the iteration of angry Shibboleths about the divinity of your Saviour excuse the habitual violation of His new commandment. If you use texts as a goad to theologic hatred, and a hindrance to human thought, the whole spirit of the Scriptures will rise up in the Day of Judgment against you and condemn you for the wrongs which you inflict from your idolatry of its letter.

And yet to how terrible an extent has this been done. If I were to ask you which are the most thrilling pages in the whole history of Europe, you would probably answer, those which narrate to us the achievement of civil liberty. Now the spirit of the Bible from end to end is a spirit of liberty; and in the very earliest books of the Bible you may read some of the very noblest pæans to liberty which were ever sung. And yet did not the most crushing tyrannies—social, ecclesiastical, and civil—build the stronghold of which they boasted as of an impregnable fortress, in the habitual misuse of isolated texts? Take civil liberty first, and suffer me to ask you two questions. First, Are even the rudiments of civil liberty permanently possible to a people which, accepting the slavish doctrines of non-resistance and passive obedience, suppose that God has created man to be the footstool of a few families? And next, did these two slavish doctrines ever put forth even a pretention to exist, other than they derived from an array of texts—multitudinous enough, I admit, but interpreted and applied not only with no reference to the general spirit of the Bible, and no reference to the continuous enlightenment of the Church by the Spirit of God, but in flagrant violation of all rules of historic circumstance and of common sense? Undoubtedly scripture wisely teaches the rule of obedience to kings, and uses such expressions as 'the Lord's anointed'; but since alike the common sense and the religious instinct have taught us that such texts, however unlimited their statement, are not to be so used as to subject millions of mankind to the intolerable wickedness of one who, like a Nero, a Domitian, may be the vilest of their race, this ought alone to teach us that texts of Scripture are not to be thus wrested to the perdition of national happiness. Yet how was Scripture used in the great contests of England for civil liberty? For one sermon preached on faith and repentance, three were preached on the divine right of kings; and "'Tis hard to say," writes a contemporary, "whether Jesus Christ or King Charles the First were oftener mentioned and magnified": "the theory of government," as the historian tells us, "which had long been taught by the clergy, was so absurd that it could lead to nothing but absurdity." And yet though the clergy had taught, so long and so persistently, that passive obedience was enjoined, without restriction or exception, by the divine law, so hollow was the belief inspired by a false scriptural method that Oxford itself, the headquarters of the doctrine of non-resistance, had to be kept down by sword and carbine when their theories were put to the test of practice. And if after all this 'double cloak of loyalty' was, 'well lined with the fox-fur of hypocrisy,' what was the cause why the teachings of the clergy were heart and soul on the side of tyranny? Why was it that they so long hindered the cause of progress when the nation was fighting for its just and necessary liberty? The mischief was due, not to dishonesty, not to baseness of nature, but simply and solely to wrong methods, to baseless dogmas, to unintelligent literalism in the interpretation of isolated texts.

Again, consider what a wrong to Europe, what a shame to Christianity, was the ecclesiastical despotism of the Middle Ages. On what was it built? Why were the Popes able to impose on the free conscience of mankind that crushing yoke? How came the nations to tolerate for a single moment the portentous pretentions of the Bulls *Ausculta fili* and *Unam sanctam*? What made the horrified world submit to the domination of five such monsters in succession as Paul II., Sixtus IV., Innocent VIII., Alexander VI., and Julius II.? What can the whole system even pretend to be, except an inverted pyramid of false inferences resting upon its

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apex in a misapplied text? Christ said to His apostle, "Thou art Peter and on this rock will I build my Church." The exact meaning of the words must ever remain uncertain; but though all the subsequent history shews that it conferred on Peter no primacy whatever; though he was not even Bishop of Jerusalem; though beyond all question he did not found the Church of Rome; though it is not even historically demonstrable (however probable) that he ever was in Rome at all; yet by this single text, which they have blazoned as the very charter of their usurpation round the great dome of St. Peter's, the Roman Bishops first asserted for Peter a spiritual supremacy which he never possessed; then stretched this imaginary spiritual supremacy into a claim for the supreme arbitrament of infallible inspiration; then by a monstrous leap of inference asserted an impossible extension of this supposed supremacy of Peter as the inalienable right of all his supposed successors; then, by another monstrous leap of inference, claimed that the spiritual supremacy thus daringly usurped involved also the feudal supremacy, till in the days when Rome had made the world drunk with the wine of her fornication, the Popes in great swelling words of vanity claimed to be treated as gods on earth; the abused deluded world could gaze calmly on such spectacles of sacerdotal tyranny as Henry IV., of Germany shivering half-naked for three wintry days in the castle court at Canossa, and Barbarossa receiving on his neck the foot of the proud pontiff, till at last when the priest had 'turned Atheist as did Eli's sons, who filled with lust and violence the house of God,' the sense and the scorn and the genius of Luther shook the whole baseless fabric in ruins to the ground.

Take again the institution of slavery itself. "Would you come between a man and his freehold"? said a supporter of the slave trade to O'Connell. "I started," said the great orator, "as if something unholy had trampled on my father's grave, and I exclaimed with horror, "A freehold in a human being!" Yet this claim to "freeholds in human beings," this violation, by deeds of cruelty for purposes of greed, of the very primary rights of man—was regarded as positively religious, because it could be defended by the rude letter worship which thinks it sufficient to uphold any folly however glaring, and any wrong however gross, if it can pretend to be sheltered under the cover of a text. You may profess to blush for such use of Scripture, you may profess to repudiate it now; but what was it, which, until the conscience of England was once fairly roused, made even respectable men fight hard in this conspiracy against the first laws of righteousness? Can you give me any other answer than that it was because, misled by false dogmas, they blinded themselves by a misuse of texts. Why was it that when, here at Cambridge, in the year 1785, the subject was set for an essay, "Is it lawful to enslave people against their will?" that subject was regarded an open question. Never was the setting of a subject so prolific of blessing. It touched to the quick the conscience of Clarkson, who won the Essay Prize; and so led, twenty-two years after, to the abolition of the slave trade, and forty-eight years after, to the emancipation of 800,000 souls. By that time men had got to call the slave trade by its true name—"guilt, oppression, the open sore of the world"; but when the fight of the abolitionists began, this guilty traffic in flesh and blood was regarded as a pious and scriptural institution, consecrated by the wisdom of our ancestors, and dear to the heart of George III. But why did the Society for the Propagation of the Gospel once derive a part of its income from slaves? Why did John Newton say he had never had such heavenly hours as when he was the master of a slave-ship? Why did George Whitefield reckon slavery, after carts and horses, as part of the property of his orphanage in Georgia? Why, but because, by one of those grotesque perversions of which other specimens, nearly, if not quite as bad, still pass current as reverence for scripture, God was supposed to have ordained slavery, because Ham had behaved wickedly towards his drunken father? "I draw my warrant from Scripture to hold the slave in bondage," wrote one American clergyman, "the principle of holding the heathen in bondage is recognised by God." "Dear Christian brethren," wrote another to a certain presbytery, "if there be any minister among you, tainted with the dangerous principles of Abolitionism, let him be ferreted out, silenced, excommunicated, and left to the public to dispose of in other respects." "From its inherent nature," said Bishop Hopkins of Vermont, "slavery has been a curse and blight wherever it exists; yet it is warranted in the Bible. Therefore, as slavery is recognised by the Bible, every man has a right to own slaves, provided they are not treated with unnecessary cruelty." Who shall say that, on the premisses which they adopted, such vile arguments were not perfectly logical? The slave owner only did as thousands do to this day: they picked from scripture the texts which sanctioned their hatred or their greed, ignored all which told against them; murdered the spirit by the letter; and used texts, ignorantly misapplied, to trample on the instinctive feelings of mankind. Rarely has fiction rendered a nobler service than when it helped to overthrow the supposed scriptural formation of the covenant with sin and death. You have doubtless read the scene of which I here quote but one or two sentences. "'It is undoubtedly the intention of Providence that the African race should be servants, kept in a low condition,' said a grave-looking gentleman in black, a clergyman, seated by the cabin door. "Cursed be Canaan, a servant of servants shall he be," the scripture says. The brutal slave owner listens to the argument with delight. 'All things, whatsoever ye would that men would do unto you, do ye even so unto them.' "I suppose that is scripture as much as 'Cursed be Canaan,'" replies another clergyman who is present. "I say now," said the drover," (pardon my language, my brethren, for the sake of the thought which lies behind it), "'there's difference in parsons, ain't there. 'Cursed be Canaan' doesn't seem to go down with this one, does it? And that isn't the worst of it; maybe it won't go down with the Lord neither, when we come to settle with Him one of these days, as all of us must I reckon." But once again I say that this vast crime against humanity, in spite of the horrors with which it was accompanied, and against which Turner preached his lurid sermon of the slave ship, was defended, and solely defended, by the abuse of scripture texts; and it is but this month that a voice from America has accounted for the failure and acidity of the Pulpit of the South, because, when it has touched on earthly affairs at all, it has exhausted its logic and passion upon apologies for slavery, and because the last printed form of piety, which the church of the Southern States sent forth over the world, was an argument that the bondage of the Negro to the white race was a relationship natural and valuable, and that it must for ever be esteemed and preserved.

Again, what ever has been, what is at this moment a greater curse to the Church and the world than a cruel and brutal intolerance? The whole scope of the teaching of Christ is in favour of tolerance. He was tolerant to the Sadducees; tolerant to the Samaritans; tolerant even to the arch-intolerance of the Pharisees. Their whole religion had curdled into a religion of shibboleths and ceremonies, of hatred and contempt. The very spirit of His Gospel was that of gentleness, forbearance, and long suffering. We are told that once when Omar was preaching an aged Christian ventured to make some humble objection. "If that old man speak again strikes off his head," said Omar, and quietly continued his sermon. It is impossible to conceive words more alien to the spirit of Christianity; yet they have been practically used again and again, not only by Popes, but by Reformers, by Synods, by Presbyterians, and by Councils. And that is why, from the page of History, the names of Fra Dolcino, Savonarola, Huss, Jerome of Prague, Servetus, Cranmer, Hooper, Ridley, Latimer, and so many more of that noble army of martyrs, plead trumpet-tongued against the "deep damnation of their taking off." Why was there all this persecution, burning, cursing, scourging, strangling, torturing, imprisoning of men for not subscribing to the words of men as the words of God? Why for so many centuries was tyranny the devil's instrument to support error and superstition? Why has not 'Love,' but "Anathema Maranatha," been so often the watchword for Propagandists? What made even John Knox revel in such exhortations to pitiless persecution that one has called him the "great Apostle of murder?" Why did Cortes weave blue and white flames on the banner with which he advanced to the conquest of Mexico? Why does the reek of Smithfield still seem to blow across whole reigns of English History? Why did a Pope solemnly return thanks to Heaven for the massacre of St. Bartholomew? Why did a triumphant Sacerdotalism enforce its own private interpretations by that Inquisition, which cannot even be mentioned without execration, abhorrence, and disgust? Why is it impossible to read about Arnold of Citeaux, bidding his foul crusaders at Berien 'Slay them all, God will know his own,' without groaning aloud, "Oh Religion, what infamies are committed in thy name?" But what was it which drugged men's conscience to contemplate such horrors without revolt? It was mainly the letter which killeth; mainly the perversion of Scripture texts. "Compel them to come in." What mattered it that the compulsion implied in the Parable is merciful, not sanguinary,—a compulsion to inward acceptance, not to outward conformity, and employed to overcome the humble despair of the penitent, not the proud resistance of the heretic? "Compel,"—there the word stood,—that was enough; and to that fetish of the grossly perverted letters hecatombs of human victims were burnt alive. 'Men cast them into the fire, and they are burned.' What mattered it that the words are purely metaphorical; that they are but the physical imagery of the general picture? that, even if theology is to be built on the imagery of parables, they refer only to the world beyond? that the previous part of the verse does not even refer to future consequences, but to necessary laws? *Et ardent*—those two words, we are told, let us say rather their shameful and ignorant misapplication were enough

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to turn whole countries into valleys of Hinnom, in which their noblest sons were burnt alive to the Moloch of superstition; to kindle fires of death of which the ashes have ever since been to many nations as a boil breaking forth with blains on man and beast.

What need is there to multiply evidence that in age after age the letter killeth? Do you or do you not believe in witchcraft? Was it sensible that because of a word of dubious meaning mankind should be half maddened with ignorant terrors? Was it right that wherever clerical influence predominated in the middle ages the persecution of witches raged with fearful intensity, 7000 being burnt at Treves, 800 in a single year at Wurtzburg, 1000 in a single year at Como? Was the Church of Rome right to strain every nerve in stimulating the persecution, and to support it with the whole stress of her infallibility? What was it that caused that chapter of horrors, so that those who disbelieved in witches were branded with the charge of stupid infidels and obdurate Sadducees, but the text in Leviticus "Thou shalt not suffer a witch to live," even when some argued that the word in Leviticus rendered "witch" should be rendered "poisoner." The persecution was weakened, and in spite of Wesley's remark (which ought to teach us a new lesson of caution) that giving up witchcraft is in effect giving up the Bible, a belief in witchcraft in these days is set down as the grossest superstition, and a source of unspeakable agony has been swept away by the liberation of mankind from the letter that killeth—from the perversion of isolated texts.

These are but instances, a few out of multitudes. It was the letter that killeth which led to "decretum, horribile fateor, attamen verum" of Calvin; to the superstition of the mass; to the decision that all infants dying unbaptized were damned; to the representation of God in a manner to revolt the conscience of mankind; to theories of the Atonement which were little less than a blasphemy against the love of our Father in Heaven. There is hardly a heresy of sect or party, hardly an usurpation of kings or priests, hardly an error in sociology or science, which has not appealed to, or relied upon, the abuse of texts. Every burning for opinions which history records, every imprisonment, every persecution, every falsely attached stigma of infidelity, every slander of theological hatred, every endeavour to kindle in the supposed cause of religion the blind passions of the mob, every attempt to degrade Scripture into a wrangling ground for sectarian differences, and to split it up into missiles to be used in fierce battle against our brethren in the Church of God, are but so many illustrations furnished to impress on us the neglected warning that the letter killeth; are but so many lessons to shew us the peril of following the mass of theologians,—all the more unlearned from their asserted knowledge, and all the more ignorant from their assumed infallibility—who have wrested the Scriptures of God, not to their own injury only, but also to the perdition of mankind.

Time forbids me to shew you how this method of exegesis, which atttaches a false reverence to the letter, while it neglects the eternal teaching of the spirit, began among the Jews after the exile when the devil of apostacy had been cast out, but the seven other devils of formalism, superstition, and intolerance came in and dwelt there, how it began in the days when there was no Prophet more, and the light flashed no longer on the Urim's graven gems; how the scribes, with superfluous superstition, counted that there were 815,200 letters in the Pentateuch, and that the middle letter occurs in Leviticus xi., 42; how there arose first 7, then 31, then 49 rules of interpretation; and then the rule that every Rabbi should explain a verse in a multitude of different ways as a hammer dashes a rock into many fragments; how this false type of goodness and false type of orthodoxy led to a boundless hypocrisy and a murderous hatred; how the Pharisaism which murdered the Christ was followed by the Rabbinism which accepted Bar Kosiba; how the very system which professed the abject bondage to articulate or written vocables, and invented the Kabbalistic and numerical system which professed to find a mystery in every horn and curl of a letter, was yet ready impudently to falsify the text, and impudently to set aside its clearest meanings. Nor would it be difficult to shew you that there has always been this tendency of priests and interpreters, first to degrade by unintelligent fetichism and then to supersede, as of secondary importance, the sacred books which they profess to reverence, and that this Jewish method, so fruitless and so dangerous, has continued almost in full force through Fathers, through schoolmen, through reformers, through Anglicans, Nonconformists, commentators of all kinds, down to this present day.

But it is time for me to conclude, and I will conclude by exhorting and entreating you to think deeply over what you have heard this afternoon; if it be untenable, reject it; but if it be true, I would urge you for your own sakes, for the sake of the Church, for the sake of the world,—you whose lives are before you—you who will have no small influence hereafter in helping or hindering the religion of the future,—you who (such poor blind creatures are we at the best) may for all but your own little clique of partisans irretrievably injure religion by the very methods which you rashly imagined to be taken in its defence,—I entreat you to consider what ways of interpreting Scripture have been, and what ways have not been, fruitful and blessed for the happiness of mankind. If—(alas, and shame to us that it should be so)—if the Scriptures have been cited, have been perverted in defence of tyranny, of cunning, of assassination, of slavery, of persecution, of cruel repressions, of dangerous customs, of exterminating wars; if (alas and shame to us!) they have been quoted to slander the Apostle, to crush the Reformer, to discourage the student, to break the hearts of the Saints of God,—then the more you love, the more you reverence Scripture, the more you find in it for your own souls the bread of life, the more I entreat you to beware how you thus distort its use and violate its majesty. We shall find therein all that is necessary for the salvation of our own souls; we shall find therein, as nowhere else, the few great moral principles which are enough whereby to live; and whenever we are using it to make men better and purer, and more loving; whenever we are using it to stimulate the energy, to alleviate the misery, to promote the happiness of mankind; whenever its words become in our own hands as arrows of lightnings to pierce the Python of corruption, or to shatter the strongholds of oppression, robbery, and wrong, then we are using it for purposes consonant with its own spirit, and indubitably and indisputably right. But when we are wielding it in fierce anathemas against good and holy men, who only differ from ourselves, when we go to it to stimulate hatred, or check progress, or to buttress up the oppressions and restrictions of selfish power; then we are following in the crooked bypaths of those who pervert it to perdition. Oh Pharisaism is easy! It is easy to join sects and parties. It is easy to steer "through the channel of no meaning between the Scylla and Charybdis of Yes and No." Do this, and you will be safe men, the hope and the pride of the Church, and if ever you make a mistake all your sect and all your party will run to throw their shields over you, while they will blow all their trumpets for your smallest deed of good. But if you are men enough to stand alone, if you dare to run counter to popular opinion in the cause of truth, if you ever have the courage "to smite the hoary head of inveterate abuse;" then expect to share hatred and opposition with all the Saints of God. But remember:

"He's a slave who would not be
In the right with two or three;
He's a slave who would not choose
Hatred, slander, and abuse,
Rather than in silence shrink
From the truth he needs must think."

If you are to be really noble this you must bear, and God's word will help you.

"He loved the world which hated him; the tear
Which dropped upon his Bible was sincere;
Assailed by slander and the tongue of strife,
His only answer was a blameless life,
And he that forged, and he that threw the dart,
Had each a brother's interest in his heart.

Aye, there is the secret—love to God and man. Go to your Bibles, not as blind infallible Pharisees, but with the humble prayer—'Open thou mine eyes;' go to them in the spirit of love and meekness, and then God will speak to you out of every page, until duty seems no longer difficult, and abuse may be borne, and every bitter thing is sweet. One little golden key will open every lock of Scripture difficulty, and make every ponderous word fly back, and admit you to the path, in which you may have God's two great Angels of Reason and Conscience for your guides into the inmost spirit of the word of God. It is the golden key of love; it is the rule "Never rejoice, but when you can look on the face of your brother in love." Read the book of God in the spirit of the Pharisee, in the unnatural glare flung on it by the turbulent arrogance of theological hatred, and you will most certainly wrest it to your own perdition; but read it with love and humbleness and earnest prayer, and it will not be long before every doubt and every difficulty will vanish before you, and you will be able to say with David;

"The Law of the Lord is perfect, converting the soul;
The testimony of the Lord is sure, making wise the simple;
The statutes of the Lord are right, rejoicing the heart;
The commandment of the Lord is pure, enlightening the eyes.
The fear of the Lord is clean, enduring for ever,
The judgments of the Lord are true, and righteous altogether;
More to be desired are they than gold, yea than much fine gold;
Sweeter also than honey and the honeycomb,"

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The Cambridge Review:

A JOURNAL OF UNIVERSITY LIFE AND THOUGHT.

No.20.] WEDNESDAY, MAY 5, 1880. [PRICE SIXPENCE.

SUMMARY OF NEWS.

The sad deaths of Stephen Eddy, of Pembroke College, and his brother Charles, of Clifton College, who was on a visit to him for a few days, have cast a gloom over the whole University, but especially over Pembroke, where he was much beloved. We are sure that the feeling of sympathy with the parents' terrible loss will be deepened when it is known that these were their only children. After the inquest on Friday the bodies were brought into College and on Saturday evening, previous to their removal to Skipton where they were buried on Tuesday, a funeral service was held over them in the Chapel, at which the parents and some of the relatives were present. The service was attended by the whole College and after it the tutor and chaplain, with a large number of those undergraduates to whom Stephen Eddy was best known, followed to the station.

We regret to announce that Professor Birks still continues in a very critical state.

The Board of Legal Studies have been defeated in their proposal to award the Chancellor's Law Medal on the results of a selected part of the Law Tripos, the rights of Bachelors of Arts or Law to compete still being reserved to them. On their report being brought up for the sanction of the Senate, it was non-placeted by Mr. Oscar Browning and Mr. T. J. Lawrence, the division shewing—Placets, 16; non-placets, 38. The report was thus thrown out.

On Friday last a discussion on the Report of the "Greek Syndicate," was held in the Arts' School. A large majority of the speakers united in commending the action of the Syndicate. The most prominent dissentient was Mr. Latham, of Trinity Hall, who feared that the adoption of the Report would lead to the abandonment of the Study of Greek.

Canon Farrar occupied the University Pulpit for the second time last Sunday, and preached on the same subject as before:—"the perversion of Scripture texts." Every available space was filled by an attentive audience; many were unable to gain admittance. It is not often that a University preacher succeeds in combining instruction with amusement, as Canon Farrar undoubtedly did, if we are to judge by the not inaudible outbursts of laughter, which greeted some of his best points. If the size of the audience at Great St. Mary's may be taken as a criterion, Canon Farrar's popularity as a preacher has greatly increased since his famous Temperance Sermon delivered on March 11th, 1877. This is doubtless in great measure due to "Eternal Hope" and "The Life and Work of St. Paul."

At the University of Glasgow, the Honorary Degree of LL.D. has been conferred upon Mr. E. J. Routh, formerly Fellow of Peterhouse, and Dr. Michael Foster, the Trinity Praelector in Physiology.

On Saturday last, at St. Paul's Cathedral, the Rev. J. B. Pearson, LL.D., late Fellow of St. John's, was consecrated Bishop of Newcastle, Australia.

A large number of Cambridge men hold positions in the newly formed Ministry. In the Cabinet, Earl Spencer is Lord President of the Council, the Marquis of Hartington, Secretary of State for India, and Sir William Vernon Harcourt Home Secretary, Professor Fawcett is Postmaster General, and Sir Charles Dilke Under Secretary for Foreign Affairs, Earl Sydney is Lord High Steward, Lord Frederic Cavendish Financial Secretary to the Treasury and Lord R. Grosvenor, Patronage Secretary. Mr. Shaw Lefevre is Secretary to the Admiralty.

The Freshmen's and Senior's match have both been played: and from the form exhibited in them it is possible to get some idea of whom our representative eleven may be composed. The place of the wicket-keep is a difficult one to fill: and there are several candidates of almost equal merits. Perhaps C. W. Foley has as yet most distinguished himself this term. Both the batting and bowling of C. T. Studd and P. J. Henery among the Freshmen were especially good: several of the Seniors played good innings, Stutfield's figures being remarkable, while Lancashire kept up his reputation: and Napier, Exham and Christian deserve notice for their performances.

CAMBRIDGE PHILOSOPHICAL SOCIETY.

At the meeting held on Monday, May 3, Professor Newton, President, in the chair, E. B. Tawney, M.A., (Honorary) Trinity College, assistant to the Professor of Geology, was elected fellow of the Society.

The following communications were read:—

(1). By W. KEEPING, M.A., Christ's College, "The included pebbles of Neocomian deposits of Potton and Upware and their bearing upon the physical features of the Lower Cretaceous period."

(2). By A. SEDGWICK, B.A., Trinity College, "On the development of the structure known as the glomerulus of the head kidney of the chick."

UNION SOCIETY.

Fourth Debate, May 4, 1880.

Mr. J. P. Whitney, King's College, President, in the chair.

Mr. Theodore Beck, Trin. College, moved "That the Tripos system of education here adopted is unfavourable to the interests of original research, and individual culture."

Ayes.	*Noes.*
Speakers.	
Mr. T. Beck, Trinity.	Mr. J. Brough, Downing.
,, N. W. Sibley, Trin. Hall.	,, L. E. Edmunds, St. John's.
,, W. R. Sorley, Trinity.	,, E. R. Christie, Christ's.
,, H. S. Taylor, Downing.	,, H. H. Turner, Trinity.
,, E. A. Parkyn, Christ's.	,, F. G. A. Hitchcock, Trin.
,, W. E. Reddie, Trinity.	,, J. P. Postgate, Trin.
	,, E. Temperley, Queen's.
Neutral.	,, C. A. E. Pollock, Trinity.
,, E. J. C. Morton, St. John's.	,, T. K. Straker, Jesus.
,, E. V. Arnold, Trinity.	,, R. M. Pattison, Emmanuel.

The Honourable Opener having replied, the House divided: Ayes, 51; Noes, 54. Majority against the motion, 3.

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THE CAMBRIDGE MEDICAL SCHOOL.

Our University Medical School has an excellent Hospital in Addenbrooke's, possessed of first rate sanitary appliances, and with a good nursing system. The Hospital is a sweet and wholesome building. The institution suffers perhaps to some extent from a too precarious income, and from the fact that two-guinea annual subscribers are governors, and these are often ill-qualified to judge in questions of hospital management. Despite these drawbacks, the medical officers have a large and influential share in determining the action of the entire Governing Board.

The staff of Physicians and Surgeons is a most worthy and able one. Some members of it have a marked individuality and great reputation, as practical men, as truly scientific workers, and as men of tact.

Preliminary medical studies are well cared for in most respects. The distinctive feature of Cambridge, as a University, achieving much with little expense, progressing momentarily rather than waiting for big hauls, is well seen in the schools of anatomy, physiology and chemistry. In these subjects also we have teachers of very high scientific rank.

But can Cambridge ever have not only a great medical examining faculty (about the possibility of which there can be no doubt), but also a great and complete medical school? Here we may be met by the question: What do you understand by a great Medical School? Do you mean necessarily one highly endowed? or one having very many students? one that is so remarkable that its fame extends through all parts of the world? one that gives many prizes, and whose diplomas and examinations rank high for wisdom and practicality?

Great Medical Schools are to be found, doubtless, possessing some, perhaps all, of these characteristics. Yet not one of them is absolutely essential: they are often merely the consequences of greatness.

Teachers make scholars: great clinical teachers make sound physicians and surgeons. Clinical teaching depends, in the first instance, on Anatomy, Physiology, and Chemistry, no doubt; then upon Pathology, the knowledge of the structure of the living body in disease, and the processes by which disease kills, or terminates in recovery; and on therapeutics and hygiene, the scientific result of the study of health-restoring, and health-preserving agencies.

But further than this, the great medical teacher is an enthusiast at heart, and imparts this enthusiasm; he sees into the human frame by instinct; he has an indubitable insight into most cases that he has a chance of studying. He has the arts of suggesting and enforcing work upon the student, of teaching by questioning his pupils, of bringing home to them, by simple and apt illustrations, the analogies he perceives. He is a first-rate psychologist, whether he knows it or not. His influence will encourage, not discourage effort.

It is thus that great medical schools are formed, both by the right zeal for knowledge, and by the sympathy which cannot bear the sight of pain and weakness, without seeking to remedy them.

The Cambridge Medical School lacks completeness in its teaching appointments in several respects. In most of the great London schools, a Dean is now appointed from among the junior staff, doing much of the work unfairly thrust on the Professors, and especially on the Regius Professor of Medicine. If Cambridge is to have a great Medical School, a qualified Dean to advise and supervise and direct all the students will become more and more necessary.

There are many other drawbacks to the Cambridge Medical School; it suffers from the lack of regular appointments as reporters and dressers in the Hospital; and from the irregularity and incidental character of the Cambridge terms. Most of the students are men who have spent, or are spending, a large sum yearly for their college and private tuition, which never comes into the Exchequer of the Medical School. Moreover, a great school is hardly likely to rise without many contributories; and a man's principal expenditure in Cambridge is not in acquiring professional knowledge, which may bring him great pecuniary profit afterwards, but in personal, travelling, and collegiate expenses, for which there is for the most part but a moderate return. Many a man who would be caught by an enthusiastic and complete medical school runs away to London, Manchester, or Edinburgh, having only the remembrance of Addenbrooke's as a place he would have been forced to attend for one year before gaining a sound knowledge of Anatomy and Physiology, unless he wished to add that year to his two years of study elsewhere.

Granted that the great clinical teacher is paid properly for his teaching, there will be no fear of his not getting sufficient practice wherever he may be. If he is a born teacher, he will not have inclination to become merely a fashionable or popular practitioner.

What the University can do is to secure adequate pay for its professors or teachers, and to show equal respect to all its Faculties. It may be that the great success of the Medical School is to follow, not precede, that of the Natural Science School. And the provision of buildings, of pay, and of respect and appreciation being well made, there is no doubt the University will have done its best to make, at Cambridge, a great Medical School.

My idea is that those men who are determined to become medical practitioners, and do not seek high honours in Natural Science will do best to enter as Non-Collegiates, and remain as such, for there are few scholarships and many expenses in College. Those who now take the Cambridge M.B. and M.C. need fear no competition; also the candidates for examination include men from many schools. The criterion by which Cambridge stamps men is "nine terms' residence at some period, together with examinations," while London University requires attendance at lectures and study after passing particular examinations, so as greatly to penalise would-be candidates who did not matriculate early.

I am aware that this article only travels over part of the ground, but it may be useful in stirring up thought among intending students of medicine, as well as giving material for discussion among residents.

G. T. Bettany.

AN ENGLISH TRIPOS.

At a time when examinations are being multiplied and remodelled by the action of the University itself, while from outside a Parliamentary commission is tardily evolving, with the unconcern of Epicurean gods, a variety of reforms for the most part impracticable, it may seem inopportune to add to the existing bewilderment by proposing, or even hinting at, the establishment of a new tripos. Yet none, at least of those who regard a University as a place where every branch of learning should be acknowledged and fostered, will contend that the all but absolute exclusion of the English language and literature from the studies of the University can be defended on any principle of sound reasoning. Is it too much to hope that among the readers of this *Review* there may be some few possessed of such a measure of enthusiasm for the magnificent literature that extends in almost unbroken continuity from Beowulf to the latest production of the Victorian age as may prompt

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them to use their best efforts to found an English School? Something has been done lately in this direction by the establishment of an Anglo-Saxon Professorship—if we may claim any merit to ourselves for merely accepting a gift from Oxford—but there is no examination in Anglo-Saxon to induce any number of students to attend the new Professor's lectures, though he is as willing as he is able to teach. An examination in Anglo-Saxon alone would of course be far too restricted to be of much practical use; what is wanted is an English tripos as broad and comprehensive as the Classical tripos. It should demand, besides a thorough knowledge of Anglo-Saxon, some slight acquaintance with Gothic and perhaps with Keltic, together with a general knowledge of the philology of the Teutonic group of languages. The student would then have to trace the development of the language from its early stages through the so-called Middle English to the English of to-day. Besides understanding the structure and development of the language, he should be required to study the literature as far as possible as a whole, though the vastness of the subject would probably necessitate the choice of some selected books or authors, which might be regarded as typical of particular stages of the nation's intellectual progress; and, as in the classical tripos as at present constituted, certain philosophical works are recommended for study, so it might be advisable to require an acquaintance with some period of English philosophical thought. The examination might also include an essay or essays on subjects of a general character such as the influence of one generation of writers on another, and various other topics which will readily suggest themselves. A tripos of the kind here briefly and most inadequately sketched would be sure to attract students in time; and the recognition of English as one of the principal studies of the University would save us from the reproach so often heard that we have to be taught our own language by foreigners. Who does not experience a feeling of shame when he reads that the best history of English literature is that now being written by Professor Ten-Brink, or that if one wants to have an intimate acquaintance with English Grammar one must go to Koch or Mätzner? Who can read unmoved of the services rendered to early English literature by Dr. Horstmann, whose indefatigable and truly Teutonic industry makes Hercules himself appear but an indolent trifler?* However grateful we may feel to these scholars and to many others, among whom we may mention Professors Zupitza, Müllenhof and Wülcker, we would far rather see the same work done by our fellow-countrymen, and we feel sure that the foundation of an English Tripos would in due time produce a generation of scholars who would strengthen the hands of the few able Englishmen now striving amid much discouragement to promote the study of their own language. We are glad to see from the Report of the Greek Syndicate published in the *University Reporter* of April 9th, that one or two schoolmasters recognise the value of the study of English. The Master of Haileybury proposes as one of the subjects for the Previous Examination "the historical study of English, starting from Anglo-Saxon, and English literature." The Master of Sherborne also suggests English (Language and Literature), remarking "surely a man's own language is the most important thing for him to know." Whether it would be advisable to substitute English for Greek in the Previous Examination is a question fairly open to doubt, but there is in our opinion no doubt whatever that an ungrudging recognition of the claims of English and its adoption as one of our main studies would to an incalculable degree extend the usefulness and increase the reputation of the University, and we conclude by once more urging all who value their country's literature to endeavour to bring about so desirable a result.

EPSILON.

* See the eleventh report of the Committee of the Early English Text Society, an interesting record of the Society's work, though much marred by the uncouth diction and hideous spelling which he learned writer sees fit to adopt.

EGOISTICAL ESSAYS.—No. III.

FRIENDS AND NEIGHBOURS.

I have long felt that there is a great blank in my University life. I want a true friend. I want someone on whose shoulder I can lay my head—height must not exceed five feet three or four—and say, "Be my friend; let us swear eternal confidence; be you to me even as I to you; let your goods be my goods, and your secrets my secrets; we will be even as brothers, yea, and more so." And then amid the gathering silences of the gloaming, broken only by the intermittent shouts of the merry revellers returning from some far-off, and by us, uncared-for orgy, there will be cemented a bond of union such as the pale moon loves to smile on from her overhead course, and two young hearts will become one for the future of an unravelled destiny. Then of course it will be all right; we shall get along famously, have lots of adventures—he will always be conveniently at hand when I am in need, come to the rescue with his purse and all when I am brought to the verge of ruin by the fraudulent intrigues of ruthless creditors; etcetera, etcetera—and finally we shall end up by my marrying his sister, while he takes my—well, I haven't got any sisters of my own, and my female cousins have all got brothers, who will want them for their bosom friends, I suppose—he will have to marry one of my maiden aunts—we shall settle down and live very happily ever afterwards.

But though, like Diogenes of old in search of his honest man, I have been wandering up and down the paths of life looking for a true friend, I have not as yet been able to find the required article. It is not for want of acquaintances, for I suppose I have as large an average of that sort of thing as anyone up here, not only from a tendency to a cosmopolitan disposition but from matters of pure necessity. Indeed I have many acquaintances whose names I do not even know, but whom I have to address as "Look here," or "I say," for now that I have known them so long I feel a certain sort of shyness in asking them their names, and it might appear ridiculous if I were to enquire of some third person who was the man that I had just come in with from a long walk. When I was in my former rooms, and used to come up to College, I very often found it as well to make a day of it, and depend to a great extent on the hospitality of anyone who would take me in. That is, of course, I did not say "Give me lunch," or "I desire tea," but I adopted a strategic method of proceedure, and would suddenly remark that I must now go and seek some secluded spot to eat the sandwiches and drink the contents of the flask that I had brought up in my pocket, or I would ask by the way if anyone knew which might be the best eating-house in the town. The result was invariably an invitation. Cambridge is hospitable, if she is nothing else. Owing to a certain delicate feeling, and also out of regard for the fact that it is possible to give people too much of a good thing, I would not favour one set in particular too much, but adopted a system of letting them have a little of me all round. Besides this there was added a wish to study men and manners, for if one does not know a person how is one to form any estimate of his qualities? I was looking for a true friend and I must spare no pains in my search.

It was partly in pursuit of the same end that I issued a standing invitation to all my former hosts to drop in whenever they pleased, and I felt that I could not do more. By this means I calculated that I should get a large assortment on trial, and thereby be enabled to make a more deliberate choice. But why it should have occurred to them all to choose the same afternoon for putting themselves on view as they did, goodness only knows. Perhaps, it was because it was a rainy day, and rainy days tend to reduce all species of men, athletic or otherwise, to resort to the same occupations.

It was the day before yesterday, and I was sitting revolving great things in my mind, and considering on which of my new stock of books I should begin; should I seize the opportunity offered by a wet afternoon, and get through an amazing quantity of reading? should I read the last new poem that everybody was talking about, so as not to be behindhand in the talk of the more intellectual circle of my neighbours? or should I, yes, should I, indulge in a yellow-back? I hesitated; duty

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said "Read;" pleasure said "This is the time you generally devote to exercise and fresh air; exercise and fresh air are out of the question; take the yellow-back." Pleasure seemed to have reason on its side. My "Scheme of how to pass the day," had nothing about "reading" for the hours then under consideration; nor did it say anything about "Literary recreation" which was the heading under which the poems would properly come; I took the yellow-back. . . . . .

It was a very tame yellow-back, and I had almost decided to leave it and take to reading as an alternative to pass the time; I might perhaps thus earn myself an extra holiday at some future time, under more favourable climatic circumstances, when there came a knock at the door, and in walked three neighbours. Three of the reading sort; hitherto unknown to fame, but they will no doubt rank in future ages amongst the greatest scholars of the time —they will be the Porson, the Newton, and the Hume of our generation.

They mentioned incidentally that their object in coming was to see me, sat down on the respective edges of three chairs, and then waited a little. We began an intellectual conversation; about the weather. Discussion, and resolution put and carried; that it was beastly—no, we didn't say beastly,—inclement. Adapting myself to my company, I called upon the future Porson for a quotation from Aristophanes, or Aristotle, or someone, about the weather. When we had had that, we got a general sketch of the climate in the earlier periods of English history out of Hume, and finally worked round to a most interesting discussion with Newton on the —want of precision in the equinoctial gales, I think it was, but I know it had something to go with astronomy and mathematics in general. I allow that the conversation was inclined to be shoppy, but it was better than sitting and gazing silently at each other. So far we were getting on very tolerably, and it became late enough to suggest tea. We had got through one brew, and the three great minds were recreating themselves with cake, when there came another knock at the door, rather louder this time.

Three more acquaintances, of the professional-caller kind, whose great object always appears to be to get through the day somehow without any fixed rule. The same preliminaries were gone through; they had come in to see me, horrible weather, yes, thanks, they would have some tea; and they sat down and made themselves at home at once. I had to come down a little from the lofty state of mind to which I had attained during the last half hour, and utilize my stock of small talk as much as possible. I introduced them to the three other men, but the two elements did not fuse readily. I was sorry to see that the reading men were at a slight disadvantage, for as the chief part of the conversation was now upon the current affairs of the day, and they knew practically very little of anything that had happened within the last four or five centuries, their tribute to the general exchange of news would naturally have been rather stale. However I did my best, and every now and then, where I could, suited the topics under consideration to their respective faculties, and so I hope they did not feel themselves entirely left out in the cold. Porson kept a judicious silence and looked as if he knew all about everything that was being talked of; Hume was more bold, and drew analogies between the new information he was gathering and the results of his historical reading; and Newton even got so far as to volunteer a flat contradiction based on strictly mathematical grounds, of a facetious theory propounded by one of the second lot of comers concerning the velocity of cricket-balls. This produced a reaction for the moment, and the reading set came to the front.

We had had a second brew of tea, and the cake was finished, when there came not a knock, nor a kick, but a plunge at my door, and in fell two more specimens.

These were of the purely "ballyragging"—(derivation unknown)—description. The scene instantly changed. They did not wait to be asked to sit down, but flung themselves into chairs, and burst out laughing immediately without any apparent reason. Then they shoved each other over; and then, it probably having struck them that it would be more polite to account for this somewhat remarkable entrance, said they had come to *knock* me up, and laughed more. When they had at last recovered themselves and become calmed a little, they began to be aware that there were some other persons in the room and made an incoherent attempt to explain that it was not at them that they were laughing, which did not seem altogether to improve the position. Having made this what appeared to them sufficient apology, they said that since I hadn't asked them, they would prefer wine to tea; they took to juggling with the cake knife for want of any cake to cut with it; pulled down all my books and explored the private arrangements of my writing-table drawers; but things were in such a state of general confusion in such a short time, that I have really a very vague recollection of what they did or didn't do. The reading set were too nervous to summon up courage to fly, and the moderate set stayed to gather materials for some future gossip about what extraordinary people I entertained in my rooms, so I had to be constantly shifting my mental condition from one phase to the other, according to the sober or lively disposition of the individual members of my company, to show them that I had kept my head and not forgotten them. If Hall-time had not opportunely arrived, I do not know how far I should have advanced to a state of idiotcy, owing to the unwonted strain on my intellect. It wasn't my fault; it is bad to mix one's spirits, I know; but if the spirits will come and mix themselves, how can I help it?

However, it was quite clear that any of these were too far gone in their own ways to be worked up to the required standard, and perhaps we know each other all to well to enter into an everlasting compact; if I wanted my true friend, I must get him in the rough and manipulate him into shape for myself. I considered that I could not better begin than recommence my search near home, the nearer the better, as then I could always have my friend under my eye, and take care he didn't go contracting eternal alliances with someone else. I therefore turned my investigation to my immediate neighbours.

Of my two next-door neighbours I know very little, but judging from what I hear of them, the one on the right is fond of pictures, and especially of putting them up, while the one on the left loves music, and composes oratorios set for one finger to a harmonium of three Cathedral-organ power that he has set up against the partition wall of our semi-detached house, and which excites my fears for my bookshelf every time he performs. I catch occasional glimpses of them, as the one on the right goes every morning to chapel on the left, and the one on the left goes to chapel on the right, so that I can see them passing my window as I sit at breakfast. But their external appearance belies them; the man who thumps is a little man with a big head who wants his hair cutting, and looks entirely musical; while the musical one is a big burly man who looks as if he could thump.

Still, such an acquaintance, though sufficient for ordinary purposes, is hardly close enough to authorize further advances, and there but remain my two fellow-lodgers. They are, I believe, members of the same College. One keeps over me. and spends his time in practising his steps in anticipation of the balls of May week. He has friends who also dance. He is not of that festive aspect that I should suppose that he would frequent many balls, but I have got so used by this time to being disappointed in any conclusions drawn from appearance, that I am inclined to go to the other extreme and always judge by contraries. Beyond this I know nothing more of him. He has not been to call upon me, and he being a second year man, etiquette forbids that I should begin. I do not wish to press myself on him, except that I think I should like an opportunity of requesting him not to agitate my chandelier quite so much till further notice. I may not be of a too mercurial disposition, but I do not require to be kept in this constant state of stimulation.

The other is more sociable, and came to call upon me at an early opportunity; I was out, so he left a card. I returned his call; he was out, so I left a card. Then he came again next day, and left another card; I retaliated by another, and so on for the best part of a week. Meanwhile, I used constantly to be meeting him in the passage, but I wasn't quite sure yet which was one and which was the other, and if he had been one and I had addressed him as the other, we should both have been put into an awkward position; I should have had to explain that he wasn't at all the person ought to be speaking to, and perhaps he in his private heart might have reasons for objecting to be taken for his fellow collegian. So I found it best suddenly to remember something and go back to my room to see what it was. And I never liked to go upstairs directly after either of them, and so make sure of him, as in the first place, it is not the usual way of making a call to pursue a man to his door and knock at it directly it is shut in one's face, and in the second, not being certain of their identity, I did not know if I should be following the right one after all.

Judging of him from the liberal manner in which he showered his cards on me, I thought I should like to know him, but I had gathered all that was available from the style and character of his name, and if I wanted to analyse him thoroughly it must be by a personal interview. I accordingly lay in ambush in my room in the evening until I had heard both of them safe indoors, and then, after the proper interval, I went upstairs and ran him to ground just as he was going to bed. I said How-d'ye-do, and remarked that I had observed he had

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left his card on me, and then I begged that he would in no way put himself out for me if he wished to retire. He narrowly escaped lock-jawing himself in stifling a yawn, said that nothing had been further from his thoughts than going to bed, and asked me to stop and talk. Of course I would have something? No, I would rather not have anything; but I felt that now I I had not only broken the ice, but gone right in head over ears, so I decided that it would be better to stop. He recommended a particular chair—a favourite of his, he said. As a rule I disapprove of favourite chairs; usually there is something wrong with them, a broken spring or other similar defect which has adapted itself by use to the owner himself but to no one else; however, I will allow that this chair was a comfortable one. I sat down first cautiously to test it, and then gradually more confidently as my distrust subsided, and we coversed. Seeing a few pots stuck about in conspicuous places I hazarded a conjecture that he did something in the athletic line. He seemed a little embarrassed, and modestly replied, yes, something—in fact, he had his Blues. This was a terrible shock. Here I had caught a Celebrity at Home and I didn't know it. But I congratulate myself that I kept my presence of mind admirably. I began to recollect having seen his name in print somewhere, so I said, "Oh, really; well, of course, I never put two and two together; to fancy my keeping in the same house: I always thought it was the other one." It was very prettily done, and I followed up my success with, "You men often look so different when you're changed." My reputation was saved.

We talked on some time, and I racked my braine for everything that I could think of in the Athletic line, and worked it in very creditably, relevant or not. So passed the evening, or rather a great deal of the night, and when we had both nearly dropped asleep twice the meeting adjourned.

Last night I hailed him as he went by my door, and he came in to have some tea. I think he has been foraging about for information about me. He said he had been by our cricket ground and seen me playing lawn tennis. I rather wished he hadn't, as I felt I hadn't been in form at all, and my performances perhaps had not raised me much in his estimation. However, I put it on the heaviness of the ground and the inferiority of my racket, which I must get changed. If he had not been too polite, he would probably have remarked something about bad workmen. But though we are on the high road to being bosom friends, we are not yet quite on those terms.

Still we are getting on, and I perceive that I shall like him very much. We have already got so far that he has conceived a scheme for me to attract a crowd to my ground floor window on Sunday afternoon, while he pours water from above, but I think that this requires consideration of who is to be responsible for any consequences. He has a large capacity for tea, and now he is not in training, he smokes. I must go and get him some cigarettes. Then I shall begin to mould him.

G. DORSET.

CORRESPONDENCE.

PROPOSED SWIMMING BATH.

To the Editors of the Cambridge Review.

SIRS,—The sad recurrence on Thursday last of one of the periodical accidents on the Cam above Newnham, which has so rudely shaken us out of our fancied freehold of life, and rendered an English home childless at a stroke, forces our attention to this subject. The present University rules appear stringent enough on paper, but it needs, we imagine, but a slight acquaintance with boating to know that the risk of losing one's balance and falling overboard while standing up in a wide boat is almost as great to a novice as that of upsetting in a narrow one, and that the only real safeguard is *ability to swim*. Eton men tell us that since the present rules were made, thirty-eight years ago (that no one may boat till he can swim), not a single life has been lost there.

Now, so far as we can learn, there is no provision for the practice of swimming in this great centre of Education, except the bathing sheds above Newnham, practically available in the May Term alone, and then only to those whose time is not absorbed by other exercises. Many of our Public Schools have some means of teaching, or at least, encouraging swimming, more efficient than ours, and why should Cambridge, so forward in practical as well as theoretical usefulness, be behind them in this great matter? Can we feel that Alma Mater is doing her whole duty, when her sons, living in a small island, with ships and colonies all over the world, are allowed to leave her walls bachelors and masters of many a learned and useful art, but without the mastery of this simple one, so easily and quickly learnt, so delightful and healthy, so impossible to forget? Indeed, if there were no such responsibility resting upon us, would it not be desirable for seniors and juniors alike, and worth some trouble and expense, to have a monster swimming bath with the most approved accessories and system of teaching, in some such central position as the upper end of Midsummer Common, near Park Street, or Christ's Piece, available in all seasons and weathers?

Without actual information as to existing baths elsewhere, it is impossible to form an opinion as to the probabilities of commercial success, which, of course, would be highly desirable; but on the face of it, considering the amount of patronage it would be sure to receive, if well managed, and the exceptionally abundant water supply of the neighbourhood, it does not seem unreasonable to suppose that it might pay at least ordinary interest on capital.

Granted moreover some sufficient and available means of learning to swim, in whatever way provided, there seems no good reason why systematic teaching and examination in this vital art should not some day become as much a part of the University course as the Little-go. The time necessary to become a fair swimmer would then be infinitesimal, and the pleasure added to many lives afterwards not easily conceived. For how can any one thoroughly enjoy being on the water who does not feel that he would be as much at home *in it*, and who that knows the fresh delight of a swim in no matter what depth of river or sea, would give it up for oceans of other more expensive pleasures, to say nothing of the ever to-be-coveted happiness of saving another's life?

At any rate it does seem to be a subject worth discussing at this time, and if members of the University, especially the influential officers of the C.U.S.C. and of the various boating and athletic clubs, to whom the University already owes so much, would give it the benefit of their earnest consideration and debate, and send a note of their several opinions to the Editor of this paper during the present week, with suggestions as to the steps to be taken, the result might be that which we feel would be no less a solid gain to the University, than one of the most practical earthly consolations to those whose overwhelming calamity has touched us all so deeply.

G. HOWARD WRIGHT.

Trin. Coll.

A ZOOLOGICAL STATION ON THE ENGLISH COAST.

To the Editors of the Cambridge Review.

SIRS,—Any one glancing over the history of the various branches of learning which are taught and professed in this or any other University, cannot fail to be struck with the remarkable progress and change of tone that the study of Natural Science has made during its whole life time. Mathematics and Classics are taught now in very much the same way as they have been for years past, and Law, History, and Theology cannot claim to have made such material advance either in their matter or modes of teaching. Natural science, however, has been continually on the change; new sciences and sub-divisions of the existing sciences have been introduced; new materials, classifications, and theories have sprung up, and new museums, laboratories, and lecture rooms have been built to meet the requirements of the ever-increasing number of students.

Zoology might be taken as an example of a branch of natural science in which progress and expanse have, of late years been exceedingly well-marked. Within comparatively recent years, within the memory of many an M.A. now in residence, any practical or field work in this subject, under the guidance of the professor or his assistants was entirely unheard of, and the student, wise enough in the lecture room or study, was as ignorant of zoology in the field or at the seaside, as the untutored savage or a country child. Since then, however, a great change has come over the scene, a change which though gradually introduced but finally accomplished means a great step forward. Among other things

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what is known under the general term "practical work" has been introduced both into our studies and examinations. The student now becomes practically acquainted with animals, organs, and tissues, which formerly he knew only from bad descriptions, inferior engravings or lithographs, or generally worse sketches on the black board. His knowledge is now of some real value to him when he takes his walks abroad; the practical acquaintance he has made with one or two genera of each class in the laboratory enables him to recognise their neighbours in the ponds and fields, and roughly to classify them; and he now uses that faculty which practical work alone can develope, and the development of which forms the chief value of a scientific educa ion—the faculty of observation. But there is a still more important addition to the working of our Natural Science school. There are continually at work, here in our laboratories at Cambridge and elsewhere, a certain number of students who, having already acquired a certain knowledge of those facts and phenomena of their science which are already known, are devoting the greater part of their time and thought to original investigations into those parts of their subject which are not so well known.

I have said that this is a still more important addition, nor do I use these words unadvisedly; for the scientific reputation of a University in modern times must be more dependent on the original work it produces than upon its examinations, its laboratories or even its lectures. Moreover a reputation, such as this is, must be more permanent than any other, for it is to be remembered that we have not got here a large and compact accumulation of knowledge let out on loan to students preparing for triposes, M.B.'s and other examinations, but we have a branch of learning which is continually advancing and expanding and searching into the innermost secrets of the hidden paths and by-ways of the world we live in. This search after the unknown is, in fact, the real object of our science.

Notwithstanding all these improvements of late years, there is still a great and urgent need for the study of Zoology and Comparative Anatomy; a need, or even a necessity which other nations of Europe and America have already seen and remedied in their own countries. England alone of all the great nations of the civilized world has not yet made any attempt to remedy it. Perhaps her wealth has been so absorbed in constructing huge guns to knock down her most expensive targets or sink her finest ships, in determining how much gunpowder and shot will be sufficient to burst completely the aforesaid huge and expensive guns, or in scientific experiments on frontiers and so on, that she cannot afford it; yet the fact remains that she alone has no Zoological station on her own coasts, and, notwithstanding all the great Zoologists she has produced, contributes, comparatively speaking, the smallest share towards the expenses of Dr. Dohrn's International Zoological station at Naples.

A Zoological station on our own coasts, properly and efficiently conducted, as, in Meteorology, is the station at Greenwich, would be of incalculable value to English science, and now that our nation has got in power a government that can consider home affairs in a rational spirit, she ought to acknowledge that it is an urgent need and take some steps to meet it.

For the sake of those who are not well versed in the workings of a Zoological School, but are interested in the general welfare of Science in England, I will rapidly run through some of the functions which such a station would perform. It is becoming a matter of considerable difficulty for the demonstrators, or those who have charge of the practical classes of Comparative Anatomy and Zoology, to be always ready with fresh animals for dissection or observation when the time arrives. Now-a-days they are obliged to depend for their specimens on fishmongers or professional naturalists, and consequently the supplies are generally too late or too soon, and sometimes do not turn up at all The difficulty, which is so great in the case of the common typical animals which are used in the classes, is increased ten-fold in the case of men engaged in original research. If a Zoologist requires a few specimens of an animal that is tolerably common on the sea-coast, for instance, it is necessary for him either to go to the trouble and expense of going to the sea-side himself, or trust to a local naturalist to send him the right species in good condition. In the former case, he has probably little or no experience as to the best localities for finding them, and no implements whereby he may catch them; and in the latter case he has to rely on a very imperfect scientific knowledge, he cannot be certain of obtaining the exact species he wants, and it is utterly hopeless for him to give any instructions as to the preservation or hardening of the animal tissues or organs he is engaged in examining.

A Zoological station would remove these difficulties, entirely in the case of the marine forms, and to a great extent also in the case of terrestrial forms. There would be a staff of men who could, at the shortest notice, send the animals to the various laboratories throughout the kingdom, and instructions sent as to the treatment of the animal, or his liver, or his kidney, or his eye, with alcohol, osmic acid, or Müller's fluid, would be faithfully and accurately carried out.

In a station such as this, the Zoologist proper will be able to draw up much more complete accounts of the habits and anatomy of the various genera and species of the animal kingdom. The botanist too will be there to study the various forms of vegetable life inhabiting our seas. There will be aquaria, tables, instruments, and reagents for men engaged in original research, where they will be able to study many details of Anatomy and development which they cannot possibly do in the University laboratories. Finally there should be special officials stationed there to examine and report on the migrations and general habits of those fish that are valuable in the market.

But besides those advantages, which we can see now, there must be many which can only come to light when the station has been fairly started. As Professor Lankester has pointed out in a recent article in *Nature*, what are now regarded as the rarest and most out-of-the-way animals at any station would, when the locality is thoroughly well-known to the naturalists who frequent it, be fished up at five minutes notice: and so, in the abstract, many a branch of Science, now rarely dealt with or touched upon, would, when the means and scope are thus enlarged, develope into a great and important study.

Of course there are many who have noticed this remarkable absence amongst the institutions of Great Britain, and would willingly lend their influence in the promotion of such an establishment on our own coasts, but nevertheless are overwhelmed by the natural pecuniary difficulty. As a national instititution where all persons who are properly qualified will be able, at a small expense, to carry on their studies, it would be naturally expected that the greater part of the funds would be provided by the Government. These, however, can hardly be expected to arise spontaneously, for the Government is always very loth to support a scheme of this sort, until it has been well and carefully thought out by our influential men, and an independent start already made.

Consequently, it seems to me that a committee of the leading Zoologists and Comparative Anatomists should be formed as soon as possible, that subscriptions should be raised from private individuals and corporate bodies, and then when it has been plainly shewn that they are determined to make an effort to prevent English Science from becoming a mere parasite on that of America and the Continent, the English Government must and will step in to raise a structure worthy of the countrymen of Darwin and of Huxley.

Before I leave this important subject there is one more suggestion I should like to make. We have still living amongst us the greatest Zoologist the world has ever produced, and at the same time the author and leader of the greatest revolution in scientific thought since time began. Charles Darwin, the author of the 'Origin of Species,' is still enjoying what Virgil calls 'a green old age.'

Would it not be a fit tes'imony of the debt of gratitude that all thinking men, throughout the world, be they Zoologists or Philosophers or Theologians, or what not, owe to him that a national institution, devoted to his science, and bearing, if necessary, his name should be founded in his honour by his fellow-countrymen? Can we forget that his thought and spirit are guiding us, and will guide us for years to come, in all our researches into the cause of things; and shall we leave it, as we have so often left it before in the case of our greatest men, for foreigners to study the finer details and consequences of his work, to reap the first fruits of his noble thought and piercing intellect, and to first raise their temples to his honour and glory?

I remain, &c.
Sidney J. Hickson.

To the Editors of the Cambridge Review.

Sirs,—Every one must sympathize with the object of Mr. Spencer Hill's article on "Poor Students," but he does not to my mind point out the manner in which the evil may best be remedied. The expense of a Cambridge career does not lie in the cost of teaching. Unless expensive "coaches" are required, the whole training necessary for the highest places in several of the Triposes may be obtained at the cost of the tuition fee, that is, £18 or £20 a year. In fact education costs less at the University than at any other period of life. The cost of University life lies in the expense of living; what we want for poor students are cheap lodging-houses and cheap food. I believe that if a company were started in Cambridge for building cheap and convenient lodgings for students, for providing table d'hôte, breakfast, and dinner, at the rates of a Coffee Palace, or a Maison Duval, or the dining rooms of a German

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University we should diminish the necessary costs of a student's career, far more effectually than by granting eleemosynary help. Large sums of money are now wasted in the University by bribing students to enter particular colleges, and some of this would be spent to better advantage in the way I have directed.

If some one with a better head for business than myself would set such a scheme on foot I would give it my heartiest cooperation.

I am, yours faithfully,
OSCAR BROWNING.

April 28th, 1880.

COLLEGE CORRESPONDENCE.

ST. PETER'S.

Our well-known Mathematical Lecturer, Mr. E. J. Routh, F.R.S., has, along with Dr. Michael Foster, just received the honorary degree of LL.D. from the University of Glasgow, a well merited distinction at which his past and present pupils will no doubt heartily rejoice.

The flowers round our second court, which last May term and the one before added so much to its appearance, have been again put up, and promise well.

We have played five cricket matches. The first, with St. John's II, on the 20th, resulted in a draw, our men making 130 runs against 60 for five wickets. On Wednesday and Thursday last we played Emmanuel, and scored 134 and 99 in the two innings to their 109 and 80 for three wickets. We have also lost matches with Pembroke, Clare and Caius. Our best men of last year have hitherto been singularly unfortunate in their batting, as with the exception of the captain's 59 against Pembroke, any large scores have been made by the freshmen, of whom Laxton, Gray, and Pilkington deserve especial mention.

Seven of last term's crew are rowing in the first boat, the only vacancy being at number two, where G. Bird is rowing just now.

A lawn tennis match has been arranged with Caius for the 14th.

It was resolved at the first meeting of the Sexcentenary Club to hold no debates this term, and their place has been taken by Shakespeare readings on the Saturday evenings, which have been tolerably successful.

CLARE.

The first boat has gone into training for the May races. The crew will most probably row as follows: Bow, J. R. Wardale; 2, W. M. Cann; 3, W. Keess; 4, S. J. S. Banks, or W. T. Lawson; 5, F. J. Wardale; 6, P. L. Jones-Bateman; 7, A. E. Campbell; Stroke, H. Roberson; Cox, J. F. Gaskell. Of these the occupants of bow and four are the only ones not members of last year's eight. The boat is indebted for some excellent coaching to several well-known oars from other colleges.

Four Cricket Matches have been played this week. On Thursday, 29th April, we had a draw with a strong team representing the *Crusaders*. Scores: Clare, 179, (O. Puckridge, 64, W. H. Alderson, 19, E. O. Ormerod, 16). Crusaders, 128 for 6 wickets, (F. M. Lucas, 61, F. E. Lacey, 24, F. Moore, 17). Jesus College won the match on Friday, the 30th. Through some mistake the whole match was not entered in the Clare scoring book. Of our total of 115, G. King made 48 and J. A. Sidgwick 15. On Saturday, King's with the aid of A. F. J. Ford, who scored 104 and bowled well, beat us pretty easily. King's 197, Clare 128, (W. H. Alderson, 48). The Pembroke match on our own ground, on Monday, resulted in a win for the visitors, by 139 against 101 runs. For Pembroke, T. W. Wright 26, G. H. Tunnicliffe 25, and E. W. Sturges 17, were the highest scores, while for Clare, E. W. Mulliner made 26, and E. O. Omerod 17.

PEMBROKE.

The boat has been making fair progress during the past week, though it has had the misfortune to lose the services of Collison, who was rowing 4, and who has been unable to row through illness, but whose assistance we hope to have in the races. We cannot, however, say that we have as yet experienced that self-satisfaction which *Land and Water* attributes to us, and as to the statement which appeared in last week's *Review*, that we are intending to send a boat to Henley, we beg to state that the report is without foundation, as the Boat Club, as yet, has not thought of such a contingency.

On Monday, the 26th, our Second Eleven played the Johnian Second Eleven, on their ground; the batting on both sides proved too strong for the bowling opposed to it; the Johnians, going first to the wickets, made 217, of which Coleman contributed 81. Pembroke going in then, time was called when 62 had been scored for the loss of one wicket.

On Friday last we played Christ's, on the Amalgamation Ground. Christ's went in first, but were disposed of for 44, the bowling of Finch and Hewett being apparently too much for them. Off the former especially they found it very hard to make runs. Pembroke then went in, and the score had reached 251 before they could all be got rid of. Hitchcock's score of 92 was the most noticeable feature of the innings.

The Lawn Tennis Tournament is still in progress, the second round having just been finished.

GONVILLE AND CAIUS.

At a meeting of the Debating Society held on Wednesday evening, the following officers were elected for next term: J. Mackern, president; R. Gordon Dill, vice-president; and E. Francis, secretary.

A considerable amount of aquatic interest reigns in the College at present. As regards our first boat there is not very much to record; they have been making trial trips in a new boat built by Winter. The general performance of the crew is not quite so satisfactory as might be desired; they are not as yet as well together as they should be at this stage of practice. We hope seven will soon be all right again, and able to do full justice in the way of work to his fine physique. The second boat of course cannot be permanently fixed until the places in the first boat are finally allotted. Under the very efficient administration of one of our old captains, the Rev. R. Riley, they have made very considerable improvement during the past week.

Our cricket team have atoned for their dilatoriness in commencing operations by winning their first match triumphantly. They defeated Peterhouse on Saturday by 218 to 37 runs. Francis and Mackern were the chief run-getters.

CORPUS CHRISTI.

The Ven. Archdeacon Emery, a former Tutor, preached in the College Chapel last Sunday morning.

Our First Boat seems definitely settled, Bartlett and Holland rowing bow and 2; in other respects the crew is constituted as last term; they went into training on Monday last.

Our Cricket Eleven has been fairly successful. On Tuesday, April 27th, we made 101 for 3 wickets, against Christ's. Owen played admirably for 58, not out; they made 168. Against John's we were most unfortunate, only making 93. Owen and Richardson played well for 30 and 38 respectively. We beat Queens' easily on Saturday, Owen again playing a grand innings of 84. And on Monday we defeated Caius; they made 90, and we scored 158 for 7 wickets. Mosse played excellent cricket for 52 not out. Greenland bowled very well for us, taking 7 wickets.

KING'S.

On Saturday we played a match with Clare, and, though not fully represented, we succeeded in winning by 59 runs. Clare got 138, the principal score being Alderson's, who got a good 48: we made 197, of which A. F. J. Ford got 104, M. S. Dimsdale 21, E. Impey 15, G. Searle 14, W. R. Inge 13: again we owe our victory principally to A. Ford.

The boat has been out regularly during the past week, and is going fairly well at present.

We hear there are Lawn Tennis matches arranged with Caius and the Mayflies: it seems there is some difficulty in settling who shall be our representatives.

QUEENS'.

We have played two cricket matches this week. We sustained a defeat at Cavendish, on April 29th: for our opponents, Tench made 41 (not out) and E. D. Robinson 27: for us, Hodgson made more than half the total and at the close was, not out, 29. Of the bowlers Brandram was the most successful. On May 1st, Corpus proved too strong for us, Owen making 84 in fine style. Hodgson again proved our mainstay with a well-played 31; he went in first, his being the last wicket to fall. Brandram again had most of the wickets to his name. Our indifferent performance in these matches is to be attributed in great measure to the fact that several of our cricketing members (including the captain) are rowing in the boat, and were not able to play.

ST. CATHARINE'S.

The boat is out practising daily: five places are occupied by old oars, but the new material is decidedly weak. On the whole the men are better together than they were last term.

Our swimming bath is now open, and will prove very acceptable if last week's warm weather should continue. As yet, however, it has not been much used.

The Lawn Tennis Courts are extensively patronised, and appear to give general satisfaction.

JESUS.

The first boat is at present made up as follows:—Prest, stroke; Jackson, Baillie, Armytage, M. Hutchinson, Atkin, Jones, Stokes, bow. Hockin is to come up, but when exactly is uncertain. The eleven have beaten Clare and Magdalen, and the second eleven were too much for the Hall second team.

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TRINITY HALL.

There is but little news to chronicle this week. A Lawn Tennis Tournament has been started; on Monday the entries were drawn in twelve pairs, several of them appear to be of pretty uniform merit, and the issue is therefore wrapped in a pleasing uncertainty. The vigorous batting of H. M. Stutfield was a noteworthy feature of the Seniors' match last week. H.M. Stutfield was not out, in each innings; he put together upwards of 100 runs in both essays, and in faster time than usual.

The first boat made a trip to Clayhithe on Saturday; the voyage was an expeditious one, and occupied little more than the ordinary time to Baitsbite and back. The crew remains unchanged. The second boat is composed as follows:—bow, T. A. Milne; 2, F. M. Brodie; 3, N. W. Sibley; 4, H. T. Trevor-Jones; 5. H. M. Ramus; 6, A. Pattullo; 7, G. King; stroke, A. D. Wilde; cox., A. O. Penny, It will be seen that the whole boat, with the exception of stroke and bow, is taken from last term's successful third boat. Heape, however, is working with undiminised ardour at the new material in the third boat, and his crew already exhibits marked improvement.

CHRIST'S.

C. A. Vince, 5th Classics, 1878, has been elected Fellow of this College.

C.C.C.C.—On Tuesday, April 27th, we played Corpus, the match resulting in a draw. We went in and made 168, of which Howell obtained 76. Corpus made 101 for the loss of three wickets. On Friday, April 30th, we played Pembroke, but failed to get more than 44. Pembroke made 234. In the second innings we made 58 for four wickets. The absence of H. S. Cooper, who was playing in the Freshmen's Match on the former day, and A. S. Pereira, who was playing for the Seniors, on the latter day, may in some way account for these figures.

On Tuesday, May 3rd, we played Trinity, showing a decided improvement, though we unfortunately lost the services of A. St. H. Gibbons, who broke a finger in the Pembroke match. Trinity went in and made 213. We made 146, of which Howell made 52, and Cooper 31.

C.C.L.T.C.—On Saturday three pairs played three pairs of the Trinity May Flies. Score:—1st round, May Flies 2; Christ's 1; 2nd round, May Flies 3; Christ's 0; 3rd round, May Flies 2; Christ's 1; Total—May Flies 7; Christ's 2.

ST. JOHN'S.

At a meeting of the L.M.B.C. last Wednesday, the following were elected officers for the present term: President, Rev. A. F. Torry; 1st Captain, W. Barton; 2nd Captain, G. M. Kingston; Treasurer, A. Hawkins; Secretary, B. S. Clarke; 3rd Captain, B. E. Wand; 4th Captain, G. G. Wilkinson; 5th Captain, W. P. Mayor. The Freshmen's Sculls were fixed for 28th and 29th of May, and the Pairs for May 31st and June 1st.

In Cricket we have had the following matches this term. The Eleven *v.* Eighteen Freshmen, played on April 19th, and resulted in an easy victory for the Eleven, who made 170 for 6 wickets, (of which J. A. Bevan made 52, not out, P. T. Wrigley 29, F. L. Thompson 27, P. G. Exham 27, R. Thorman 20), while the Eighteen only mustered 67, of which J. S. Wiseman contributed 22. On April 20th our second Eleven played Peterhouse, the match resulting in a draw: Peterhouse 163, St. John's 53 for 4 wickets, of which S. G. Craig made 26, and J. Coleman 18 not out. On April 22nd we played Christ's on our ground; owing to the rain a draw was the result, as Christ's did not bat, and only 8 of our wickets were down for 206, of which P. G. Exham made 78, J. Colman 34, J. A. Bevan 33. On April 29th we played Corpus on our ground and scored an easy victory, getting our opponents out for 93, while we had made 207, (of which P. G. Exham claimed 107 not out, J. A. Bevan 58, A. R. Aspinall 25), and still had some wickets to fall. In the University Freshmen's Match, R. Spencer distinguished himself, as also did P. G. Exham and F. D. Gaddum in the Seniors' Match. We are glad to announce that at last a long-standing grievance has been removed by the Master and Seniors having at length granted us permission to wear our blazers in passing through the College Courts, instead of being, as we hitherto have been, obliged to hide them under overcoats and ulsters.

The Rev. J. B. Pearson, Bishop Elect of Newcastle, New South Wales, late fellow of this college, was presented by Mr. Sandys, the Orator, for the Honorary Degree of D.D. on Thursday last, and on Saturday last he was consecrated in St. Paul's.

MAGDALENE.

During the last week our eleven has played one match and has again been defeated, this time by Trinity. We began the batting and at first things looked well, 50 being on the telegraph for one wicket. R. Hunt made 23, and W. N. Roe 30. Our innings closed for 103. The first wicket of Trinity gave us great trouble, as Henery made 82 and Studd 51. When the stumps were drawn Trinity had obtained more than 200 for three wickets.

As regards the boat we are glad to say that Watson-Taylor has returned to his old place. The eight went into training on Monday.

TRINITY.

T.B.C.—The first boat is at present manned by the following men:—Bow, F. Keyser, 2. F. G. A. Hitchcock, 3, B. S. Biram, 4, J. H. L. White, 5, R. D. Davis, 6, A. Nimmo, 7, R. Lehman, 8, J. H. Gubbins, cox, R. Blaythwaite.

On Friday last they got into their light ship, and on Saturday went in her to Clayhithe, rowing a course below locks on their way down, and a course above on the return journey. On Monday they went into training. The other boats will go into training on Wednesday.

The M. and S. met on Friday, April 30, to discuss the motion "that some concessions should be made to the Home Rule party." J. A. Duncan proposed, F. F. Cox opposed the motion: the latter gentleman found that eight out of the 16 members who voted were of his way of thinking.

H. Chester was elected a member, the maximum number of 70 is by this election made up.

Mayflies L.T.C.—This club represented by F. G. Barclay, B. F. Buxton, H. R. Foster, T. Gill, C. P. Harvey, and R. A. Pelly played a double handed match on Saturday last *v.* Christ's C.L.T.C., scoring an easy victory by 7 sets to 2.

The Mayflies, no doubt tempted out early by the charming weather we are having now and then, are in a flutter of excitement over double and single handed tournaments.

The Club is prepared to take up challenges.

The Irregulars.—On Thursday evening the Irregulars met to discuss the question of compulsory military drill in our schools and colleges. The peace party were in the majority.

EMMANUEL.

The first boat has been improving during the week. They went out in their light ship for the first time on Friday and commenced training on Monday.

The scratch Lawn Tennis ties are now being played. There are eighteen entries.

At a meeting of the Debating Society next Saturday, B. H. Jones will move "that in the opinion of this house, the condition of women, educational, social and political is in urgent need of reform."

The first eleven played their first match against Peterhouse on Wednesday and Thursday, which resulted in a draw. On Monday we played Trinity Hall, who scored 89 to our 150, of which 49 were made by Shipton. We are again fortunate in having Mr. C. H. Allcock to play for us.

SIDNEY.

Our Cricket Match against Cavendish resulted in our favour by a few runs. Our success was mainly due to the batting of Goodchild, who carried his bat for 30. Ostrehan bowled three wickets in an over. Of the score of our opponents, about a third consisted of byes, a fact in a great measure due to the unevenness of the recently laid turf.

In the Seniors' Match, A. F. Ostrehan made 15, and R. S. Goodchild 6. In their absence our Secretary wrote to St. John's to put off our proposed match; unfortunately, however, his letter was, by some mistake at St. John's, kept for the Captain, though addressed "Hon. Sec.," and the Captain being down, the letter was left unopened. And so, greatly to our regret, the St. John's eleven awaited our arrival on their ground.

Bye term Freshman:—J. Mitchell, 12, Malcolm Street.

DOWNING.

Our boat went into training on Wednesday last, and appears to be getting on well. The crew, as at presented constituted, consists of bow, Robson; 2, J. H. Beaumont; 3, Hickson; 4, Yetts; 5, Bradshaw; 6, Schreiner; 7, Logan; stroke, Brinton; Cox., Alison.

The Lawn Tennis Club held another meeting on Thursday last, to consider the rules for the Attwood and Buckmaster Cups.

NON-COLLEGIATE.

Cavendish College.—Our Debating Society tried an extempore debate, for the first time, on Thursday, 22nd ult. A good many subjects were discussed, and the speeches were amusing, if not very brilliant. On the 29th R. C. Hitchcock proposed a motion condemning Local Option, which was carried, after a lively debate, by 14 votes to 9; an amendment, proposed by W. T. Whitley, being thrown out by two votes.

Our cricket team played two matches last week, both on our own ground. On Wednesday Sidney beat us in the first innings by 5 runs, scoring 62 against our 57. On Thursday we played Queens', and defeated them by 144 to 50. Our best scores were—Tench 41 (not out); and E. D. Robinson 27.

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UNIVERSITY INTELLIGENCE.

The Ramsden Sermon will be preached in St. Mary's Church, by the Venerable T. T. Perowne, B.D., of Corpus Christi College, Archdeacon of Norwich, on Sunday, May 16th, at 2 p.m.

Dr. Lightfoot's Scholarship has been awarded to F. J. Foakes-Jackson, B.A., Trinity College.

The Examiners for the Winchester Reading Prizes have selected Hooker's Ecclesiastical Polity, Book I., as the subject for 1881.

At a Congregation, held on April 29th, Mr. E. Temperley, of Queens' College, and Mr. Burnside, of Pembroke College, were appointed Moderators for the ensuing year.

The report of the Board of Legal Studies, concerning the regulations for the Chancellor's Medal for Legal Studies, was non-placeted by 38 votes to 16.

The following degrees were then conferred:—

Doctor of Divinity.—J. B. Pearson, St. John's.

Bachelor of Divinity.—S. Cheetham, Christ's.

Masters of Arts.—A. S. Hawthorne, King's; C. W. W. de Vere Beauclerk, H. Benwell, E. F. Bowring, H. L. Hansard, W. S. Harris, A. A. Hopkins, H. C. Irving, B. E. Lawrence, H. Leaf, H. H. Lucas, and J. P. Smith, Trinity; H. G. Billinghurst, A. W. Callis, J. L. Heath, F. Dyson, H. London, D. McAlister, C. N. Murton, W. Northcott, F. Ryland, W. Spicer, J. Tillard, and M. Vaughan, St. John's; J. S. Cooper, St. Peter's; A. Pyne, H. J. Shaw, and C. C. Ward, Pembroke; J. W. Handley, Caius; H. E. Hall, A. W. Kearney, and E. Watts, Corpus Christi; E. E. Bowyer, C. G. Duffield, A. H. Ellaby, and F. B. Walters, Queens'; S. T. Briscoe, St. Catharine's; E. H. Jones, Jesus; H. Batty, and P. Matthews, Christ's; T. E. M. Barrow, Emmanuel; A. E. Vinter, and S. R. Wilson, Sidney; G. H. Norman, Downing.

Masters of Law.—H. C. Irving, B. E. Lawrence, and J. Mews, Trinity; T. Thornely, Trinity Hall; J. A. Gurner, Jesus.

Bachelors of Arts.—H. B. Burnell, Christ's; J. W. Tyrer, St. Catharine's; W. P. Lea, St. John's.

CAMBRIDGE UNIVERSITY SOCIETY FOR THE PROMOTION OF RELIGIOUS EQUALITY.

A general meeting of this Society was held on Thursday, April 29th, in Mr. Renouf's rooms, 26, Sidney Street, Mr. Tillyard, M.A., of St. John's, Vice-President of the society, in the chair. Fourteen new members were elected, besides the following gentlemen as Vice-Presidents: W. G. Bell, B.A., Fellow of Trinity Hall; T. O. Bonser, M.A., Fellow of Clare; O. Browning, M.A., Fellow of King's; J. Ward, M.A., Fellow of Trinity. Sir R. K. Wilson, M.A. and M.L. then read a paper on "the Paradox of Religious Equality," which called forth an interesting discussion, and a unanimous vote of thanks. The chairman then read a letter which the President had received from the Right Hon. G. J. Goschen relative to Clerical Fellowships, and a resolution was carried to the effect that the President be requested to continue his correspondence with Mr. Goschen, laying special stress on the "University Tests Amendment Bill." The meeting was dissolved at about 10 o'clock.

CRICKET.

THE SENIOR'S MATCH.

The second of the usual trial matches on the University Ground was favoured by far better weather than the first (the freshmen's) had been: still on both days there was but a scant attendance, showing that the cricket was interesting only to those personally concerned in the match. A few batsmen not as yet known to fame at Fenners made their mark, viz Exham, who played well in both innings, more especially in the first; Stutfield, who twice made a good score, though in a peculiar style of his own, due to his own good eye, more than to any coaching he may have received at school; Napier, Christian and Moore. Lancashire too played a couple of steady innings, but his form has already for two seasons been seen on the University cricket field. Of the bowlers the best performers were Wilson, Gaddum, and Pereira. The former, who three years ago played for Marlborough, is a very straight and steady medium paced trundler; in the first innings he obtained no less than eight wickets; Gaddum, late of Rugby, is a slow left-handed bowler and was also very successful; Pereira who made his reputation two Long Vacations back, is a fast bowler and on a bumpy ground likely to prove very dangerous, if not to the wicket, at all events to the persons of the batsmen opposed to him. The fielding on the whole was not brilliant; it was often very slovenly; however, Napier, Exham, Lancashire, Wilson and Ostrehan are good fields and safe catches. The wicket-keeping of Christian and Foley was good.

On Steel's side in the first innings no one did much, with the exception of Lancashire, who played very steadily until Exham came in: the latter batted exceedingly well, and carried his bat for 55 runs. No other batsman's play calls for any comment.

On the other side going in, Christian made a decided stand, and batted really well for 59. He found an able supporter in Stutfield, who sent the ball in all directions, and scored with great rapidity, eventually carrying his bat for 63. This side headed their opponents by 37.

In the second innings of Steel's side Pereira was at first on the spot, and captured the first four wickets, including Lancashire, who again played well. Napier's innings was the chief feature of the side; his hitting was clean and vigorous, and was unluckily cut short by a fine catch at point.

Towards the close of the innings Moore and Gaddum made runs at a great pace, and between them scored 48 and 24, leaving their side with a total of 206, 169 runs ahead of their adversaries.

Bligh's side lost four wickets in their second innings for 73 out of the required 169. Had time permitted, there was every chance of a close finish: as it was, they had still 96 to make and seven wickets to fall. Stutfield again did well, scoring 43 and not out: he made his runs very fast and hit well.

MR. A. G. STEEL'S SIDE.

	1st Innings.		2nd Innings.	
O. P. Lancashire, c Pereira, b Wilson		24	b Pereira	26
J. C. Barratt, run out		0	b Pereira	6
C. W. Foley, c Miller, b Wilson		2	b Pereira	0
F. E. Lacy, b Wilson		7	b Pereira	0
J. R. Napier, b Pereira		10	c Lawson, b Wilson	56
P. G. Exham, not out		55	st Christian, b Lawson	17
J. S. Bevan, b Wilson		4	b Lawson	2
E. R. Yerburgh, b Ostrehan		10	b Ostrehan	13
W. H. Garforth, b Wilson		16	b Wilson	1
T. Moore, b Wilson		4	c Wilson, b Lawson	48
F. Gaddum, b Wilson		4	not out	24
A. G. Steel, c Ostrehan, b Wilson		6	st Christian, b Lawson	4
Extras		8	Extras	9
		148		206

HON. I. BLIGH'S SIDE.

H. E. Stutfield, not out		63	not out	43
R. Miller, st Foley, b Bevan		3	st Foley, b Gaddum	4
A. S. Pereira, st Foley, b Gaddum		0	b Bevan	6
C. P. Wilson, l b w, b Gaddum		9	c Napier, b Gaddum	0
E. M. Lawson, c Foley, b Gaddum		0	c Steel, b Gaddum	9
F. Leaf, run out		2	not out	10
E. Christian, b Gaddum		59		
C. E. Grainger, c Napier, b Gaddum		8		
A. F. Ostrehan, c Gaddum, b Lacy		15		
R. Goodchild, hit wkt, b Gaddum		6		
F. Gelderd, b Gaddum		2		
Hon. I. Bligh, absent		—		
Extras		18	Extras	1
		185		73

BOWLING ANALYSIS.

STEEL'S SIDE. 1st Innings.	Balls.	Runs.	Maidens.	Wickets.	Wides.
C. P. Wilson	158	64	14	8	0
A. S. Pereira	92	44	6	1	0
A. F. Ostrehan	68	32	5	1	0
2nd Innings.					
Wilson	124	51	11	2	0
Pereira	104	69	9	4	0
Ostrehan	52	33	4	1	1
Geldetd	44	13	0	0	9
Lawson	63	31	4	4	0
BLIGH'S SIDE. 1st Innings.					
F. Gaddum	102	67	17	7	0
J. S. Bevan	96	41	7	1	1
W. H. Garforth	64	41	5	0	0
J. R. Napier	20	10	1	0	0
F. H. Lacy	24	8	4	1	1
2nd Innings.					
Gaddum	96	32	7	3	0
Bevan	52	37	4	1	0
Barratt	20	7	1	0	0
Lacey	16	6	2	0	0

THE RIVER.

The truth of the proverb "'tis an ill wind that blows no one any good" can hardly ever have been more strikingly exemplified than it has during the past week; whatever harm has been done to our orchards by the cold winds of the past week, the good done to the rowing has been incalculable. Boats, which a week ago seemed "all abroad" are now presenting something like evenness, and though this improvement must be partly put down to the trouble and pains taken by the various crews, yet most of it is due to the rough weather we have lately experienced. This may be said of many boats, but some few have missed much of the profit to be obtained from a strong wind, by taking to their light ship too soon. There is indeed nothing like a gale for knocking a crew together, and the tough task of forcing a boat through rough water against

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wind and whatever stream the Cam can boast of, necessitates not only a strong pull and a long pull, but a pull altogether, and woe betide the crew which omits the last part of that recipe for success, since aching arms and tired legs will be their only reward. Most of the old oars who intend coming up to row are now up, and the boats ought to be nearly settled. As to the places of the individual boats we think there ought to be no change in the "Head of the River," though it is to be hoped that Jesus will add to the evenness, which they are rapidly obtaining, a little more spirit than at present characterises their rowing. Hockin is expected up shortly, when he will of course go seven, to the exclusion of Jackson, who, though a pretty oar, seems hardly powerful enough for a boat which has to keep away from Caius I. It was a cheery sight to see Gurdon up again, though it be only for a day or so.

L.M.B.C. I. are still weak and scratchy, and in their light boat appear anything but comfortable; the whole crew, except perhaps 7 and 4, appear afraid of some awful result which might attend a sharp beginning.

Caius I. are coming on well, and at present are the best boat on the river; they are a strong lot on the whole, though bow and stroke do not come up to the rest in point of *physique*, and the whole crew want plenty of hard work; with the good coaching which they are sure to get if they can persuade their present visitors to remain with them.

First Trinity are indeed fortunate in having again secured the services of Mr. R. C. Lehmann, who has been rowing seven for the last few days. Judging from the time he has devoted to the study of rowing, he ought to be of great service to his boat. His pluck is undoubted, if we may draw our conclusions from the way in which he has bravely represented a club, during a time when it was chiefly remarkable for its want of success.

Third 1st are, in their usual style, rowing with plenty of smartness, but without much attempt at covering their blades or doing much leg work, but they will doubtless easily keep their place by the aid of their regularity of swing and quickness of stroke.

Hall I. are rowing somewhat after the Third Trinity style, but hardly with as much success, they are decidedly "scratchy," and, though well together, do not look like making many bumps.

Caius II are at present uneven and do not seem to like their light ship, to which they apparently have taken before they were fit for it, they must improve more if they wish to keep their place.

Clare I has improved as much as any boat during the last week, and if they go on as they are now will stand a fair chance of catching Caius II. Jones-Bateman, one of the frozen-out heroes of last year's "trials," has come up to row.

First Trinity II is heavy and lethargic; there seems a want of leg work throughout, their hands come away fairly from their chest but there is not as great an amount of work resulting from this virtue as there ought to be.

Lady Margaret II are exactly what we should expect—a weak edition of Lady Margaret I—and they do not make full use even of what strength they have.

Pembroke I. are unfortunate: they were getting on well, when Collison, one of their best men was taken ill; and, though we hope soon to see him at his old place, yet the absence of one of their chief pillars during such an important period of practice, cannot but be regretted. They are, however, going fairly well, but want more honest rowing; their style being without that deep grip of the water which does so much to propel a boat.

Emmanuel I. are, for their position, a very fair boat: they are getting on well together, and did not make at all a bad start in their light ship.

First Trinity III are very little, if at all, inferior to First Trinity II; the style of rowing in the two boats being very much alike and shewing an absurd similarity in faults.

Sidney I. are coming on much better than it seemed likely at the beginning of the term. Their first attempt in their racing boat was attended with disaster, but since then they have gone much better; and if stroke could be persuaded to put a little more life into his rowing, they might make two bumps.

Jesus 2nd are not quite what might be expected of them after their rowing of last term; but Jesus boats have a knack of getting into shape just before the races, so that we may yet expect to see them up to their usual standard, especially as one man is to come to them out of the first boat.

Of the other boats St. Catharine's are the worst; and Downing probably the best. The latter are fast, and get along in a way best known to themselves. Queens' are right to be proud of their two "blues," but why should this prevent some of the boat from adding their little *quota* of work? Surely "imitation is the sincerest flattery."

Watson-Taylor has at last resumed his place as stroke in the Magdalene boat; but at present it does not seem as if they would repeat their last year's success.

C. U. R. V.

The terminal Scratch Fours came off on the 20th ult, and were productive of some very fair shooting. Eight fours were drawn, one containing three 'blues,' but although the most fancied, this quartette came to grief most signally: the winning four consisted of

Lieut. Castle...	... ...	72 points.
Col.-Sergt. Dove	... ...	72 ,,
Pte. Bomford	... ...	73 ,,
Pte. Poyser ...	... ...	53 ,,
		270

The individual prize for top score was won by Sergt. A. P. Humphry with a score of 73 points, Pte. Bomford having been counted out at the longest range.

On Tuesday, the 27th ult., an interesting match took place between eight from F. (Trinity) Company, and eight chosen from the rest of the Battalion. The members of the F. Company have of late been shooting up wonderfully well, and feeling themselves strong enough to cope with all the other companies together, they issued a challenge. The day appointed for the match was not a favourable one for shooting, there being a strong wind blowing across the range from right to left, and it was evident that whichever team had the right hand target at the short range would have a great advantage. F. Company lost the toss and consequently shot at the left hand target at 200 yds in the full force of the wind. In spite of this, however, the scoring on both sides was very even, there being only 4 pts. difference between the teams.

F. Company.		*Rest of Battalion.*	
Private Blake	30	Private Bomford	33
Lieut. Lea	29	Capt. Craig	30
Sergt. Humphry	28	Col. Sergt. Dove	30
Corpl. Lindsay	27	Private Bowden	27
Corpl. Penhall	27	Lieut. Goddard	26
Private Oxley	27	Private Thomson	25
Lieut. Castle	26	Lieut. Harvey	24
Corpl. Donovan	19	Private Daldy	22
	213		217

Both teams then proceeded to the 500 yds, range, F. Company being 4 pts, to the bad: at this distance there was little, if any, difference in the targets. The F. Company men were evidently bent on reducing the lead of the other team, and by careful shooting managed to wipe off 3 pts, being still a single point in arrears:—

F. Company.		*Rest of Battalion.*	
Lieut. Castle	27	Lieut. Goddard	27
Sergt. Humphry	27	Private Daldy	27
Corpl. Lindsay	25	Col. Sergt. Dove	25
Private Blake	25	Private Bowden	21
Private Oxley	25	Lieut. Harvey	20
Lieut. Lea	24	Private Thomson	20
Corpl. Donovan	14	Capt. Craig	16
Corpl. Penhall	8	Private Bomford	16
	175.		172

At this juncture it was evidently anyone's match and as each rifle cracked anxious was the gaze that followed the bullet targetwards, while every ear was strained to catch the welcome ring of the lead on the iron mark. A stream of sunlight on the faces of those shooting made it all the more difficult to hit the target at what is always acknowledged to be a hard range with the Snider. Great was the excitement whilst Messrs. Goddard and Dove, and Humphry and Lea, the last pair of each team, were shooting, as the latter were fast scoring away from the former, but although they gained 18 pts. between them over their opponents, 4 points were still wanting to save F. Company from defeat; the scores at 600 yds, were:—

F. Company.		*Rest of Battalion.*	
Lieut. Castle...	24	Private Daldy	28
Sergt. Humphry	21	Lieut. Harvey	21
Lieut. Lea	19	Private Bowden	19
Corpl. Donovan	15	Private Bomford	17
Corpl. Lindsay	15	Col. Sergt. Dove	14
Corpl. Penhall	13	Private Thomson	14
Private Oxley	13	Capt. Craig	11
Private Blake	9	Lieut. Goddard	8
	129		132

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The following are the total scores of both teams:

F. Company.		*Rest of Battalion.*	
Lieut. Castle	77	Private Daldy	77
Sergt. Humphry	76	Col. Sergt. Dove	69
Lieut. Lea	72	Private Bowden	67
Corpl. Lindsay	67	Private Bomford	66
Private Oxley	65	Lieut. Harvey	65
Private Blake	64	Lieut. Goddard	61
Corpl, Donovan	48	Private Thomson	59
Corpl. Penhall	48	Capt. Craig	57
	517		521

Some years have passed since a similar match took place between F. Company and the Battalion, and on that occasion victory rested with the single Company; it is somewhat worthy of remark that the F. Company is the only one that has ever dared to tackle the Battalion single-handed. We hope the return match, which we believe is to come off very shortly, will prove as interesting and well-contested as that of Tuesday last.

On Saturday evening a meeting was held to elect officers for F. Company. Lieutenant Lea was unanimously chosen Captain, vice Capt. Hamilton resigned, while Sergt. A. W. Stallard and Corpl J. G. Lindsay were elected Lieutenants in place of Lieut Lea promoted and Lieut. Castle resigned.

WHIST.

PROBLEM I.

Solution:—

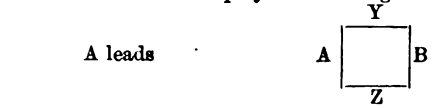
Trick 1. A leads Queen of Spades. B takes with King.
2. B leads Clubs. A wins with 10.
3. A leads Spade. B wins with 10.
4. B plays Ace of Spades. A discards a Heart.
5. B leads a Club. A wins with Queen.
6. A plays Ace of Clubs.
7, 8 & 9. A plays Ace, King, Queen of Hearts. Y and B each discard a Diamond.
10. A plays King of Diamonds.
11. A plays a Club. If Y discard Diamond, B discards a Spade; if Y discard Spade, B discards Diamond. Z must discard a Diamond.
12 & 13. B makes Ace of Diamonds and last Spade or last Diamond.

Answers received:—Correct, W. H. Collins, "Gics," and J.
Incorrect, C. H. H., "Vigornian," and L. H. L.

PROBLEM II.
(DOUBLE DUMMY.)

A's hand.	*Y's hand.*
Hearts (trumps); Ace, King, Queen, 4	Knave, 8, 6
Spades; 4, 3;	7, 6
Diamonds; 5, 3	8, 7, 6, 4
Clubs; Knave, 10, 8, 5, 3	Queen, 9, 7, 4
B's hand	*Z's hand*
Hearts; 7, 5, 2	10, 9, 3
Spades; Ace, 9, 5, 2	King, Queen, Knave, 10, 8
Diamonds; King, Queen, 9, 2	Ace, Knave 10,
Clubs, 6, 2	Ace, King

With the best play which side gets the odd trick?



Answers may be sent in to the Office by Saturday, in envelopes marked "Whist Problem" on the outside.

ERRATUM.—Those of our readers who tried Problem I. will doubtless have noticed that under Y's hand for "Spades'; Knave and *four* others, "three" should have been read.

OXFORD LETTER.

The eights are now all about as good as they will be, seeing the races commence on Wednesday. Balliol have somewhat improved lately, but are still very bad for a head of the river, and must go down four places at least. Magdalen are fast, and between them and B.N.C. lies the struggle for the headship. There seems little to choose between the two, but I fancy Magdalen will hold their own, and finish head for the first time on record. University do not go so fast as they ought, judging by their appearance. Pembroke and Christ Church are very slow, and must both fall. The same may be said of Keble, though they have a promising man at No. 6. Hertford are very strong, but are not going steadily; when they get together, however, they are fast, and ought to rise a few places. Exeter are at present the fastest boat on the river, but the men seem rather likely to be over-trained. Worcester are fairly fast but have not continued to improve lately as they should. Of the rest Lincoln are better than they have been for some years, and St. Mary Hall have a creditable boat. St. John's are slow, though they have a powerful and celebrated athlete rowing six. The Unattached and St. Edmund Hall are very bad. The Eights start in the following order:—

Balliol	St. John's
Magdalen	Worcester
University	Queens'
Pembroke	St. Mary Hall
B. N. C.	Oriel
New Coll.	Lincoln
Ch. Ch.	Merton
Hertford	Unattached
Keble	Jesus
Exeter	St. Edmund Hall.
Corpus	

It is rumoured that the eights will be enlivened this year by an election. We hope not. Fighting has begun already: and threatens to get worse. On Saturday Sir William Harcourt made a lively speech with a very touching exhortation to peace and unity. It ended of course in the Liberal band encountering a phalanx of Conservative sandwich-men, with the usual result. We are unfortunately limited to a passive interest: a circular has been sent round to all the colleges informing us that attendance at any political meeting will cost the offender £5, and "any further penalty which may seem good to the proctor and Vice-Chancellor." The warning is needed perhaps, as several Undergraduates made themselves tolerably conspicuous at the end of last term.

There is certainly no lack of political zeal. The debate in the Union, on "the sincere regret" with which the house "viewed the issue of the late election," was twice adjourned. It was opened very ably by the Hon. G. N. Curzon, of Balliol; whose tone of mild and dignified remonstrance incited Mr. Cook to a somewhat ferocious attack on him. The eleven reasons on which Mr. Curzon based his "regret" were each the object of his searching criticism and of the tender solicitude of Mr. Dawson who followed. The next debate was also a remarkable one. The new room was crowded—it is said there were upwards of a thousand people present: and certainly they had good reasons for coming. Do you at Cambridge go in for metaphors? Here they bloom and flourish and increase and multiply; one premier we saw like a rattle-snake reading Homer on the top of the Rocky Mountains: another we beheld with regret between the horns of a disreputable dilemma; while, like a skilful horticulturist, Providence was employed in manuring beneath the glass-shade of liberalism, the tender seed of the new conservatism with the "ruins" of the old. One interesting incident was the mention of Mr. Bradlaugh, whose name was received with howls, and his history with cheering. For this the President was responsible, who fresh from athletics, seemed to leap with renewed ardour into the arena of politics. The debate ended on Thursday with a house tumultuously impatient to hear Mr. Curzon's reply, which indeed was well worth hearing. He carried his audience completely with him, and his motion by a considerable majority.

The other day I saw a number of black coats and white ties about the streets unusual even for Oxford. I heard afterwards that a proposal was being made to give natural science men a degree without Greek: a compromise was come to by which they were to have a degree, only it was to be called by another name, but the compromise was rejected. The Church would have nothing to do with science even unveiled: and science did not seem to think the degree called B.N.S. would smell as sweet.

Cricket has now made a fair start and there have been divers college matches. I notice that Worcester made the large score of 20 the other day against Trinity who made 138. In the Freshmen's match Peake of Oriel distinguished himself by bowling eleven wickets, while Evelyn of the same college batted in very fair form. In the Seniors' match some large scores were made. They failed to finish the game in three days, the total scores being:—Knight's side, 1st innings, 213; 2nd innings, 229. Horner's side, 1st innings, 388. Trevor of Corpus made 142 in first-class style, while Patterson of Pembroke made 54 and 81 and bowled five wickets. Eyre of Christ Church made 76 (not out), and Hodson of Hertford played very nicely for his score of 42.

On the morning of May the 1st we were all awakened by the usual blowing of horns. Countless small boys were engaged busily up and down the town in making a beautiful morning hideous. In desperation a good many of us got up and went down to Magdalen to hear the "Hymnus Eucharisticus" sung from the top of the tower. The bridge is crowded with people in all quali-

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ties and quantities of clothing: for one cannot hear beneath the tower, and has to stand at some distance away. As the sun rose the horns ceased, and a faint, very faint song was heard from above. At last it stopped: and suddenly from above fell a little flock of surplices fluttering down, with a black gown sailing slowly after: the time-honoured termination of the proceedings. To those Cambridge men who care for King's Chapel it might be interesting to know that we owe the design of our chief ornament to the same man to whom, in great measure, Cambridge owes hers. We are both much indebted to Bishop Waynflete. The Tower, we hear, was completed by Wolsey, bursar of Magdalen, who was so intent on his work that he spent on it what ought to have been spent on the keep of the fellows. We will hope that the present generation makes up for past starvation. The horns, we also hear, are the survival of a mediæval custom; it was so our ancestors were accustomed to exorcise the devil, who fled at the sound. Indeed one can easily believe it.

The Bishop designate of Liverpool preached last Sunday, at the University Church. A contemporary regrets that "so well known a controversialist should have been so little polemical." He made up for the omission elsewhere. A well-known building opposite the gates of Christ Church resounded with words that did not fail on the side of mildness, at any rate. Was it the neighbourhood of the father of the unfaithful that roused him? Those of Dr. Pusey's disciples who heard him are not unconverted for lack of enlightenment. The Bampton lecturer continues his work of demolition. Mr. Wordsworth, who succeeds him, will have plenty of cleared ground to build upon.

There is to be a society started for the collection and observation of Oxford flowers. We have, I believe many rare ones—not only of rhetoric, but the purely botanical sorts. Anything which will introduce men to the beautiful country round is a desirable addition. Has anyone written about Oxford walks or Cambridge Grinds? Surely the subject would be an interesting one. Six couples running passed me here, all in spectacles, and all talking about Greats, except one that was talking about Mods.

The Stanhope Prize has been won by Mr. L. C. Sanders, of Christ Church.

Mr. Gladstone's first private Secretary, Mr. J. A. Godley, was a scholar of Balliol, and Fellow of Hertford: in fact, our connection with the political world seems to be growing. We read with pleasure that the member for Southwark adorned alone the Treasury Bench. Balliol is confidently expecting to see again two of her sons, whom she has very lately parted with, swell the new Parliament: and Keble can fairly boast that lecturing to Keble men is the best training for young politicians.

Peace and war are both present in our minds in their most striking aspects, for we not only have our election, but we have a review of yeomanry. The rival bands occasionally meet, and we can see for ourselves that piece and war are very far from harmonizing. I have noticed that Conservatives are very fond of playing "God Save the Prince of Wales," while the Liberals have a weakness for "Rule Britannia." Sir William himself (we can hardly believe it) is said to have started the chorus, "We soon shall hear of discord in the Spheres."

Last week there was an alarm of fire in Balliol. The crowd outside expressed considerable interest in it, and when they were informed that it was extinguished (we hear the master himself arrived in cap and gown), consoled themselves by sending at once for the fire engine. It is certainly wonderful that none of our colleges should burn, as being some of them fitted from top to bottom with old wood, they would blaze up with great rapidity.

The Championship Athletic Meeting is to be held, as arranged at Oxford, in the beginning of the Long: but what Oxford men will appear has not transpired. Mr. Spearman, of John's, is talked of as going to enter.

Does it interest anyone to know that there are two vacancies in the Treasury, to be filled up by open competition? The Universities have hitherto distinguished themselves in these examinations, and we will hope, will continue to do so.

We boast a Lawn Tennis Club here, which again boasts a magnificence livery of red and black. The grounds are beyond the Parks, and are said to be very good. Last year they held a championship meeting, and are going to do so this year too.

On Wednesday next the Oxford Choral Society are to give their concert in the Sheldonian Theatre, when Handel's "Israel in Egypt" is to be performed, and on Tuesday, May 11th, Mr. Brandram is to recite the "Tempest," in the same place. Which will be more popular it is difficult to say; but we will hope both will draw large audiences. Mr. Brandram is reciting on behalf of the Home for Nurses, which we have no doubt will be an additional incentive to Oxford Undergraduates, and it would be a pity if "Israel in Egypt" were sung in a wilderness. But the election has certainly brought home to us one of the finest passages—we have already our plague of this.

RENAN.

Ernest Renan was born in the year 1823, in Trégueir, of Brittany, and it was there he received his earliest education. When he was 14 years old he was sent to the seminary of S. Nicolas in Paris.. Five years later he went to Issy to continue his preparation for the church to which he was already destined. Here he first made his acquaintance with the philosophy which has moulded all his later life and writings. It happened that at that time his elder sister was living in Germany. A lady of high culture and well acquainted with the modern German school, she communicated to her brother her sympathy with the writings of Fichte Schelling and Hegel. With this stimulus Renan rapidly acquired a knowledge of German and philosophy; and along with this, doubts of the truth of the orthodox Catholic faith. However, these doubts were not yet sufficient to induce him to abandon his intentions of becoming a priest, and he left Issy for S. Sulpice to complete his theological studies. In this latter seminary he learnt Hebrew under the care of the Abbé Le Hir, a celebrated scholar of the time. But his increasing objections to Christianity soon made a rupture inevitable. Already he had received the tonsure and passed through the lower orders and was shortly to have taken the decisive step of becoming a sub-deacon. Recoiling from this prospect he communicated his doubts to the most enlightened of the professors. They were alarmed and required him instantly to leave the seminary. The few years that followed were the most difficult part of Renan's life. He had to pursue his studies amidst an incessant struggle with poverty, until in 1847 he won the Volney prize by an essay "on the Semitic Language." From that time his success has with but short exceptions been uninterrupted. He became a contributorto the "Journal des Debats," and received in return the support of that most influential French paper. In 1860 he was sent by the French government on a scientific expedition to Syria, for the purpose of inquiring into Phaenician antiquities. It was there that he conceived and almost completed his celebrated "Life of Jesus." In his own words, "the scientific mission that I directed in 1860 and 1861 compelled me to reside on the frontiers of Galilee and often to travel there. I have crossed in all directions the province of the gospels, scarcely any important locality connected with the life of Jesus has escaped me. All the history, which at a distance seemed to float in the clouds of an unreal world, now acquired a substance, a solidity that astonished me. The striking agreement of the texts and the places, the marvellous harmony of the evangelical ideal with the country which served for its frame-work; all this was for me a true revelation. I had before my eyes a fifth gospel mutilated but still legible, and henceforth underlying the stories of Matthew and Mark, instead of an abstract being that might be thought never to have existed, I saw an admirable figure live and move."

After returning from Syria Renan was appointed to the chair of Hebrew at the College of France. A numerous audience attended his opening lecture, attracted by the widely-spread reputation of the professor for the heterodoxy. The subject was "the influence of the Semitic races on the civilization of the world." In such a lecture it was impossible to avoid mentioning Jesus, equally impossible for anyone holding Renan's views to treat him otherwise than as a man. For the moment Renan achieved a great success. He was listened to with complete attention, and the students followed him with applause to his own house. But naturally this success increased the indignation of the orthodox, and they succeeded in persuading the Emperor to put a stop to the course and afterwards to abolishing the chair.

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Excepting the successive appearance of his books these are the only public events of importance in the life of M. Renan. To complete our account of him it will only be necessary to add that he married the sister of the celebrated painter Ary Scheffer, and with that striking inconsistency which ranks him among "those hateful to God and to his enemies" wrote a submissive letter to the Archbishop of Paris, asking him to be married as a good catholic, and later on allowed his first child to be baptised, acts of weakness which cannot be too severely blamed. For the rest he bears an irreproachable private character, has been a kind brother and always shewn the deepest affection to his mother, an orthodox Breton Catholic.

Before proceeding to give an account of Renan's philosophy we must remind the reader of what has been already said that it is derived with but slight modification from Fichte Schelling and Hegel. According to Hegel, as far as we can make out—for it would be impertinent for an outsider to profess to understand him—men and the world, all objects, animate or inanimate, are in a state of mutual interdependence and cannot exist apart from one another. The whole they form is the only reality, the individual is a mere abstraction. This complex whole is called the idea or god. The idea contains in itself from the beginning all the elements of which the universe is formed. All the phenomena and laws of the material universe are only the results of its development. They are only the explicit manifestation of what was already implicit, just as in mathematics, all theorems, however striking they may seem, are already contained in the original axioms. Hence every event is linked to every other event by a chain of necessary connection, and is only so far real as it forms part of this chain. A miracle is according to this theory impossible and unreal. This necessity applies to history also. At each period the corresponding philosophy is the highest yet attained expression of the idea. But after the mighty mind, the Aristotle or Leibnitz which conceived this philosophy in its fulness has passed away, the men who follow are incapable of comprehending the idea as a whole. The idea now becomes broken up or negatived, and can only become complete again by a negation of the negations when some new philosopher again combines the scattered thoughts of his time. It then returns into itself, but now enriched and amplified. Such is the eternal process which, according to Hegel, sums up all history. It was necessary to point it out, even though but roughly and inaccurately, in order to see whence Renan derives his views and the little originality there is in them. In his works passages like the following are constantly occurring: "The world is enveloped in darkness; but yet it is ever drawing nearer towards God." We shall now see what is meant by such phrases. Read the following, "Everything is born of matter, but it is the idea which animates all things and which by aspiring to realize itself sets life agoing. This is God. God is the hidden which urges all things into life and shapes them into harmony." Or this again: "The business of all living things is to make God perfect, to contribute to that grand ultimate resultant which will establish universal unity. Hitherto this work has been accomplished in the dark by the secret instinct of all living creatures; some future day reason will take the task in hand, and after having organised humanity, will organise God." Thus with Renan, as with Hegel, God is the idea, existing even from the beginning, but only becoming conscious of himself in philosophy, and even approaching more and more towards perfection. This would appear still more clearly if we had space to quote additional passages in illustration. But the believing Christian may ask "Why call this myth, this shadow, God? This is not the God who is our Father, the God in whom we have hoped and to whom we have prayed. Why conceal denial under an illusory appearance of assent?" M. Renan has an answer ready. "If we are asked why we retain the word of God, we reply, that no word appeals to the feelings as well as this. If you speak to a peasant of God, he will understand you and sympathize with you at once. Besides the word has been used in beautiful poetry." That philosphers should mould their language so as not to shock popular belief, is an idea which occurs several times in our author's writings, but the following passage deserves quotation for the characteristic plainness with which it is asserted: "Thoughts good for those, who are preserved by their nobility of character from all moral danger, may not be when applied without ill effects on those who are surrounded by baseness. Let us enjoy the liberty of the sons of God, but let us take care not to be accomplices in the diminution of virtue that would threaten our societies if Christianity were to be enfeebled." So it appears that M. Renan attaches no great value to truth in itself. In fact, according to him the love of truth is a sign of a somewhat brutal mind. Every assertion melts into its contrary by imperceptible shades and only men wanting delicacy and discrimination will fail to perceive these shades and will answer any question by a blunt Yes or No! We shall see as we go on that he believes all great results to have been achieved by a system of deceit on the part of nature and great men, including Jesus among them.

This will appear at once in his explanations of the destiny of the world to which we now return. It must be premised that Renan is incapable of appreciating, far less applying, the vigour of scientific method. With an extensive knowledge of literature and language, he seems to have no acquaintance with science of any kind. While rejecting the conclusion of the theology he was brought up in, he has never been able to free himself from the methods. His hypotheses are entirely metaphysical, and have that delightful characteristic of all metaphysics; they are incapable either of proof or of disproof. The only difference is that, while the catholic theologian accepted theories without proof because they were beautiful and elevating, Renan accepts theories without proof because they are hideous and degrading. To begin with, love and truth are illusions, but as these illusions are necessary to man's existence, nature, the old metaphysical entity pressed into new service, cheats man into believing them. If he were ever to succeed in shaking off this belief his life would come to an end and this may perhaps account for the fact that some of the planets are uninhabited. We are not parodying, let us read M. Renan's own words: "Man is ensnared by certain artful devices of nature, such as religion, love, the attraction towards the good and true, all of which instincts, as far as our mere personal interest is concerned, beguile us onward to an end external to ourselves. Man, by the progress of reflection, detects these guiles with ever greater clearness, and demolishes religion, love, truth and goodness by his criticism." In a similar way Nature deludes us into desiring objects useless as soon as they are obtained. "Every desire is illusory; but things are disposed in such a way that the emptiness of the desire is only felt when the desire has been satisfied! There is not an object which attracts us but what reveals its worthlessness when once we have obtained it. Ever since the world began, this law has been invariable. No matter, those who are aware of it keep on desiring all the same; and though Ecclesiastes should for ever preach his disappointed old bachelor's philosophy, everybody will admit him to be right, but will continue to as before." Thus the universe is from beginning to end a large lie, an organised system of deceit. And for what purpose? For the purpose of attaining self-consciousness, the ultimate

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result to which the world is tending. This is the end of all noble actions and all desires. Useless though they be for the individual, they have their purpose in the economy of the whole; and when once the end is attained, all that has contributed to that end will live again; in the consciousness of the whole, the consciousness of all parts will revive. The philosopher as well as the Christian may take for his epitaph "Beatam resurrectionem expectans." It is only fair, however, to add that about this last part M. Renan is not quite sure. The universal deceit he considers a certainty, the future life only a possibility.

Leaving now cosmical speculation, we will look at Renan's views on history. They are avowedly borrowed from German sources. According to him Germany created history; all France produced was "the philosophy of the 18th century, the final expression of a superficial good sense, without method, without possibility of progress." Nor is England any better. Englishmen have been successful in science, but the English nature is too brutal, too unsympathetic to possess any aptitude for history. Before passing on we must note Renan's complete want of appreciation of the greatest of his own countrymen. To anyone who knows the profound influence Diderot has had on all later speculations, who has seen in his writings the germs of Positivism and of the evolution theory, it is startling to hear that all he possessed was a "superficial good sense without possibility of progress." It is still more startling to be told that neither Bossuet, Montesquieu, Condorcet, De Maistre, nor Robertson, Gibbon, and Hume knew anything about history. However, it is too habitual now to depreciate the 18th century, and to suppose that the world was in outer darkness till Germany chose to enlighten it, for any writer to be blamed for accepting this view. Taking then M. Renan at his own word, as a borrower from German history as well as from German philosophy, we shall find that all he adds to the results of Baur and Strauss is an art of story-telling, a kind of romantic manner that reminds us turn by turn of "René" and of "Paul and Virginia." But we will lay before the reader a short summary of the "Vie de Jesus," and leave him to judge for himself.

The Jesus, then, of the 5th gospel, was a young man possessed of noble thoughts and charming manners. By the inimitable grace and beauty of his disposition he attracted round many disciples, who were thirsting for a higher religion than that of the Jewish orthodoxy. Many happy days were now passed by the master and his followers, in the "smiling plains of Galilee." Life was for them a joyful dream, which no care for the future was allowed to disturb. Like the birds and the flowers they lived, without anxiety for food and clothing. From time to time Jesus would utter one of His exquisite aphorisms or parables, breathing "the perfume of the fields." The reverence of the disciples for their master was unbounded. They attributed to him supernatural powers, they pretended he was born at Bethlehem, and even invented genealogies to trace his descent to David. Did Jesus take any part in these "innocent fictions?" We cannot tell. "It is impossible to distinguish the miracles which have been attributed to Jesus by popular opinion, from those in which he has consented to play an active part. Above all it is impossible to know whether the repulsive incidents of struggling, of groaning, and other characteristics, seeming to indicate jugglery, are historical, or are due to the belief of the compilers." However, Renan is perfectly certain that Jesus allowed Himself to be called the son of David, while well knowing that he had no claim to such a title. And yet, believing this, he concludes his book by saying "among the sons of men, no greater has been born than Jesus." We are forced to ask: "If, as you say, Jesus allowed untruths concerning himself to circulate, perhaps took an active part in their propagation, can he be considered the greatest and best of men? Can he even be considered a man worthy of respect?" But this question is founded on a misunderstanding of Renan's philosophy. As we have already seen, he teaches us that nature is working out her ends by a system of deceit. We shall now find that by deceit all the great results of history have been accomplished. In such cases the only fault is due to humanity that choose to be deceived. The motto of every great man must be "Populus vult decipi, decipiatur." "It is easy for us, powerless as we are, to call this falsehood, and proud of our timid honesty to treat with disdain the heroes who accepted, under other conditions, the struggle of life. When we have accomplished with our scruples what they accomplished with their falsehoods we shall have the right to be severe on them." So much for the miracles. We need not delay with Renan's account of Jesus' teaching, it will be sufficient to say that he attributes to him a sort of Hegelian pantheism.

But these happy days in Gallilee passed away. Jesus was induced to go to Jerusalem, and there He encountered more and more opposition. At the same time His character was changed. Though He still gave utterance from time to time to thoughts of the deepest profundity, he no longer possessed that inimitable grace and charm of manner which had once drawn all men to him. He became harsh and irritable. He now began to look forward to an approaching interposition of the Divine power on his behalf. God was to come, attended by his angels, with Jesus on his right hand, and thenceforth Jesus was to reign for ever and ever. "Let us forgive Him this momentary fanaticism which never reached His great soul, and which His death will soon expiate." However, the expected intervention was not forthcoming, and Jesus was put to death by the Jewish rulers. With this the "Life of Jesus" ends. For the resurrection we must look to the "Apostles." We are then told how the madwoman, Mary Magdalene, went to the tomb and fancied she saw her risen Lord; and then by degrees communicated her belief to the other disciples. The whole of Christianity is thus made to depend on the illusions of madness, and M. Renan, far from being surprised at his result, or considering it a greater miracle than any recorded in the gospels, is delighted and moved almost to poetry. "The glory of the resurrection belong to Mary of Magdala. Next to Jesus, it is Mary who has done most to found Christianity. Do not let us apply a cold analysis to this master work of idealism and love. What wise man has given to the world so much joy as the mad Mary of Magdala?"

We will take to ourselves M. Renan's last advice. We will not apply any longer a cold analysis to his master work of idealism and love. Perhaps, after this last instance of his historical judgment, further analysis is unnecessary. Surely we may say in conclusion there never has been such an utter hopeless scepticism as that of Renan's books. It is a scepticism which has become sceptical even of itself. Bernard and Bossuet believed; they were wrong. Diderot and Condorcet denied; they were wrong. The true philosopher neither believes nor denies, he uses old words from which all meaning has been taken away; he clings to illusions, knowing all the while that they are illusions. Such is the tone throughout Renan's writings. The only book we can compare them to, for complete agonism and despair, is Ecclesiastes. Ecclesiastes, as we know, did not long precede the great religious revolutions of the European race. Perhaps, too, this nineteenth century, with all its doubt and despondency, may be only the prelude to a new era of faith and hope.

Homersham Cox.

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ALLITERATION.

Among the many tendencies which are in great measure the outcome of that new factor is modern life, known to its detractors by the somewhat depreciatory title of "high-artism," one of the most marked and at the same time the least healthy is a habit of exaggerating the importance of details at the expense of the due proportions of the whole. Many of the followers of this school would seem to be incapable of taking a general view of anything. They work at the subordinate parts with a minuteness and subtlety of workmanship which demand our admiration, but in their loving elaboration they often lose sight of the fact that what they have spent a lifetime in perfecting is after all destined to be but a small part of a whole whose beauty and symmetry are marred by an undue preponderance of any one detail.

But our complaint against them does not rest here. Not content with committing this error themselves, they would have us admire in the works of the mightiest masters of days gone by, not the grand conception, but the perfect execution. They would crown with laurels the brows, not of the epic or the tragic poet, but of some writer of dainty and delicate lyrics; especially if such lyrist be the author of but one fragment; they would have us forget all the poets whom we have been taught to honour as the chief glories of French literature in blind reverence and concentrated admiration for the singers of love lays. Nay, some there are who look on Shakespeare's dramas as mere settings for his songs, who commend in Coleridge only his alliteration.

And because all men admire the marvellous effect of occasional assonances, from the "flammantia moenia mundi" of Lucretius to Mr. Swinburne's "multitudinous walls of wandering wave," they insist that it is the alliteration of these writers which constitutes their chief and only charm. Therefore these critics never write a line themselves without repeating the same letter half a score of times. For whereas there are but few who can reach the spirit beneath, full many can fasten on the outer form, can catch the trick of utterance, and by reproducing the manner delude themselves into the belief that they have preserved the matter too.

Hence it is that we cannot now take up a new poem, a novel, even a political pamplet, without finding innumerable passages where sense is deliberately sacrificed to sound, a less appropriate substituted for a better word, merely because the writer wishes to "assail his audience with the allurements of alliteration." In a case where the outward form is at least as important as the inner meaning, this habit is more pardonable, for in the hands of a master, assonance and alliteration are," as Mr. Swinburne has said, "forces, requisite components of high and ample "harmony, witness once for all the divine passage which "begins

'Five miles meandering with a mazy motion'"

But just in proportion to the vividness of the pleasure we derive from alliteration thus used, is the keenness of the pang we feel when it is abused, when instead of the art being the medium whereby we attain to the knowledge of the beauty of the spirit beyond, we are so conscious of the art as to fail to pierce through it to the beauty.

If then such is the effect of too constant alliteration in a poem or purely literary work, what are we to think when we find the same thing in a serious political article, an election address, or a public speech? Is it indeed true, have we so utterly lost that love for plain speaking and true dealing whereof our forefathers were justly proud, that we cannot heed a fact, listen to a man's earnest convictions on the most vital questions of practical life, unless they be presented to us in a form that will not offend our fastidious ear? Has the tyrant culture gained so complete a mastery over our souls, honest Englishmen though we be that we can follow none save "men of light and leading," nay, that we cannot hearken to the voice of truth herself if she speak not in alliterative accents?

Surely this is not so, surely this prevailing love of assonance is but a passing phrase. The average Englishman may be by nature a Philistine, as the phrase runs in the cant of aestheticism, but there are worse things than Philistinism, and the time, we hope, is at hand when we shall arise and refuse to be any longer trammeled by the *name*, when we have already shaken us free of the *thing*, by our emphatic condemnation of the policy of "brag and bluster."

POETRY.

THE GREAT GOD CRAM.

(Parodied from Mrs. E. B. Browning's "Musical Instrument.")

What is he doing, the great god Cram,
Down in the schools by the river?
Trampling on learning and fostering sham,
Grinding the brains of men under his "coach,"
Worshipped and honoured in spite of reproach,
Master and lord by the river.

He chose out a youth, did the great god Cram,
A youth from the youths by the river,
"This one," he said, "is a promising lamb,
Meet to be cleared of superfluous brain,
Fattened and cared-for and led in my train
To the sacrifice down by the river."

Then he sat on his throne, did the great god Cram,
High on his throne by the river,
And measured the wits of the "promising lamb,"
And hacked and hewed and pruned at his mind
Till there was not a wrack of a thought behind
To prove him fresh from the river.

And he took the brain, did the great god Cram,
(So fine when it came to the river!)
And drew the pith without shrinking or qualm
Steadily forth from its quivering bed,
And filled the poor dry empty head
With sand from the shoals of the river.

"This is the way," laughed the great god Cram,
(Laughed as he sat by the river)
"The only way for a human lamb
To be rendered meet for my sacrifice.
When they win my favour, this is the price
They pay in the schools by the river."

Sweet, sweet, sweet, O Cram!
Passing sweet by the river!
The men in the boats forgot to row,
The sluggish stream began to flow,
When the smoke rose up by the river.

Yet half a beast is the great god Cram,
To laugh as he sits by the river,
Turning a man into less than a lamb—
The true gods sigh for the cost and the pain,
For the mind that will never think again
As it thought when it came to the river.

E. W.

THE PAPER-KNIFE.

Poems. By William Hurrell Mallock. (Chatto and Windus, 1880.)

This book is unfortunately prefaced by a common excuse of incapacity. The importunity of private friendship is so generally urged as a reason for annoying a public audience, that we did not anticipate any unusual degree of pleasure from an examination of Mr. Mallock's new pretensions. It has been an agreeable surprise to us to discover that the friends of Mr. Mallock are exceptionally reasonable. He appears to considerably greater advantage in analysing and relating his own impressions than in attempting to regulate the mental habits of his neighbours.

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If these poems had been published anonymously, the name of Mr. Mallock would perhaps have been suggested to us by a very characteristic mark of self-consciousness. There are not many grown men who would be at the pains to add for our information such words as "an. æt., 13" "an. æt., 17" etc., at the end of each production as regularly (to use Macaulay's expression) as the *Gloria Patri* at the end of a Psalm. Strange though it may seem to him, Mr. Mallock is really not yet one of the select few whose writings are made interesting by the mere fact of their authorship, —whose nonsense is more generally cherished than the sense of ordinary men. The implication intended is, of course, the remarkable precocity of the boyhood of this great author, and if the names of Pope and Cowley suggest themselves in this connection, that is entirely the critic's own business. We have a prejudice in favour of learning these interesting details from the "friends" who have rescued them from oblivion—not from the modest author who has been reluctantly compelled to publish. That the two worthless "love-songs" at the beginning of the book were written at the ages of eight and thirteen respectively, is no excuse at all for their public appearance.

The merit of Mr. Mallock's poems, considered as a whole, is however, far more conspicuous than their defects. Without any striking originality of conception, there is no want of the humbler originality by which ideas not yet familiar enough to have become common-place are expressed in new and graceful forms. This originality of the second order, as it may be called, is well exemplified in the following lines "on Lake Como":—

"The stars are o'er our heads in hollow skies,
In hollow skies the stars beneath our boat,
Betwixt the stars of two infinities,
Midway upon a gleaming film, we float.

My lips are on the sounding horn;
The sounding horn with music fills,
Faint echoes backwards from the world are borne,
Tongued by yon dusky zone of slumbering hills.
The world spreads wide on every side,
But dark and cold it seems to me,
What care I, on this charmed tide,
For aught save those far stars and thee?"

These are some of the best lines in the book, but can anyone affirm that they contain a single image of indisputable pretensions to novelty? They certainly afford, as thus expressed, a new pleasure; they are a happy medium between originality and commonplace, combined with unusual excellence of form. This is about all that can be truly said in their favour, but of how many poems written at eighteen could be said as much? On the other hand, there is no want of the special shortcomings which poetic immaturity commonly exhibits. There is the usual excess of morbid introspection, and a liberal use of such affectations as "foamy moonlight," "aching moon," "spongy East," "whisperings of crisp light," and the like, to which no definite meaning can be assigned Here is the worst metaphor which we have had the misfortune to encounter for many a day:—

"Ah, on that morning how I cursed the light!
Let it be nameless—all the shameless night.
The spent fleet pleasure—*fanged by hound-swift pain.*
The pitiless morning smote my aching sight,
And would not let me hide in sleep again."

For all that these poems disclose, Mr. Mallock has yet to acquire the two prime essentials of a real poetic eminence. The first is that vivid though indefinable personality which we unhesitatingly assign to a great author, without having in our mind a single line of his writings. There are too many vague reminiscences of Tennyson and Swinburne to allow such a personality to emerge from Mr. Mallock's present effusions. Nor has the equally essential mark of continuous development and progress been, as yet, sufficiently evidenced. But if to these characteristics be added the attainment of a uniform, as well as a high level of workmanship, Mr. Mallock need have few apprehensions of ultimate failure. His present performance is, in many respects, so far beyond the average of boyhood that his success is mainly a question of his capacity to maintain, at the age of forty, something like a proportionate superiority. Should this capacity appear, he will be one of the first writers of his time of the egoistic, sentimental, self-conscious order: we should expect from him great delicacy of touch, and considerable tenderness, and subtlety of feeling, with very little manliness or social sympathy of any kind.

We cannot conclude without a protest against the tone already adopted by experienced journalists towards Mr. Mallock's pretensions, in evident ignorance of what his own interests and the interests of his readers alike require. Thus we find more than one allusion to the "eminence" which our author has already attained, with a general deference of criticism to which he he has made good no claim whatever. Such language can do no good, and will probably do much harm. The question of immediate consequence is not the encouragement of a promising writer—of which he has had enough in all conscience—but the reduction of preposterous vanity to reasonable dimensions. The encouragement may be resumed when Mr. Mallock has applied himself in earnest to his poetic vocation, and when he has ceased to trifle with religious and philosophic problems.

Arthur Strachey.

Poems and Parodies; by two Undergrads. Oxford, B. H. Blackwell. 1880. *Price One Shilling.*

As regarding the title of this little work, we are happy to say that on the whole it is not difficult to settle which of the contents are meant for "Poems" and which for "Parodies." It is only concerning the longest piece in the book that we are in doubt under which head to class it. It is an "Oxford Tale," told in very Tennysonian blank verse, and here it is hard to decide whether the Laureate's rhythm is imitated in flattery, or in derision. The undoubted parodies are that of the opening to Mr. Morris's "Earthly Paradise," a very Swinburnian rendering of the story of "Jack and Jill," and a practical application in doubtful taste of one of the songs in the "Princess" to proctors, bull-dogs and freshmen. Of the poems there is little to be said for good or for bad. There is an antique directness about the following lines, which deserves quotation. The friend of a certain Andrea del Castagno has invented some brilliant paints, whereupon

"Him with kind speeches Andrea sought,
And won his secret: then he thought,
'No man but I shall use these new
Bright colours;' so his friend he slew."

But the tragic character of this narrative is possibly eclipsed by that of a certain Sainte Margerie, who, being in that mysterious state of mind in which "little she recked of dule or teen," sent away her natural bed, and with fivepence in her hand, lay down on "dank straw," on which the "flagrant swine," whatever breed they may have belonged to, had reposed before her. This, however, may possibly be meant for a travestie of Mr. Rossetti.

As regards the work generally, it is probably of considerable interest to the family circles of the two undergraduates in question; it has the merit of being fairly grammatical, rhythmical, and in good rhyme; it is as verses go now-a-days, a good shillings worth; and a still greater merit, it is not pretentious. The authors do not anticipate laurel wreaths, either now or from posterity; they do not liken themselves unto great souls that parch with poetic fervour in an ungrateful world, they are not "intense." In the words of their first piece, which, with the last, may be considered the best in the book:

"We liken them" (their verses) "unto no flower that grows;
We do not offer them to wreath the hair
Of Mother Oxford, or to bind her brows,
(There are so many faded garlands there).
For praise or blame we do not greatly care;
Yet have we sought to please you in our rhymes,
We idle singers of these idle times."

T. E. S.

In the May number of the "Portfolio" the series of Cambridge etchings is continued. The subject, King's College Chapel, is treated of in an imaginative style, quite appreciative of the mystic grandeur of the building and of its Middle Age associations. We think however that the prosaic congregation of towns-people in the foreground, suggestive of an afternoon promenade rather than deep devotion, hardly adds to the lofty feeling of the picture.

We understand that Mr. Julian Home's "In memoriam" to the late Prince Louis Napoleon is being translated into French by M. Le Fleming.

Mr. Bradshaw, Head Librarian, has just acquired for the University Library the rare book entitled "Papyrii Gemini Eleatis Hermathena seu de Eloquentiæ Victoria," Cambridge, 1522.

C. U. CHESS CLUB.

At a meeting held on the 29th ulto., the following officers were elected for the term:—President, S. S. Tovey, Trinity; Vice-President, H. J. Lloyd, Trinity; Secretary, A. Giles, Queens'; Treasurer, W. H. Longsdon, Trinity. The following gentlemen were elected members: C. Browning, King's; H. Randall, Pembroke; H B. Bisshoppe, Non. Coll.; C. W. Daniells, Sparrow-Simpson, R. C. Faithfull, Trinity.

A cordial vote of thanks was passed to the retiring president (R. C. Reade, King's) for a kind present of a die and stationery made to the Club.

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THE UNIVERSITY PULPIT:

SUPPLEMENT TO

The Cambridge Review.

No. 20. WEDNESDAY, MAY 5, 1880.

Sunday, May 2nd. Sermon by the Rev. F. W. FARRAR, D.D., Trinity College.

WRESTING THE SCRIPTURES.

"Which they that are unlearned and unstable wrest, as they do also the other Scriptures, to their own perdition."—2 Peter iii., 16.

It is not always possible, my brethren, for a preacher to choose his own topic. It may often happen that subjects not specially pleasing to him are forced upon his attention, and he is imperiously bidden by the inward voice to follow their guidance. It is so with me. I would far rather have spoken to you of the law of duty; of the power of the human will; of pureness and kindness, "the two great wings" with which a true religion winnows the world. I would far rather have spoken to you of the many ways which are open to us for the amelioration of mankind, and have inspired you, so far as I could, to strive to rise not only out of the coarser depths of the sensuous life, but out of the dead levels of Pharisaic profession or money-getting selfishness, to be among the number of those who have sacrificed themselves utterly for the good of their fellows, those "who stretched out their strong arms to bring down heaven upon our earth." Nay, I should have even preferred to urge upon you specially the cause of that noble and needful charity for which to-day your contributions are invited, and to which—though I cannot at all plead for it—I trust that you will give from more permanent motives, and will give with all the generosity of youth. But I dare not abandon the subject which I began last Sunday. While the strife of tongues is so bitter and so base; while the ambitions and the unscrupulousness of party are so rife; while religion is so often presented to the world in its meanest, narrowest, and most repellent guise; while I know how many are alienated from the church of Christ by the tyranny of opinions which neither they nor their fathers were able to bear; I think it preeminently necessary to urge you rightly to study the Holy Scriptures, and to do your part in aiding another generation to abandon that misuse of them, which, as I shewed you last Sunday, has deluged Europe with misery, and been the weapon of a fatal conspiracy against the social, the civil and the religious liberty of mankind. It is of transcendent importance to the maintenance of sound learning and religious education, that there should flourish among us a school of thought which has an unfeigned contempt for feeble heresy-hunting, ignorant intolerance, and petty spite; which has a genuine sympathy with all that is large-hearted, generous, and free. If, as we are told so often, we are passing through a period of transition, the only way to secure that its issue shall be the establishment of a pure religious spirit, is to cling to the old rule *In necessariis Unitas, in dubiis Libertas, in omnibus Caritas*. In the seventeenth century there was in this University a small but admirable body of theologians known as the Cambridge Platonists, who, as Burnett tells us, "studied to propagate better thoughts, to take men off from being in parties, or from narrow notions, superstitious conceits, and fierceness about opinions." It is their special glory that they were tolerant while the advocacy of toleration was still unpopular and dangerous, and that not one of them soiled their pens with vituperative abuse, and that kind of advocacy which insinuates evil motives in an opponent instead of replying to his arguments. On one side of them was the school of Laud, with its Star-chamber and its doctrine of passive obedience; on the other side were the Puritans with their notions about reprobation and election; and beyond the pale of both were the powerful but sceptical thinkers who were repelled and disgusted by the arrogant narrowness of the one, and the gloomy fanaticism of the other. Against all these schools, in quietness and confidence, hated—to their great honour—by the fanatics of all parties, the Cambridge Platonists upheld the views of the divine love which is very pith of the Evangel, and the reality of the divine life, which is the very basis of all religious truth. They set their faces, as Hooker had done, against a credulous and exaggerated Bibliolatry; they maintained against the Puritans the indefeasible rights of the natural reason; they maintained against the school of Laud the suicidal folly of a narrow ecclesiasticism: they maintained against the sceptics the reality of a supernatural faith. But they were charitable to all from whom they differed, and while they were abused as 'Latitudinarians' and 'Sadducees,' they were the very best defenders of the faith, and clung to all that was of eternal import in the views of those from whom they stood aloof. Their candour, their charity, their unsectarian breadth, have been rewarded by "a religious isolation of two centuries"; but it is something that they inspired the noble catholicity of Tillotson, and influenced the saintly heart of Wilson, and lived again in the deep wisdom of Butler; and if we are ever to enjoy a relief from the "unhappy divisions" against which we offer that prayer which is too often the prelude to scenes of the most rancorous bitterness, it can only be by a revival of their spirit. Oh for an ever-growing school of Cambridge Platonists; men of whom we cannot ever conceive as interested in petty and transitory questions; men incapable of the juvenile pseudo-theological conceit of our young clerical reviewers; men who scorn to lend their countenance to ignorant outcries and false extremes! Nor is there any service which such a school could render more blessed and more permanent than to rescue the Bible from the tyranny of those interpreters who have abused its holy teaching to the misery and oppression of mankind.

How this tyranny began with the Scribes, who, joining gross superstition as to the letter, with boundless levity as to the spirit, made the whole Law of none effect by their traditions; how it developed among the Pharisees, against whom alone the words of Christ seem to burn with unquenchable indignation; how it culminated among the Rabbis, who, having degraded the Bible into an idol, naturally superseded it by another idol of their own making; how, solely in consequence of these errors, the Bible, the divinest book ever written, was degraded into, and superseded by, the Talmud, which is one of the emptiest and most wretched,—I have now no time to tell you. But we may well grieve and be astonished, that in spite of the whole spirit of the teachings of Christ, Jewish Rabbis handed on their methods to Christian fathers; and they too learnt the processes by which the light of heaven may be quenched under the dust-heaps of idle exegesis. Not for one moment would I echo the scornful language about the fathers used by Milton or by Middleton, yet it is a simple fact, that they too were misled by mere Rabbinic methods. If Hillel had his seven, and R. Akhibva his forty-two rules of interpretation, Origen also had his two-fold sense and his fourfold explanation. If the Rabbis had their numerical mysteries, their Gematria and their Notarikon, the pseudo-Barnabas argues that Abraham's 318 servants were a type of Christ on the Cross, because 318 is represented by the Greek letters $\tau\iota\eta$, of which τ stands for the Cross, and $\iota\eta$ for the name Jesus. It was this false method that led to the chiliasm of Justin Martyr; to the argument of Irenæus, that 666 must be the Number of the Beast, because Noah was 600 years old when he entered the ark, and the statue of Nebuchadnezzar was 66 feet high; to St. Hilary's explanation of those exquisitely tender and simple words of our Lord about the two sparrows sold for one farthing, as meaning the bodies and souls of sinners, who sell themselves for mere trifles, so that the soul thickens into the body; and to his explanation of the 146th Psalm, in which the clouds are the Prophets, and the mountains the Apostles, and the beasts men, and the young ravens Gentiles; with the appended remark (ah! how false to the spirit of Scripture, and

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how accordant with the conceit of theologians!) that to understand the Psalm literally is not only erroneous but irreligious! "Haec ita intelligere non dicam erroris sed irreligiositatis est."

It would only weary you were I to show that these and similar Rabbinic methods—untenable and dangerous as they have ever proved themselves—have continued in unbroken continuity down even to the present day. May I give you an instance? It would need, one would think, no great insight to see that though there were heroic elements of motive in the grim act of Jael,—and though no one would dream of judging by Christian standards a Bedouin chieftainess of more than 1000 years before our Lord,—and though ignorance may be pardoned, and the specks of golden motive accepted amid the dross of mingled actions,—yet that God never did and never could approve of bold lying and cold-blooded assassination. It was because they assumed that the very foundations of morality could be lightly overturned by the assumption of divine impulses, that Christian Popes have given their sanction to regicide, and Christian casuists to equivocation and falsehood. Yet I turn to the commentary of a most learned and most estimable living prelate, whom I reverence for himself no less than for his office—and what do I find? First the reiterated, and to many minds deeply-painful, assertion or invention that Jael was supernaturally inspired to commit that act; secondly, a declaration that the act was itself clearly miraculous; thirdly, a parallel between the tent-peg with which she shattered the brain of Sisera to the stake by which the Gentiles enlarge the Church; fourthly a comparison (borrowed from Origen and Augustine) of this tent-peg to the Cross; fifthly, an elaborate comparison of Jael to the Blessed Virgin Mary; sixthly, a discovery that there is a mystery in the words, "the tent of Jael, the wife of Heber the Kenite," while nothing is said of Heber taking any part in the work; because, to quote the actual words of this learned commentary—"The tent in which the Lord of all took our nature, and tabernacled in us was the Blessed Virgin, and she was the wife of Joseph,—yet Joseph had no part in the work by which our enemy was destroyed." I do not quote this as an exceptional instance. The Commentary to which I allude abounds in such—what shall I call them?—well, I will only call them private interpretations: and I say that be they Rabbinic, or be they Patristic, or be they what they will, they are unwarrantable fancies which are not in the most distant degree binding on any human being, and that, however harmless and even edifying they may sometimes be, they are neither true nor tenable, and may in other hands degenerate very rapidly and very perniciously into "adulterating" and "handling deceitfully" the Word of God.

I shewed you last Sunday some of the terrible fruits of this superstitious misapplication of the mere vocables of Scripture. I shewed you that Scripture had been quoted against Galileo and Columbus, that on misapplications of "Honour the king" had been built the ruinous opposition to national freedom; on the misapplication of "*Tu es Petrus*" the colossal usurpation of Papal tyranny; on misapplications of "Cursed be Canaan" the shameful iniquities of the slave trade; on misapplications of "Compel them to come in" the hideous crimes of the Inquisition; on misapplications of "Thou shall not suffer a witch to live" the infuriated butchery of thousands of wretched women. They were but casual and obvious illustrations. When Ravaillac stabbed Henri IV. the Jesuits were ready to applaud and defend him by the example of Ehud, and the so-called Popish plot was a not unnatural nemesis on the sanction which from time to time had been accorded in the name of Scripture to an Anthony Babington and an Everard Digby. When Innocent III. was giving to the Abbot of Citeaux his infamous advice to entrap the Count of Toulouse to his ruin, he wrote, "We advise you, according to the precepts of the Apostle, to use cunning in your dealings with the Count of Toulouse, treating him with a wise dissimulation, in order that the other heretics may be more easily destroyed." "According to the precepts of the Apostle!"—and indeed says the historian, "it is remarkable that when the Roman Pontiffs, especially Gregory VII. and Innocent III., had any pernicious design to recommend, they were lavish in their appeals to Scripture, as if they had studied the Bible merely to find an excuse for sacrilege." I say—I cannot say too strongly—that such methods are totally false; they are to enter a holier sanctuary only to commit a deadlier sacrilege, to stand in the sunlight only to cast a blacker and chiller shadow. I say further that all such methods are fatal to Scripture, that if anything at all resembling them is persisted in, they will be utterly fatal to the nation's religious life. I say further still that though men have grown more wary to avoid the most grievous applications of this false method, they still theoretically cling to it, and that in consequence thereof to this day—and that in thousands of instances—the Scriptures are abused to support false reasoning in morals and bad inferences in matters of faith.

How then would I urge you to avoid these dangers of professing to honour the word of God while yet you degrade it to purposes which may easily become most alien to its spirit? Suffer me to offer you one or two suggestions.

1. First I would say study the scriptures. I am not speaking now of your private use of them as Christians for the guidance of your own souls; for, in that path,—if he be sincere, if he pray for the help of the Holy Spirit of God,—the wayfaring man though a fool shall not err. I am speaking now of your public, your controversial, your dogmatic—alas! also your party use of them; and I say that in this use too many of us are ignorant of their true meaning, and with rash arrogance build our inferences on that which never was the meaning. We smile when we hear of unlettered Roman Catholics supposing that the second verse of the 24th Psalm means "Thou hast founded the world" not "super maria" upon the seas, but "super Maria" on the Virgin Mary; or of ignorant Calvinists seriously arguing that they need not repent, because "the gift and calling of God are without repentance"; or of the English Archbishop before the reformation who argued that the authority of St. Peter and his successors was implied by "Thou shalt be called Kephas," "because we all know," he said "that Kephas" (which he confused with Κεφαλή) "means a head" yet a similar ignorance is so common, that a truly astonishing amount of what passes as scriptural quotation is a mere play on words. It is not only that the evidence of the MSS is ignored, so that we have sermons on the Three Heavenly Witnesses; or on the Angel stirring the Pool at Bethesda; but also that preachers and controversialists often shut their eyes to the first principles of right translation. Who have not heard sermons about "accepting Christ" preached on the text "Kiss the Son lest he be angry"; or on the Atonement, from "I know that my Redeemer liveth;" or on the Incarnation, from "He took on Him the seed of Abraham;" or on high sacramental doctrines on "We have an altar"; without so much as a suspicion that, in the first two instances, the meaning is to say the least far from certain, and in the last two entirely different from that in which it is applied? Who again has not heard the text "knowing therefore the terror of the Lord we persuade men" used as a plea for I know not what lurid and Apocalyptic pictures, though the text only means "Because I fear God, I am free from double dealing." Such errors may be comparatively harmless when they are used to sanction some piece of ritual, like the mistranslation of "At the name of Jesus every knee should bow"; or in slighter matters, as when a church dignitary very recently in an elaborate paper urged the text, "Let your moderation be known unto all men" in discredit of total abstinence as though ἐπιείκεια meant moderation in eating and drinking; but it is more serious when "Take no thought for the morrow", which means "do not be over anxious for to-morrow", is made the excuse for an immoral carelessness; when "I am jealous over you with a godly jealousy" is quoted to shew the duty of the acrid dissidence of churchmanship and of dissent; or as when the most common acts of Christian courtesy towards those from whom we differ are denounced by the text "A man that is a heretic reject" by those whose whole lives are αἱρέσεις or factious self assertions of error; or when the whole forensic and vicarious aspect of the Atonement is rested on "even as God for Christ's sake hath forgiven you" though there the English mistranslation "for Christ's sake" has no shadow of justification from the original ὁ Θεὸς ἐν Χριστῷ "God in Christ." And most serious is it of all when a text is made to cause deep and needless agony to human souls "He found no place for repentance though he sought it earnestly with tears;"—that text we are told was to the early struggles of John Bunyan "like a flaming sword, barring to him the way of the tree of life." How was it that there was none to tell him that, even if the text do not imply "no room to change his father's decision," still one text, were it never so plain, can never give the lie to that majestic unanimity of scripture which has proclaimed to us that "All manner of sin and blasphemy shall be forgiven unto men," and that

"Who with repentance is not satisfied
Is not of heaven nor earth."

2. Then again what a source of endless mischief is a rude and blind Literalism. Is it needful to point out that "Sell all that thou hast" was not a sufficient ground for establishing the mendicant orders that "woe unto them that draw iniquity with cords of vanity" was not, as the Rabbis made it, a malediction on Church bells? that when John Bunyan was tormented by his want of faith in being unable to make the road puddles dry up at a word, he was mistaking metaphor for prose? "This is my body"—oh! the strange theories of transubstantiation, and transaccidentation, and consubstantiation; Oh! the volumes and libraries of controversy; Oh! the burnings, and hatred and schisms, and recriminations with which men have fought with each other, and anathematised each other, about those words of love! Is there no one to say that

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they are but an application of that simple and forcible figure of Jewish thought by which "eating" was but a type of closest incorporation—by which they said that Moses on Sinai fed on the music of the spheres, and that the just eat of the glory of the Shechinah?

3. And if Literalism be dangerous, may not Allegorising be made even more so? Is a text never to have its own proper meaning? Are we always to be packing into it a number of other meanings which it cannot by any possibility have originally conveyed? How perverse is the remark of St. Jerome, that to trace the literal sense is to eat the dust like the serpent! What is to become of the holy simplicity of Scripture, if Jacob is to be made a type of Christ, in 17 particulars, and Moses in 40, and Joseph in 44? And yet the Rabbis and the Fathers, and the Schoolmen, and the Reformers, and the Puritans, and Anglican divines are full of these allegorisings, and spiritualisings, and typologies. According to St. Hilary, to "divide the hoof" must be interpreted to mean belief in the Father and the Son, and to "chew the cud" is to meditate on His law, and that was the reason for the distinction of clean and unclean animals. According to another, "the lion shall eat straw like the ox," was the faithful and the wicked alike receiving in the Eucharist the body of Christ. Read the commentaries on the Parables, and you will see to what tasteless riot this false system of exegesis has run. Happy for us if it were merely tasteless: happy if it had not led to masses of inferences of most false theology. It cannot be too loudly proclaimed that, except so far as this method is permitted as a dubious play of fancy to such as like it, it should be utterly discouraged. It has not, it ought not to have, the faintest shadow of binding authority. It is to reduce the Bible to one vast sea of uncertainty, in which anything may mean everything. It is to make the saved but reflect every hue of fancy and every shade of belief in those who assume the office of interpreters. When Archbishop Sancroft made "Sirs, ye should not have loosed from Crete" the text of a sermon against the dissenters, because Crete was an Episcopal Church, or when the Jacobites referred to the pale horse of the Apocalypse, as a taunt against the white horse of the House of Hanover, they were not in earnest: but Innocent III. was in deadly earnest when he made "Lord, here are two swords" a sign that he possessed the temporal as well as the spiritual authority; or spoke of himself as the greater light to rule the day, and the German Emperor as the lesser light to rule the night. Such a style of exegesis is but a survival of Rabbinism, when it had run to its last dregs of feeble decadence in the frivolous scholasticism of Rabbi Akhiva Of how little value it is we may see in the fact that it was rife among the Pharisees, who crucified the Christ, and among the Rabbis, who accepted Bar Kosiba. Rabbi Akhiva was one the chief of those who professed to draw the rules of living from every curl and twist of a Hebrew letter, and yet the Rabbis themselves rebuked Akhiva for his unblushing arbitrariness, and represented Moses himself as standing aghast at the inferences by which again and again he nullified the plain meaning of the Law which he pretended to explain.

4. Again, look at the ravage wrought in the use of Scripture by utter neglect of the context, by making its isolated words the talisman to conjure with, while we profanely ignore their proper application. "There is nothing secret that shall not be revealed"; "As thy days, so shall thy strength be"; "Secret things belong unto God"; "I have trodden the wine press alone"; "No man can redeem his brother"; "He shall drink of the brook by the way"; neither these texts, nor scores of others, have originally the sense is which they are daily quoted. Except so far as inaccurate use of Scripture is always to be deprecated, those misquotations may do no great mischief; we have only to remember that though the words are those of prophet or evangelist it is the "speaker or preacher who is standing behind them, and adapting them to his own purpose." But, again, it is very mischievous when texts so misapplied are made the basis or the bulwark of sectarian dogmas. "The whole head is sick, and the whole heart is faint":—how often has the text been used as a proof of what is called the doctrine of "total corruption," whereas it merely describes the results of fruitless punishment. "To me who am the chief of sinners," with what strained, and often with what hypocritic exaggeration, have many applied those words to themselves, while they would indignantly repudiate the faintest breath of even friendly censure, merely from not observing that St. Paul is there speaking solely of the fact that he had once been (what they too often are even while they say it) a pitiless inquisitor. "Which among us shall dwell with everlasting burnings?" Is it honest to quote that in proof of endless torments when the sole reference is to the Assyrian invasion? "Where the tree falleth, there it shall lie." Is it not intolerable that that verse should still be relied on as a proof that there cannot be for any sinner any gleam of hope beyond the grave, when, in the first place, the metaphor, even if it had to do with the future at all, could not possibly contain the inference, and when in the second it has not so much as the faintest reference to the future' but is merely an exhortation to be diligent and trustful amid the unknown workings of the Providence of God.

5. Alas the whole field of Biblical exegesis is only too rich in error. Rhetoric has been turned into logic; and the fluid words of poetry into the rigid metaphysics of dogma, and the *obiter dicta auctoris aliud agentis* into supernatural decisions, and chance allusions to the popular notions of three thousand years ago into barriers against the mighty tide of scientific progress, and warnings of temporal calamity into menaces of everlasting woe. I must leave untouched that influence of bias, often unconscious bias, which leads men to Scripture, not to find truth, but to force out of it some semblance of support for the errors which they bring to it ready made; the bias which led to the taunt that men treated the Scripture like a leaden rule to be twisted in any direction which they desired; which gave rise to the bitter epigram

"Hic liber est in quo quaerit sua dogmata quisque,
Invenit et pariter dogmata quisque sua."

I must pass over, too, that fragmentary way of treating texts, that insistence upon them, apart from the plain meaning of other scriptures, which has ever been in favour among those who would sluice away the ocean of Divine truth into a few puddles of party tradition, and which enables men so to manipulate a string of texts, as by it to prove anything they will. It is thus that the antinomies of Scripture have been neglected and ignored, and churches have tried to force upon their votaries untenable, because purely partial and one-sided, aspects of eternal truth. And here our Lord has given us the aid of His own Divine Wisdom, for when the Devil came to Him with that "It is written"—which has been in all ages the favourite method of that devil who wears phylacteries and repeats party watchwords, and walks in churches under the disguise of an angel of zeal and light—our Lord met and mastered him,—not by disputing his "It is written;" not by showing that these were (as is usual in such cases) mere garbled and misinterpreted quotations, but by simply opposing to them an "It is written again." And when, in an instance but too typical, the Sons of Thunder, excusing their human passion under Scripture precedent, wish to flash down fire from heaven, Jesus simply warns them (in a passage, which perhaps for this very reason has been tampered with) that the Elijah spirit is not the Christ spirit, and that the crude desire for vengeance shows how little they had realised the difference between Carmel and the Mountain of Beatitudes. The guide for moral conduct is to be found in the spirit and unity of Scripture teaching, not in this or that precedent or text. "By what law would you justify the atrocity you would commit?" asks the young soldier in a great work of fiction. "If thou art ignorant of it," replied Burley, "thy companion is well aware of the law which gave the men of Jericho to the sword of Joshua the son of Nun." Yes, "but we," answered the divine, "live under a better dispensation, which instructeth us to return good for evil, and to pray for those who despitefully use us and persecute us." My brethren, never let us forget that "it is written again."

6. And lastly, let us be sternly on our guard against that inferential method—that "ever-widening spiral *ergo* out of the narrow aperture of single texts" against which Coleridge warned the Church so long ago. Surely the recklessness of this method ought long ago to have been exposed by the enormous differences of opinion urged out of the same text by different expositors. Take for instance such a passage as the Parable of the unjust steward,—where in the steward some have seen the Pharisees, some the Publicans, some Judas Iscariot, some Satan, some the Apostle Paul—and one modern writer (such is the boundless futility of which exegesis is capable though it has often claimed for itself such arrogant infallibility) one modern writer argues that by the unjust steward the Lord meant Himself! Could you have a better proof of our right to refuse all adherence, all allegiance, and in very many instances all shadow of respect to the attempts which are still daily made to force "the senses of men upon the words of God, the special senses of men upon the general words of God, and laying them upon men's consciences together under the equal penalty of death and damnation?" The general teaching of Scripture on all things necessary is plain and clear enough, and if we were not all as narrow, and as fierce, and as ignorant as we are, we might all draw water together in peace from those wells of salvation. But if we are called upon to believe the doctrine of Papal infallibility by inferences from the text, "I have prayed for thee that thy faith fail not;" and the doctrine of works of supererogation from "That which is behind of the afflictions of Christ;" and from the words "predestination" and "elect," all the arid scholasticisms and ponderous afterthoughts of a pitiless and repellent theology, then in the name of honest and true learning, no less than in the name of all the best instincts of

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our human hearts, it is time to protest that to enforce such inferences from Scripture is to be of those who, because they are unlearned and unstable, wrest—στρεβλοῦσι—torture Scripture, wrench it, strain it as with a windlass, stretch it upon the rack, to wring out of it, not *its* meaning, but their own meanings, to the perdition of the faith and the happiness of mankind. They wrest and rack it to their own perdition—aye, and still more to that of others. "Perdition," "reprobation," and all that they involve—it is ever in this direction that men pervert the Scriptures most; and they dwell so much on their stretching of the metaphor that "God is a consuming fire," that they have never realised the fact that it is written again that "God is Love." Again I say that Love, not Hatred, is the key to open the difficulties of Scripture. If you prefer hatred and anathema and fire from heaven, and the repeated declaration of theologians that the joys of the blessed will be enhanced into a warmer glow by contemplating the sufferings of the lost; if you prefer to read this in Scripture, and to infer this from Scripture, keep it for yourself; enjoy your doctrine for yourself; be happy if you can in your terrible conviction; I neither argue nor reclaim against you, but I only say that I for one do not envy your happiness, or the mood from which it springs.

Ah, my brethren, it is scarcely an hour ago that my heart was saddened by hearing of those two deaths which have cast over this University so deep a gloom. Had I heard it before I could hardly, I think, have spoken on any other subject. And yet, alas! such events are not so rare. Over and over again have I seen the young—over and over again have I seen young boys at school, not saints, not, in theological sense, "converted": but just like any other English boys, cut off as in a moment, touched by the solemn finger of death, before they even dreamt that death was near;—cut off in the very midst of their common lives, in the very midst of their ordinary thoughts and of their ordinary words, and of their ordinary pleasures. And when we thus see the rustling masquerade of life, brushed by the hard reality of death, while we each solemnly ask ourselves rather "Am I fit to live?" than "Am I fit to die?" shall we dare by the dead bodies of the young who have been snatched from us in a moment to use that stern and unscriptural language of a bitter orthodoxy, which has in it no remorse of equity, and no touch of love or hope—or shall even a heathen teach us to say that "they are taken to the mercy of the merciful?" For myself I will say that

> "——My human hands are weak,
> To hold your iron creeds;
> Against the words ye bid me speak
> My heart within me pleads.
>
> I walk with bare hushed feet the ground
> Ye tread with boldness shod;
> I dare not mete with mark and bound
> The love and power of God.
>
> I know not where His islands lift
> Their fronded palms in air,
> I only know I cannot drift
> Beyond His love and care.
>
> And Thou, Oh God, by Whom are seen
> All creatures as they be,
> Forgive me, if too close I lean
> My human heart on Thee."

And here I must end, though I have given you but stray illustrations of a vast subject. But I end as I began, by bidding you, in God's name, humbly, lovingly, courageously, prayerfully, to study the Scriptures. "As it is owned the whole scheme of Scripture is not yet understood, so if it ever comes to be understood, before the revelation of all things, and without miraculous interposition, it must be in the same way as natural knowledge is come at, by the continuing and progress of learning and liberty." To such learning, to such liberty, I would call you. I do not say it will cost you nothing. I am far from sure that it will lead you to any earthly rewards. I am quite sure that it may expose you, as it has exposed, in succession, all the truest and bravest of the Saints of God, to the beatitude of malediction. But is not truth precious? is not self-sacrifice the sole way of nobleness? "When a Campanella . . . is seven times stretched upon the rack, and for twenty-seven years consigned to Neapolitan dungeons from which at any moment he might have bought deliverance by a lie, we can understand, on simply human grounds, the indomitable refusal to betray innocent men." But truth is ever more precious to mankind than the lives of a few men; and if "when the infuriated hosts of organised ignorance rushed to sweep him from the field, the martyr of science found it impossible to purchase liberty and life by a few false words which would betray nobody, and concern only the moon or the atmosphere which would make no complaints," ought we, with so many noble examples before us, to palter with sacred convictions, for the sake of a little ease, or a little popularity, or a little earthly success, and to give unchecked play to the fierceness and the dominance of popular ignorance or party assertions? It was not so that the Prophets, it was not so that the Apostles, it was not so that the Reformers, it was not so that the early Evangelicals dealt with the errors in which the religious world of their day was steeped. And why? Because it was not so that their Lord and Master had dealt with the errors in which the religious world of this day was steeped. Many, as they wander in the scorching deserts of scholastic inference and controversial theology, are sighing from their hearts "Oh that one would give me to drink of the water of the well of Bethlehem!"—From the wells of holy Scripture—pure of alien influxes, undefiled by human adulterations, you may, both for the souls of others and for your own, supply that need; they who drink it shall thirst no more, for Christ will give it them, and it shall be in them a well of water, springing up to eternal life. "Search the Scriptures," as He bade you; and if you do so in that spirit of love which never has been and is not now the spirit of party religionists, but which is alone His spirit, you will find therein that good news of God which is the sole secret of individual salvation, and of the progress, the blessing and the amelioration of the Church and of the world.

Love is the fulfilling of the law. By your gifts—I hope your generous gifts—to the sick and the suffering to-day, shew that you have learnt that lesson, and, as you offer those gifts, vow that you will abjure for ever the hardness and the party spirit of the Rabbi, the Pharisee, and the Inquisitor, and will devote free, and manly, and pure, and truthful lives to the service and the amelioration of mankind.

CALENDAR FOR THE WEEK.

Wednesday, May 5th.—C.U.M.S. Orchestral Concert at the Guildhall. Meeting of Cambridge Mission Aid Association, 9.30 p.m., in the Library of the Divinity School. Lecture by Professor Palmer on the Koran. [See advt.]

Thursday, May 6th. *Ascension Day.*—Royal Court Minstrels at the Guildhall (and two following evenings.)

Friday, May 7th.— Organ Recital in Trinity College Chapel, by Mr. Walter Parratt. "Concordia" Musical Society's Concert at the Alexandra Hall.

Saturday, May 8th.—Excursion of Cambridge Entomological Society to Brandon.

Sunday, May 9th. *Sunday after Ascension Day.*—Select preacher; Rev. C. E. Searle, M.A., Pembroke College.

Monday May 10th.—Meeting of the Cambridge Antiquarian Society.

Tuesday, May 11th.—Organ Recital in Trinity College Chapel, by Dr. Gladstone.

COLLEGE CHAPELS.

Wednesday. May 5th.—*King's*: Anthem, "From all that dwell," Walmisley. *Trinity*: Anthem, "God is gone up," Croft.

Thursday, May 6th. *Ascension Day.*—*Kings*: M. Hymn 147. E., Anthem, "Lift up your heads," Handel. *Trinity*: M., Hymn 124. E., Anthem, "Hallelujah" Beethoven. *St. John's*: M. Anthem, "The souls of the righteous," Nares. E. Anthem, "God is gone up," Croft.

Friday, May 7.—*King's*: Anthem, "O God the King of Glory," Walmisley.

Saturday, May 8th.—*King's*: Anthem, "The earth is the Lord's," Spohr. *Trinity*: Anthem, "Behold the Lamb," Spohr.

Sunday, May 8th. Sunday after Ascension Day.—*King's*: M. Hymn 149. Tune "Didymus." E. Anthem, "The Lord shall comfort you," Walmisley. *Trinity*: M, Hymn 302. E. Anthem, "Thou art gone up," Handel. *St. John's*: M, Hymn, 514. E. Anthem: "He was cut off," Handel.

ATHLETIC FIXTURES, ETC.

Wednesday, May 5th.—Cricket: Pembroke v. Jesus; King's v. Emmanuel; Clare v. Corpus.

Thursday, May 6th.—Cricket: C.U.C.C. Eleven v. Sixteen. Peterhouse v. Trinity; Magdalene v. Sidney; Christ's v. Emmanuel.

Friday, May 7th.—Cricket: C.U.C.C. Eleven v. Sixteen. Pemroke v. Crusaders; Corpus v. John's; Christ's v. Jesus.

Saturday, May 8th.—Cricket: C.U.C.C. Eleven v. Sixteen; Peterhouse v. Queens'; Magdalene v. Corpus; King's v. Old Carthusians. C.U.Bi.C. meet; run to Ely and back.

Monday, May 10th.— Cricket: C.U.C.C., University v. All England; Pembroke v. John's.

Tuesday, May 11th.—Cricket: C.U.C.C., University v. All England; Pembroke v. Sidney; Christ's v. Whittlesford.

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The Cambridge Review:

A JOURNAL OF UNIVERSITY LIFE AND THOUGHT.

No. 21.] WEDNESDAY, MAY 12, 1880. [PRICE SIXPENCE.

SUMMARY OF NEWS.

Our readers will find in the supplement the report of a lecture by Professor Palmer, on the Koran, given under the auspices of the Cambridge Mission Aid Association. To this lecture, apart from its intrinsic excellence, we venture to attach considerable importance, hoping that some other Professors will be emboldened by the success of the Professor of Arabic to attempt a similar experiment. Popular evening lectures by Professor Skeat, on Early English Literature, by Professor Cowell, on the Vedas, and many others we might mention would, without doubt, be well attended. We believe that entertainments of this kind are more frequent at the sister University; where only the other day the Professor of Anglo-Saxon delivered a lecture on the Faery Queen. Perhaps "a little learning is a dangerous thing;" yet this age of Primers and easy roads to knowledge has long ago dispensed with this maxim.

The originators of the Memorial to the late Professor Clerk Maxwell have decided upon a bust and a collected edition of his scientific works. On these objects it will be necessary to spend £700. If an additional £200 can be collected, a distinguished artist will be asked to undertake a portrait of the Professor.

No decided change has taken place in Professor Birks' state during the past few days. We are glad to announce that the indisposition which has prevented Professor Hughes from lecturing is but of a temporary nature.

The Council of the Senate met on Monday to consider the petition lately sent in on the subject of the admission of women to degrees in this University. Besides this memorial (which we published in full, with an analysis of the signatures, a fortnight ago), there were two memorials before the Council, from the Executive Committee of Girton College and of the Cambridge Association for the Higher Education of Women (with which Newnham Hall is connected). These memorials give that acknowledgment of the benefit of the present informal system which was conspicuously absent from the petition circulated by Mrs. Aldis. The Girton Committee, however, petition for full admission to the degrees: whilst Newnham asks only for "a more formal and stable footing."

The University sermon at St. Mary's last Sunday afternoon was preached by the Rev. C. E. Searle, the tutor of Pembroke College, and made a deep impression on all who were fortunate enough to hear it. It is long, we should think, since so simple and manly a discourse has been delivered at the University Church.

Some excitement was caused last Saturday by the opening of the "Cambridge Arcade," on the North side of Downing Street. This building, which occupies the site of the Old Corn Exchange, contains a dozen roomy shops, assigned, amongst others, to a florist, stationer, fishmonger, and two butchers. But, to prevent our having too much of a good thing, near the last stands "the Reform Food Store" of the Vegetarian Society; over which are to be seen the mystic hieroglyphics ΜΗΔΕΝ ΑΓΑΝ. These words are apparently addressed to the carnivorous British public; but would not some of the more enthusiastic Vegetarians do well to learn the lesson of "Moderation in all things"? We may mention by the way that a great Vegetarian Banquet will be held to-morrow evening. Those who are interested in the spread of Pythagoreanism in Cambridge should take an early opportunity of going to the Arcade and purchasing the *Dietetic Reformer* for May, which contains an autobiography of Professor J. E. B. Mayor, an interesting account of the first Fruit Banquet, and a condemnation of flesh eating from the pen of the late Archdeacon Paley, author of the *Evidences of Christianity*.

A volume of poems has just made its appearance. Its title is "A Wreath of Songs," and it is stated to be entirely the work of resident undergraduates, six of whom seem to have furnished contributions. The volume is dedicated to Mr. Oscar Browning, and without anticipating any detailed criticism, we may give the poems a hearty welcome.

The University Musical Society put their new orchestra of members of the Society to the test last Wednesday, when the usual popular concert was given in the large room of the Guildhall. The orchestra was strong in numbers, the violins especially making an imposing show: and a large audience gave vigorous expressions to their approval. At the same time a glee society, "Concordia," took part in one of these concerts for the first time, with decided success.

Now that there is no further need for the entrance of carts into the court of Pembroke, the aperture hitherto used for that purpose has been faced over with stone, and the building is progressing rapidly. At present the contrast between the old and new stonework is rather startling, but the ingenuity of the British workman has apparently devised some compound which being daily poured upon the more recently erected part, is gradually reducing it to harmony with the rest of the frontage.

A great feature of cricket during the present term have been unusually long scores made in College matches. L. Bury, of Trinity, and F. E. Lacey, of Caius, have each scored over two hundred against Clare: while A. F. J. Ford, of King's, has, we believe, an average of about 200 for his College. At Fenner's the first century of the season has been compiled by the Hon. Ivo Bligh. The want of a wicket-keep and another fast bowler will make it a difficult task to choose a representative University eleven: the latter post may be filled by A. S. Pereira, of Christ's.

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THE FUTURE OF COLLEGE LECTURES.

Among all the questions which interest us up here, that of College and University teaching will soon be coming to the front, and will require a thorough discussion in all its bearings. As being anxious to provoke such a discussion in the pages of the *Review*, rather than in any way to attempt to exhaust the subject, I should like to say something in defence of the College system, and make one or two suggestions as to possible improvements in it.

By University teaching we mean, of course, teaching by large classes as opposed to the system now in vogue, by which each College has its own teaching staff and professes to give sufficient instruction at any rate in classics and mathematics. It is urged that this system is useless and extravagant, and that it would be far better that the honour teaching for the two great triposes should be taken by the University, leaving the Poll men to be dealt with by the College. Have we any reasonable ground for considering that such a plan would do away with the imperfections of the College system, or that the plan of teaching by large classes would be so eminently satisfactory as its advocates think?

It might be urged that we have *a priori* no right to expect that a University reader would be more likely than a University professor to attract large classes. It is notorious that, as a rule, the lectures of professors are not well attended, except in individual cases; and even there the motive for attendance is not always thirst for knowledge pure and simple. And this is in no sense the fault of the professors, most of whom are able lecturers as well as eminent men. It is rather the outcome of the system itself. For before lectures to large classes can be profitable many conditions must be fulfilled. First we must have a lecturer who has the rare faculty of attracting and interesting a large body of men for an hour at a stretch. He must also be able to maintain discipline and see that no member of his class is indulging in a surreptitious novel. Further, if he is lecturing in classics, he must have the power and the will to compel the men who come to him to prepare their work beforehand, for otherwise they will not be able to profit as they should. And then the class should be composed of men fairly equal in abilities and standing, or else some may follow the lecturer, while others will not be able to understand him; and lastly, all the members of the class should know and practise the art of taking notes properly, which is not so easy as is generally supposed. These have been felt to be difficulties by all who teach large classes, and the result has been that, with some brilliant exceptions, lectures to large classes have not been successful. Of course in the case of a professor this is not of very great importance, as he is expected to engage in original investigation and literary work, and lecturing is not really the principal or even the most important part of his duties; but when the proposal is seriously made that the chief part of the teaching in the University should be given through a system of large classes, it becomes a most important question whether or no such a plan would be likely to work. Besides the difficulties already noticed, there is this fatal objection to teaching by large classes—that the average man requires *individual attention*. The reason why an undergraduate goes to private tutors is not necessarily that his College lecturer is incompetent, but that from his private tutor he will get a recognition of his individuality, with the personal help and even sympathy which he cannot always get from his College teacher. No doubt "coaching" is far less general now than it has been, and this arises from the fact that a step in the right direction has been taken by the College lecturers, who are beginning to look upon their posts as something more than so many sources of income, and devote a very large part of their time to their special duties. But if even under the present improved state of things a man still craves individual help, what will be the result when in the course of time University readers shall be everywhere substituted for College lecturers? Not only will a man's identity be lost, but his College will be merged in his University, and in sheer despair he will, if he can afford it, get the assistance of a private tutor; if not, he will be content to drift on in a hopeless fashion, a mere unit floating onward towards a class list, where he will at length appear among other units "arranged in alphabetical order."

If, then, it is in any degree true that there is rather a need for more individual teaching than any desire whatever for centralization and large classes, it will be easy to see how the College system may be improved still further, at any rate so far as Classical teaching is concerned, of which alone I can venture to speak with any weight of experience. It may be taken for granted that the preparation for the first part of the new Classical Tripos will be for the present taken by College teachers, while the candidates for that rather heterogeneous assemblage of subjects, the second part, will probably be handed over to the University Reader or the Inter-Collegiate Lecturer. And it may further be assumed, that each College Lecturer will have under his special care twelve or fourteen candidates for the first part. Let these be divided into small classes of three or four, each class, as far as may be, composed of men of equal ability, and thus it will be possible for the Lecturer to adopt the plan of the private tutor; that is to say, he will be able to see that each man prepares his work and will insist on his construing it. He might with advantage adopt a less formal, and more colloquial method of teaching than that at present in vogue, and find out which are the exact difficulties and weaknesses of each member of his class. I believe some such plan as that sketched above would not only give the Lecturer a great power of supervision over his class, but would also make Lecturing interesting and pleasant both to himself and to the men under him. Of course it would take considerably more time than the lecture of an hour three times a week, but it would be time well spent if it obviated, as it would, the need for private tutors for men who could ill afford them, and at the same time give candidates a thorough and sufficient preparation for their pure Scholarship examination.

I hope that nothing said will be construed into a wholesale condemnation of the system of University Readerships. They are almost a necessity, now that the range of subjects studied in Cambridge has been so greatly widened. Whether this widening be altogether judicious; whether the undergraduates of the future will not be rather learned than educated; whether the object of University teaching be not rather to give men a solid foundation on which to build, than a slight acquaintance with a multitude of subjects, any one of which would require a life time for its thorough mastery—all these are questions with which we are not directly concerned now, though they may become serious and pressing hereafter. But if the appointment of University Readers is the first step towards the abolition of college teaching altogether, and if the undergraduates even of the remote future are "to receive the cup of knowledge from the hands of the University Reader instead of the College Lecturer" as was stated lately on good authority, then the establishment of Readerships seems to be a movement in the wrong direction, which, I believe, will end in a definite loss of teaching power and a grievous injury to Cambridge Scholarships.

H. F.

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LADIES' COLLEGES AND DEGREES.

The desire of women for knowledge is of venerable antiquity, dating from the days of Eve; and possibly the unhappy zeal of our ancestress is responsible for some of the prejudices against the admission of her daughters to the higher regions of culture which have survived to our own times. The Queen of Sheba seems to have been an enthusiastic disciple of the wise man; and the ancients have bequeathed us a few, very few, names of equal celebrity.

It is not surprising that in the dark ages, when learning struggled for a bare existence, it was for the most part unattainable by women, though we are not without records of certain Prioresses whose light shone forth from convent walls, among whom Hilda of Whitby holds high place. With the Renaissance a whole cluster of ladies rose into fame, receiving and giving forth the wonderful enthusiasm that marked the devotees of the New Learning. Notable among these is Olympia Morata, pupil of her father, a professor at the University of Ferrara, whose pen would one day turn the Psalms of David into Pindaric Odes, and the next detail to a friend in fluent Latin her housekeeping troubles, and the gossiping propensities of her maid Barbara, and wind up the narration with a wish, common apparently to women of various countries and ages, that she could do all the work herself, and dispense with servants altogether. Italy produced many such women, and in Italy their connection with Universities in any capacity other than that of endowment—bestowing fairly began. In 1794 Clotilde Tambroni was appointed Professor of Greek at Bologna. Her lectures, we are told, were well attended. Laura Bassi in the eighteenth century contrived at the same University to combine the profession of lecturer on physics with the duties of wife, and mother of twelve children. Her contemporary and friend, Maria Agnesi, was nominated by the Pope to fill her father's chair of Mathematics, also at Bologna, when he vacated it through illness; she, after a useful life, found a home in the convent of Blue Nuns at Milan. Padua boasts of a similar celebrity, and retains to this day a statue of Elena Cernaro, and an inscription in honour of her linguistic and other attainments. The fact that in isolated cases genius and even talent should rise into eminence at a time when the world was smaller than it is now, is not surprising; but such examples were of little use to the girl of average intellect either in Italy or elsewhere. Erasmus had said "Girls, too, ought to have a liberal education," and schools were provided for them in the countries of Western Europe, from the Reformation days downward; schools but nothing more.

The idea of a college proper for women presented itself, it is true, to Dr. Johnson, but in the light of an admirable —dream. In the closing chapter of Rasselas we are told that, after the varied experiences of the prince and his sister in quest of the most satisfactory life, "The princess thought that of all sublunary things knowledge was the best; she desired first to learn all sciences, and then proposed to found a college of learned women in which she would preside."

Dr. Arnold, writing to Mr. Justice Coleridge in 1841, says "I feel quite as strongly as you do the extreme difficulty of giving to girls what really deserves the name of education intellectually. When —— was young, I used to teach her some Latin with her brothers, and that has been, I think, of real use to her, and she feels it now in reading and translating German. . . . . But there is nothing for girls like the Degree Examination, which concentrates one's reading so beautifully, and makes one master a certain number of books perfectly. . . . Seriously I do not see how we can supply sufficient encouragement for systematic and laborious reading, or how we can insure many things being retained at once fully in the mind, when we are wholly without the machinery which we have for our boys."

Mr. Trevelyan in his Life of Macaulay, writing of the years 1847-9, tells how "One of his nieces, unable to forecast the future of her sex, had expressed a regret that she could never hope to go in for a college examination. Macaulay thereupon produced what he was pleased to call a paper of questions in Divinity." About twelve years later the question of examinations and degrees for women began to be raised in earnest, finding one of its earliest supporters in Mr. Grote. It would be tedious to review the whole history of the movement; the opening of the Cambridge local examinations to girls in 1865, in spite of the forebodings embodied in a memorial from the Liverpool Local Committee "that the scheme in question might tend to expose to ridicule the existing examinations, and therefore cause them to be avoided by many of the most promising candidates," was the first success; the provision that women shall be eligible to all degrees of the Royal University of Ireland is the latest. The University of London will be the first in this country to have women graduates. It was empowered by special charter in 1878 to admit women to all its examinations; accordingly 51 matriculated last July, and 12 who have passed the first B.A. examination are fairly two-thirds of the way on the road to a degree.

The examinations for which at the present time women can enter fall into two classes; those specially organized with a view to what they should, or do, study; and those not adapted to feminine weaknesses or strong points, but originally constituted on broader principles. The most popular of the former is the Cambridge Higher Local, which gives a wide choice of subjects and unlimited time; and it is not likely that the number of candidates for this will be much affected, at any rate for some time to come, if Cambridge degrees are made formally attainable. The University of London has proceeded on a tentative system. It held for some years a "General Examination for Women" "equal to" the matriculation, but substituting botany—which, thanks to the poetical association of women and flowers, is always counted a "feminine" subject—for chemistry; and requiring more "English" and less mathematics. About 30 candidates were wont in late years to present themselves for this quasi-matriculation, but when the real one was opened the numbers rose instantly to 68. In London itself Queen's College, the oldest institution of the kind, founded more than thirty years ago by the late Professor Maurice and others, has come forward to meet this new condition of affairs, and prepares students for the London examinations: the Bedford College for Ladies does the same.

The desire to provide not only preparation for degree examinations, but in addition, all practicable advantages of college life as carried on in the elder Universities, led to the establishment of the well-known college which began at Hitchin in 1869 and removed to Girton in 1873. At Girton College students are not admitted without an entrance examination, and do not obtain "degree certificates" unless they have observed the exact conditions as to length of residence and preliminary examinations imposed by the University on its own members. It is not compulsory on a Girtonian to work for the degree certificate, though as a matter of fact at present they all do. They are united by a quiet but forcible *esprit de corps*; which, hardly suspected by the outside world, makes one of the strongest impressions that a student in her first term receives. The existence of a collegiate spirit

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shews itself in many ways. Old students have an association, and social as well as business meetings. Past and present students have contributed, not only to the building fund, and to the gymnasium, but also to the resources of the college in the shape of scholarships, and of minor gifts of books and apparatus, and have lately united in handing down for the pleasure of future generations a portrait of Miss Emily Davies, the founder. The Choral Society with weekly practices and occasional private concerts to which it welcomes honorary members, *i.e.* those who on leaving college shew by a small subscription their permanent interest in the fortunes of music within its walls, is another link between past and present Girtonians.

The way in which the "non-official" tripos and other examinations came about, and are still carried on, must delight every patriotic mind, despite its inconveniences for all concerned; it is so thoroughly English, so suggestive of the British constitution. Before the Cambridge local examinations had been extended to girls, some eminent supporters of the proposal arranged for an experiment, by which at only six weeks' notice 83 girls were examined in the same papers, an extra supply being obtained by the courtesy of the examiners, tacitly sanctioned by the University, on the same days as the boys. The reports of this experiment were favourable; and two years later the University had authorized the formal admission of girls at every centre where a ladies' committee could undertake the superintendence.

Here then was a precedent. So when the advocates of the "higher education of women" had duly gathered together and prepared a few students at Hitchin, they made a similar application with regard to the Previous Examination of December, 1870, and met with a similar response. There for the present the analogy is at a standstill. Since that time the goodwill and generosity which have been shewn not in mere words but in practical help from the numerous members of the University who have lectured and examined for the college have never failed; but the success achieved may almost be said to threaten its own destruction. Obviously, as the number of women candidates becomes greater, the difficulty of looking over their papers in the time in which no allowance is made for them increases. It is calculated that in three years' time the candidates from Girton for a certain examination will equal one sixth of the average number sent in by the seventeen colleges of the University. On the other hand, that a system which is in its tenth year should fall through owing to the large numbers it attracts would be so unprecedented, that we hope that the University of Cambridge will come to the rescue, and not allow the University of London to be more than two or three years ahead of it in dealing with a matter on which hitherto the two bodies seem to have shewn a generous emulation.

Candidates, too, have their grievances. It is a little hard for them to be deprived of the British privilege of grumbling; for whatever the eccentricities of a paper, if you are examined by courtesy, and at the voluntary inconvenience of an examiner, the most that can be done is to "Rest and be thankful" that you have been admitted at all. Again the exact force of the word "private" is a source of trouble to delicate consciences. When the class and occasionally even the place, of a woman student leaks out in a private, informal, non-official communication, is she justified in spreading it among the more trustworthy of her friends, or ought she to lock it securely in her own breast? We do not wish to over-estimate these little drawbacks, for of course the interest and advantage of having work tested by a well understood standard far outweighs them.

On the general subject it is often asked "Is it desirable for the health of women that they should be encouraged to take part in the severe competitions which are not infrequently injurious to men"? The candid inquirer finds that on this point doctors differ, nor are there as yet enough facts before the public to justify very strong assertions on either side. The University of London long hesitated to open degrees on this very ground,—danger to health. The Senate, on which medical opinion is largely represented, has seen reason to alter this decision. The possible evil has not, then, been overlooked; but the good is considered to outweigh it. It must not be forgotten how much languor, hysteria, and ill health prevail among girls who in leaving school find themselves with nothing to do, and who pass from studies guided and controlled at every turn to an independence which means helplessness in the matter of how and at what to work. An intermediate stage in which habits of self help are gradually acquired would often be the means of introducing them to a useful womanhood. Again, women are supposed to be highly conscientious, and if our teachers of morality would speak more of the duty of self-preservation, of keeping body and mind in the condition most calculated for their mutual activity, if once it were recognized that self-neglect is a negative form of selfishness entailing very positive inconveniences on others, the danger would be very considerably lessened.

Courses of lectures to girls in schools on the laws of health have already exerted a favourable influence, and there is reason to hope that the current of good sense and educated good principle is daily flowing stronger in this direction. Moreover, to a woman, unless she is going to teach, her position in a Tripos is of somewhat less importance than to a man of the same age, so that the anxiety about it will probably be less; while by prolonging the period of education we lessen the pressure on girls of active mind, who too often are over-stimulated by the reflection that all that they will be able to learn must be crowded into the few short years that lie between them and the so-called "finish" at eighteen. There can be no doubt but that work at college is done with far less friction, and therefore with less strain on the nervous system, than at home. The amiable daughter and sister has a thousand and one claims on her time, which are not limited to any one part of the day, but come like the torture of the Inquisition, drop by drop. To whatever is on foot in the family circle, from a bazaar to a birthday present, her help seems indispensable, though her absence by no means proves fatal to such undertakings. The struggle to respond cheerfully to all calls makes four hours' work at home more tiring than eight at college. Sometimes a kind of compromise is effected by which the other members of the family make good natured attempts to dispense with the constant society and services of the one, and she has a quiet disturbed by an uneasy consciousness of seeming very selfish and disagreeable. Of course some people must study at home if they do so at all; but the work is far easier under conditions which make it the right thing in the right place.

A second question is often raised, viz., "Is the present course of education for men as carried out at the School and the University so good that women do well to adopt it instead of using their freedom to frame a better one? "Let natural science be more universally studied" is one recommendation, "give modern languages and literature a more prominent place" is another: "let logic replace mathematics" a third. Among these conflicting suggestions women, conservative in their very reforms, do not feel called upon to decide. No one aims at uniformity,—such uniformity as prevailed till lately, when girls, as has been well remarked, were invariably taught modern languages, as if to fit them

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for travelling, while boys ignored them for classics, as if they were to be the stay-at-home part of the community; girls not intended to meddle with politics gave much time to English history; boys, future legislators and electors, but little. At present excellent teaching in all the subjects proposed is to be had by any one who chooses, not only in London but in nearly all large cities and University towns. What women need now is the solidity and accuracy which have not heretofore been enforced on them; and as to subjects they prefer to be followers rather than leaders in educational reform. "What is good enough for men is good enough for us," is the homely expression of the feeling on the point. Mr. Grote, in 1862, advocating the opening of the degrees of the University of London said "Every woman has a right to choose for herself among the various types of education; if among these she prefers that which coincides with our curriculum, we ought to be the last to discredit her for so doing."

It may be worth while, in conclusion, to notice that the "higher education of women," to use a phrase now so trite that any one who will replace it will be a public benefactor, is contemporary with several other expressions of energy aroused in different directions. The busy spirit of the age, combined with practical science, is responsible for a School of Cookery and its classes established all over the country, and, again, for the large increase in the number of trained lady nurses, the value of whose services can hardly be estimated except by their patients, while it has prompted the artistic revival of decorative needlework, china painting, and various other industries of cultivated eyes and hands. In two of these arts some at least of the ladies who come to Cambridge for educational purposes are not unskilled; more than one Girton student is a duly qualified cook, with a South Kensington Certificate, nor is the artistic needlework of the occupant an infrequent decoration of mantelpiece, table, or chair.

In general terms the facts are these:—The activity of the nineteenth century is irresistible, and the more sensitive an organisation the more it is affected by the surrounding mental atmosphere. With the desire to be doing coexists a desire to do what is done, as well as possible, and a revolt against superficiality. Women then desiring to be helpful in the ever-increasing work of the world, and believing that an enlightened and trained understanding will forward their usefulness in all relations of life, desire to profit by the best general education yet known in England. They desire also authoritative recognition of that education; and if some of them over-estimate the value of such recognition it must be remembered that we are all apt to over-estimate the value of that from which we are excluded; and if again it seems unreasonable to wish for degrees instead of being satisfied with certificates or even degree-certificates, it is an unreasonableness with which Mr. Lowe once expressed his sympathy by saying—"they want to be paid in current coin, and I think it right that they should."

M. A. BENNETT.

AN ENGLISH TRIPOS.

It is indeed high time that "something should be done" towards founding an English School in England, and I think that, if it is to be done, Cambridge should take a prominent position, if not the foremost one. At present, London would appear to be the place where English is most encouraged, though it is not unknown, as a subject, in the Scotch Universities and in Dublin. Still, if a man wishes to become a good English Scholar, he will probably do best, as matters now stand, to leave the country altogether, and go to Berlin, where Professor Zupitza has classes of a hundred students in Anglo-Saxon, or to America, where Professor March is teaching Anglo-Saxon, and advocating Spelling Reform on the express ground that it would not greatly interfere with etymology, and where Professor Child brings up (as he tells me) large classes of students of Shakespeare upon books written here in Cambridge.

Whether the establishment of an English Tripos would be satisfactory, I am in some doubt. The mere planting of a Tripos will not make subjects grow, unless something more be done. It seems rather cruel treatment of a subject to establish a Tripos in it, and then leave it to take its chance, as if we had washed our hands of the matter, and had no more to do. The new Triposes are beginning at last to shew progress, but some of them are remarkably weak in their attraction for students. I find that, in 1879, the whole number of candidates for *seven* triposes, namely, in Moral Sciences, Natural Sciences, Theology, Law, History, Semitic Languages, and Indian Languages was 106; of which only 21 attained to a first class, giving an average of three first-class men apiece. I suspect that the reason is simply this—that, whilst the University recognises a subject, the Colleges usually do not, and the cleverer men naturally select a subject which will probably lead to a fellowship, in preference to one which *may* do so, but probably will not. It would be a great gain if any one, with a turn for statistics, would carefully compile a list, shewing (1) how many candidates have passed in all the triposes since 1851; (2) how many of these have gained a first class; (3) how many of these last have gained fellowships, and at which colleges; and (4) how many men who have been thus successful have *not* gone out either in Classical or Mathematical honours. I think such a table would be very instructive, and would shew us what progress we are making; we should have some statistics to guide us in estimating the chances of success of a *tenth* tripos, and whether there is any chance that the colleges would assist the University in encouraging it, instead of merely tolerating it. This is a practical view of the matter, and deserves to be seriously considered.

At present, the teaching of English seems hardly possible, from a sheer lack of students. Many a student has a dim idea that it is his neighbour's duty to read Shakespeare, but there are, I fear, not many who get much beyond this, and we actually find, in practice, this remarkable result, that the only subject of which everybody is supposed to know something is precisely that one which is never definitely taught, after the mysteries of spelling have once been conquered by sheer effort of memory, undirected by any such aids as the art of a true teacher could supply. The man who would learn more has to educate himself.

What we really want is something more than an English Tripos, with (probably) one man in the first class for the first two or three years, and a sprinkling of five or six second-rate men in the second and third classes. We want a general recognition of the subject in some much more effective way. That it would be found to be a good subject for the Previous Examination and for General or Special Examinations, I firmly believe. It ought to be introduced on its own merits, not through the demerits (so to speak) of Greek. Of course the great objection to any such scheme is that we already ask too much in many cases, and it does not mend matters to ask for more, unless there be at the same time some relief in another quarter.

I find there is a paper on Shakespeare in the General Examination; but it is purely additional, and altogether a voluntary subject. I should like to know why.

If, at any time, an English Tripos is established, I hope it will not be made too severe. There is great danger of

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this, due to the notion that there is not much to be learnt; but only consider how much has to be unlearnt! At present some of the triposes are, in my opinion, extremely exacting. We give men four years work to do, and allow them three years to do it in; much as if we were to determine the best men in a four-mile race, by registering their places at the end of the first twelve minutes.

There is a great deal more to be said, but another opportunity may be more fitting.

WALTER W. SKEAT.

EGOISTICAL ESSAYS.—No. IV.

LECTURES.

These thoughts are not the mere hasty conclusions of an ill-balanced mental constitution, actuated by the ephemeral impulses of passing circumstances; they are the mature results of much well-regulated consideration, aided by the resources afforded by a gradual accumulation of much valuable learning. My opinions are not of that kind that come showering out like water from the rose of a watering pot; I was too early instructed as to the wickedness of waste, especially of what is valuable; I reserve them for only very great occasions.

I have been holding a Symposium. That is, if my ideas of what a Symposium ought to be are right; they are associated with the remains of banquets and fair forms strewn about in graceful attitudes on couches. I fancy I got the notion from a picture I saw some time since at the Burlington Gallery. In the present case the remains of the banquet are represented by some cheese-rind and a few biscuit crumbs; which, with half a bottle of claret and some butter, are what is left of the frugal lunch of which I have just been partaking. There is only one fair form in the question, and that is reclining on a sofa with one of its legs over the back; the attitude when described perhaps does not suggest grace, but it requires to be seen to be properly appreciated.

I feel generally limp; I have been to four lectures running this morning, and now I am not fit for anything. Lectures take more out of one with less result than the whole of the rest of one's work put together; I have said it; and let who will deny it.

The dons say otherwise; but then they are dons. Perhaps it may have been otherwise when they were not dons; or perhaps becoming one effects a violent revolution of nature, and changes the whole of one's opinions in some peculiar fashion. Maybe if it is so, when I am a don I shall one day suddenly come to myself and find myself impressing the undergraduate mind with a sense of the advantages of lectures; but judging from my present views I should say that that state of things is very far off,—that it would not come to pass until I am Master, at least—more probably, Vice-Chancellor.

If these Parliamentary Commissioners, who seem so fond of investigating the order of things and upsetting the glorious old institutions of the University in general, were only to devote some of their time to an enquiry into the system of lectures, I should be glad to give them all the fair and impartial evidence in my power. I do not wish to bias them in any way. Only let them look at my note-book and contrast it with the industrious frame of mind in which I habitually am, and I ask no more of them.

I thought well over it last night and great were the struggles within me. I was arranging my plans for to-day and trying to make my various engagements fit into each other so as not to lose a particle of time. A voice within me said, "Why not cut lectures; they are a waste of time; you will profit much better by reading your books in your own room." Then another voice said, "Lectures are good; the dons say so; they give the lectures, so they ought to know; you must not cut lectures." One of these voices was of course my good angel and the other my bad one, but which was which I didn't know; so I was still undecided. Then I finally tossed up: "Heads," I should go, "Tails," I shouldn't. It came "Heads;" so this morning, firm in my resolution, I got up, dressed, fortified my inner man and proceeded to the conflict.

First lecture; 9.0. a.m., to 10.0. a.m. I was in time, the lecturer wasn't; so I let my thoughts go for a little exercise round the room after breakfast. First they went off to inspect a man who was sitting opposite me and who had brought in a large collection of various coloured pencils, which he was sharpening in preparation for action. I became much interested in this man. I longed to ask him what his system of note-taking was. The idea of note-taking in different colours struck me as just the sort of thing that I had long been looking about for; and I should like to have known how he arranged his colours, and how he managed to remember which was the particular shade he ought to use in particular places; and if it didn't fidget him when he got a blue and a green next to each other, and a great many things of that kind . . . . . and before I could get my thoughts to return and behave themselves the lecturer had arrived and was well into the middle of his subject. Even then they had become unruly and stopped on the way back on one of the window-sills to consider if it was any person's business to dust it, and if so, how long it might be since he had done so. I had to make a spurt then; first, of course, I had to find out the correct way to spell the lecturer's name, so as not to make any offensive mistakes if ever I had occasion to address any documents in the way of questions or notes to him; also I had to ascertain if he was Reverend or not; and these necessary proceedings took up at least ten minutes, as the man next me wrote so abominably badly that all the screwing of my neck in the world couldn't enable me to make certain what he had put down. However, at last I was able to concentrate myself to business.

The chief impression conveyed to me by the lecturer's style was that he had a supreme contempt for his subject and that he wished us fully to understand that it was no doubt very kind and well-intentioned of the authorities whom he cited to have taken all the trouble they had, but if they had only waited for him he could have settled the difficulty in a few minutes. However, it would be a shame for him to deprive them of the satisfaction of thinking that their labours had not been without some results and so he reserved his opinion. Still, for a consideration, he would be glad to tell anyone what his private ideas were on the subject and—any gentleman who had brought their tickets would kindly let him have them. The lecture was over before he had said anything that I thought he wanted us to put down.

It was already five minutes past ten and I had another Inter-Collegiate lecture at the other end of Cambridge, so off I had to rush, without any time to change my note-book or anything, straight into the middle of about the third paragraph of lecture No. 2. My faculties having only just settled themselves into a fitting state to imbibe the elements of Jurisprudence, now had to be entirely re-arranged to suit themselves to the solution of Problems of Political Economy. All the seats were filled up, but a man I knew made room for me and then let me squint at his note book so as to see how far the lecture was advanced. He had taken a page and a half of notes already. And such neat notes too! He had another system; something like the balance-sheet that they publish at the end of the Railway Companies' annual reports, with lines and hands all pointing about in different directions: it seemed a very good system and worthy of remembrance—combined with the variegated-pencil system, I might organize something of my own which should embrace all the advantages of any pre-existent ones. I couldn't, however, quite make out what things went down to the credit, and what to the debtor's side of the account, but of course that would all have to be worked out.

When I had extracted the pith of what he had put down and I had caught up the lecturer, I started to take notes independently. I put everything down; not a word was missed; and I had completely worn the lead of my pencil into the wood, and had to stop to sharpen it, when he said; "all this, of course you will understand, was a mere fallacy; and with such exploded ideas we have nothing to do; you will find the true statement expressed in a few words in such and such a chapter of — some book—" but I couldn't catch the name of the author, and by the time my pencil was in a fit condition to write we were well into another subject, and my friend wasn't certain if he had the reference down right—so that now I shall have to go about making vague inquiries of everybody until I find out. Then the lecturer said, "any gentlemen"—but I knew what was coming, and I had another lecture, so I left hurriedly.

I was just in time, and I did manage to get a respectable quantum of notes. My thoughts had now become so exhausted that they were no longer restive, and more easily kept under control. The notes are somewhat entangled, but I think I can make something out of them. This third lecturer seemed really trying to make his subject interesting. I did not feel it like a lesson: it was not as if he was trying to instruct us and that he thought himself superior to us, and that we must take all that he said for granted, whether we liked it or not. No, he only told us facts and let us form our own independent opinions. I have read somewhere that a good teacher should make himself one with his disciples. This lecturer did. He seemed as if he were one of us, and only finding out about these things for the first time. Of course he was only pretending, but he did it very well. He would bend over his book, knit his brow, and then suddenly pop up from behind his desk with a smile of agreeable surprise, and announce his discovery in the tone of, though not exactly the words "O look here! this is jolly; see what I've found; here's an old king been and gone and done it; tried to squash the free-born English subject; not

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they; they weren't going to stand it; got together, and sat upon him; he had to sign Magna Charta A.D., 1215." Or else leaning over his desk, till I began to fear that the whole thing would topple forward with a bang into the middle of the room, with a confidential expression in his right eyebrow; "it is not everyone that knows that Richard III. was a most estimable character; there was a person who wrote plays called Shakespere who made out that he was a most awful blackguard; but I have just found in this book that some one else has discovered a private letter from his housemaid to his cook, and that clears up the whole thing and shows that in his domestic life there was nothing further to be desired. But mind you don't tell anybody." This was combining instruction with amusement—balance rather in favour of amusement.

Then there was an interval of fifteen minutes. The last lectures were purely voluntary, but I like them, as I meet several friends there and there is no absolute need to take notes, as the general impression with the public seems to be that they are so clearly expressed that every word sticks. I think I am entering fully into the spirit of these lectures. Their object is to enforce on the mind how vast and inexplicable is the problem which history lays before us. I am certainly realizing that the more history I read, the vaster and inexplicabler the problem becomes. What I am to do with it all when I have finished I don't know. I suppose this is all right. The first thing to be done is to master the facts, the lecturer says, and then to turn the attention to unravelling the network presented by the many combinations and intricacies of the various states of the world. The party with the pencils attends these lectures. He must find ample opportunity for employing all of them here. At the present rate of procedure it will be about the year 1900, or probably later, when we have finished with the facts and are at leisure to proceed to the solution of the problem; perhaps then things may have changed and it will devolve on my descendants to perplex the descendants of the lecturer with the enunciation of their theories. Revenge is sweet!

I returned about an hour and a half ago from these lectures and have been in a state of mental collapse ever since. I have been trying to separate my ideas as gathered from one lecturer from those as gathered from another, but they are as mixed as my notes. And what with thoughts and notes when I am to get any private reading done, I don't know. I give it up; I am incapable of thinking any more; I shall go and hang myself up to a peg like my cap and gown and abandon myself to vacancy.

G. DORSET.

CORRESPONDENCE.

A PHOTOGRAPHIC SOCIETY.

To the Editors of the Cambridge Review.

SIRS,—In a recent number I noticed an able article on "Clubs and Cliques," in which the writer vividly brought before our notice what a number of Clubs there are in the various Colleges; there is one which appears to me to be conspicuous by its absence, viz.:—"A Photographic Society." Surely such a society would be very useful and beneficial to the many men who I feel sure are unable to do photography up here, on account of their having none of the conveniences necessary.

I can see no reason why such a society should not be formed, and with as little delay as possible. Hoping this will meet the eyes of many who are interested in photography, and that something may be done to remedy this present want,

Believe me, yours truly,

F. S. W.

HIGHER EDUCATION OF WOMEN.—THE RECENT MEMORIAL.

To the Editors of the Cambridge Review.

DEAR SIRS,—I have been wondering ever since last week what could have been in the minds of the people who drew up the Memorial you then printed as to the admission of women to degrees. My first idea about it, gallantly enough, was that it was *serious*. There was a prosiness about it that bespake business intentions. If so, then a fair cause has been urged by as weak a set of reasons as I remember seeing for some time. If the University had been asked to help the Higher Education of Women, and Admission to Degrees had been indicated as a means, and no more had been said, I could have understood the memorial. But as it professes to give reasons, one could not but think of Lord Mansfield and the young judge. They have two arguments; (1) Women *desire* training and examination, and (2), they have been informally examined by private courtesy of individuals; there are no more reasons;—the "therefore" rushes straight upon us, therefore—they should be admitted to Tripos examinations and Degrees. In short, the whole system of the University as to residence, terms, supervision, preliminary examinations, &c., should give way because there are people who desire it. But, Sirs, is this a world where fructification is the normal consequent of the *existence* of desires? And are there not many people besides women who also observe this? For example, do not the whole body of men, able and otherwise, who yearly graduate at London, also desire Oxford or Cambridge degrees, without therefore memorialising about them? And amongst women, is it that the local situation of Girton and Newnham gives claims above Cheltenham and Bedford Colleges? Perhaps, in the phrase "sound learning" there is a gentle insinuation of flattery into the bosoms of Members of the Senate, intimating that this is to be found nowhere but within the sacred precincts of Cambridge? As it stands, a *desire* for privileges and a private and behind-scenes admission to some of them are made to form the basis of argument for an Academic Revolution.

For some time I was lost in vain surmises as to who had composed this wonderful memorial. Could it be one of the eleven members of the Cloth-workers' Company, or one of the 250 medical practitioners; or was it one of those thoughtful Dublin Professors or Fellows who seem to urge upon others what they don't do themselves?

At last, Sirs, I think I have a solution. The hand of some humourist (say, Professor Blackie) is with them in all this. There has been a plot. Under guise of an argument there is an appeal to our sympathies. The "women" have been advised to come *in formâ pauperis*, bringing a specimen of their intellectual poverty in their hands. And certainly about the strongest argument for the necessity of something being done for higher education in women which has been presented of late is the ingenious illogicality of the Memorial in which they urge their claims.

Yours obediently, SPECTATOR.

THE GRANTCHESTER ACCIDENT.

To the Editors of the Cambridge Review.

SIRS,—With reference to that sad accident which occurred in the Grantchester, commonly known as the Fresher's, River, on April 30, I find no notice has been taken of the heroic attempt made by Mr. Graham, of Caius College. Twice he dived at the imminent risk of his life, the weeds catching him under the chin and nearly holding him down, in his most praiseworthy endeavour to succour the unfortunate men.

I remain, Sirs, your obedient Servant,

AN UNDERGRAD.

May 4th, 1880.

THE MAY WEEK.

To the Editors of the Cambridge Review.

DEAR SIRS,—Would you kindly allow me through your columns to suggest the following novel attraction for visitors to Cambridge in the May week, viz., to hold a Loan Exhibition of pictures which are the *bona fide* property of undergraduates; to insure the success of such a scheme it will be necessary to form a committee of management, to be supported by a certain number of promises. I would, therefore, ask anyone who thinks the plan feasible to communicate with me as soon as possible, in order that it may be carried into effect this May.

Yours truly, J. A. DUNCAN.

Trinity College.

POOR STUDENTS.

To the Editors of the Cambridge Review.

SIRS,—It is with great diffidence that I venture to differ from such an authority on University matters as Mr. Oscar Browning, but the proposal he makes in this week's *Review*, for the assistance of "Poor Students" is open, as I conceive, to a serious objection, and is calculated rather to injure than to help them. His plan to start cheap lodging-houses and cheap eating-houses for their especial use, would, I fear, ultimately if not immediately, reduce all who availed themselves of it to the condition of a separate caste,—to use a rather invidious but very expressive term,—and it would certainly to a large extent cut them off from that free society and converse with their fellow undergraduates which is perhaps the greatest advantage of college life, and which "poor students" more than any others require. I feel as much as anyone the desirability of cheapening as far as possible the expenses of living at Cambridge, but I believe that this should be done by the colleges in such a manner as not to separate openly or officially

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one class from another. They will separate quite enough of themselves, and if in addition to this natural distinction poor students are marked off from the others, as were the sizars and servitors of former days, little real good will be done to them. It appears to me indispensable that in all such arrangements no official distinction should be made between the two classes, and it is because Mr. Browning's plan seems to fail in this essential requisite that I have addressed to you these remarks.

There is also a remark of Mr. Browning's which requires a word or two. I hardly see how education, which costs at Cambridge £18 or £20 for six months' tuition, can be called cheaper than public school education, which on an average, I believe, costs no more for nine month's teaching, to say nothing of the much longer duration of the hours of instruction. But this is a mere detail: the point I wish to emphasise is this, that in all arrangements and schemes for the assistance of poor students, the greatest care must be taken not to form them into a separate class, but rather to introduce them as far as possible to full association with their fellow students in College. Apologising for trespassing so much on your space,

I am, Sirs, yours faithfully,

St. John's College, May 7th, 1880. J. Spencer Hill.

To the Editors of the Cambridge Review.

Sirs,—Mr. Oscar Browning has pointed out that what the poor student—and I would add every other student—wants, is cheapness of food and lodging. With regard to the first I will say nothing, except that there appears to me to be no reason in the nature of things, why College kitchens should not supply ordinary food at ordinary prices.

With regard to the question of lodging, I should like to ask why it is an established principle at Cambridge, that every undergraduate should have a separate sitting-room. Many men go in inseparable pairs, and most have one or two friends with whom they could club together, without clashing in habits or tastes. As a fact there are several undergraduates, both in lodgings and in college, who make indiscriminate use of each other's property. At home, again, we generally have to sit in a room with others, and do not, so far as I know, find it any particular discomfort.

It may, perhaps, be objected that a reading man wants a place to himself. We certainly often hear men say that they cannot read when anyone else is present. This, I believe, is simply a habit, which could easily be shaken off. We have learnt to regard any second person in the room as a visitor, and we naturally feel obliged to talk and not read. A few weeks, or days, in which we were obliged to read with another person present, would rid us of this instinct. My own experience, both at school and on reading parties, is that two people reading together in a room keep each other steady and attentive.

With regard to the practical working of the scheme, I cannot see any real difficulty. A very little alteration would convert a few sitting-rooms, both in college and lodging-houses, into double the number of bed-rooms. Of course this joint system need not in any way be compulsory. In fact the college authorities would probably find it desirable to prohibit some men from clubbing together. But that there are some impecunious students, of tolerably similar tastes and friends, who would be willing to share their rooms and thus economise rent, furniture, firing, and lights, I do not for a moment doubt.

Yours truly,

F. H. Colson.

THE TRINITY ORGAN RECITALS.

To the Editors of the Cambridge Review.

Dear Sirs,—I could not help being struck, at the Organ recital at Trinity last Tuesday, by the very irreverent way in which the people rushed into the chapel. Surely this could be prevented by opening the doors sooner. By not doing so till a quarter of an hour before the recital begins, a large crowd collects outside, and naturally there is a rush when the doors are opened; but surely by opening them half an hour before, the people would come in quietly and take their seats: those who come first would then get the best seats, instead of the rudest and most irreverent, as the rule seems to be now.

Reverence in the House of God is a thing which we cannot guard too jealously.

Yours, &c., X. Y. Z.

A meeting is announced for next Thursday at which Professor F. W. Newman will deliver and address on Local Option; Mr. Oscar Browning will take the chair, and several of the younger members of the University are expected to speak.

COLLEGE CORRESPONDENCE.

ST. PETER'S.

Since last week we have played three matches; on Thursday we made a good stand against Trinity, and lost only by three runs, making 118 to 121. On Saturday our match with Queens' resulted in a draw, as also did the one on Monday with Corpus.

A change has been made in the boat, H. A. Watson going to 2 in place of Bird, and Dickenson to 3.

CLARE.

We understand that E. Harrison, B.A., of this College, 1st Class, Natural Science Tripos, 1878-9, is to be appointed a Demonstrator in Anatomy.

The first boat have taken to their light ship for some time, and find that she gives every satisfaction. They continue to shew good improvement. S. J. S. Banks is now permanently installed at 4, and W. T. Lawson, besides being spare man for the boat, makes himself useful in the eleven.

Our want of good bowling has led to but poor success at cricket this week. The rain disappointed us of our match with Corpus, on Wednesday, May 5th, and next day we played Trinity. Of our score of 67, E. W. Mulliner made 23. Our opponents then went in and ran up a total of 380. L. Bury's score of 256 was a magnificent exhibition of batting, and very interesting—from a Trinity point of view. On Friday we played Emmanuel, who went in first and scored 150, W. T. Shipton 40, E. B. Cotton 31, and A. Hewetson, being the principal contributors. Our innings, owing to the absence of H. J. Ford (who was playing at Fenners for the Next Sixteen against the Eleven),only amounted to 101, C. F. Weston 30, W. H. Alderson 17 not out, J. B. Maul 16. On Monday Caius gave us an afternoon's leather hunting, by scoring 449 for 4 wickets (Lacey 271).

After a series of ties to decide the election of lawn tennis representatives for the College, R. F. S. Colvill and J. C. McConnel, both freshmen, succeeded in beating A. H. Kingsley and J. A. Sidgwick. On Saturday they played a match against the Jesus College representatives, but after some close games were beaten.

The third year, according to the usual custom, have been photographed together.

PEMBROKE.

During last week the first boat was unfortunately deprived of the services of Collison and Stack, the former through illness, the latter owing to a strained wrist. Collison, however, on Monday was able again to take his place, while Stack will probably be unable to row in the races. The constitution of the first boat is as follows:—Walker, bow; Rundall, Taylor, Collison, Morton, Lambert, Burnside, Ainslie, stroke; Bullock, cox. The second boat has been going fairly well, it is as follows:—Grindrod, bow; Ashwin, Torkington, Dundas, Firminger, Carter, Phipps, Buss, stroke; Fox, cox.

On Monday, May 10th, we played St. John's, on their own ground, the result being a draw. The Johnians went first to the wickets, and were not disposed of until their score had reached the total of 204, Armstrong's 68 and Colman's 65 being the principal contributions. Pembroke then went in, and when time was called had scored 74 for a loss of five wickets, Wright being not out for 34.

We are now at the fourth round of the Lawn Tennis Tournament, four pairs being left in, which are drawn as follows:—Finch and Betts v. Eden and Willink; Sturges and Jones v. Fraser and Hales.

GONVILLE AND CAIUS.

We have not much to record about the boats. The first crew have finally decided to discard their new boat, which has been specially built for them by Winter, but which has proved not up to their weight. Some further changes have been made in the boat, Swift has been obliged to cease rowing for the present, owing to illness, while seven takes Swift's place, Tapp being promoted from the second boat to seven in the first.

The unfortunate second boat suffers grievously by the fluctuations in the first. However, we must be fairly content with their progress all things considered. We trust that before the races stroke will succeed in getting more "go" into his boat, as this is at present their chief desideratum. They are benefitting largely by getting the reversion of the new boat from the first crew, which suits them admirably.

The third boat are rough, but contains some good material, which ought to develope into something good by next year.

Last week's Cricket has been somewhat disastrous to say the least of it, as our team was defeated by Corpus, Trinity, and Jesus. Good or even moderate bowling is at present at a high premium in Caius.

There was a meeting held by the Universities Missions to Centra

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Africa in our Hall on Sunday night. Two returned Missionaries sought to enlist the enthusiasm of a hall full of undergraduates in following up the work of Mackenzie.

TRINITY HALL.

The first ties in the Lawn Tennis tournament have nearly all been decided. The results are as follows: A. G. Steel and H. Shearburn beat J. Anderson and Drinkwater-Lawe. E. Barclay and T. L. Lomax beat A. Pattullo and W. Kettle. G. Pole-Carew, and F. A. Roberts beat A. B. Walford and A. Keir. H. M. Stutfield and H. Jeddere-Fisher beat H. E. Simonds and N. How. A. T. Cairnes and W. H. Murphy beat J. T. Steele and J. B. Firth. The only remaining tie in the first round is that of G. King and G. Sanders *v.* R. E. Alexander and L. G. Reed.

There is no news from the cricketers this week: a match was played on Monday, the 3rd inst., against Emmanuel; the game at one time looked well for us, but an obstinate stand towards the close of their innings turned the issue in their favour.

The crews have been in training since Monday, the 3rd. No changes have taken place in the boats; the third is thus composed: bow, G. Pole-Carew; 2, H. E. Simonds; 3, Puckle; 4, Drinkwater-Lawe; 5, E. Harper; 6, R. Alexander; 7, Gausden; stroke, Palmer; cox, J. P. Watt.

CORPUS CHRISTI.

The Rev. Canon Prescott, formerly a fellow of the Collee, preached in our chapel last Sunday morning.

Our first boat is composed as follows:—Bow L. Bartlett, 2, J. T. Halland, 3, W. M. Selwyn, 4, J. R. Burgess, 5, T. A. M. Shepherd, 6, R. Nicholson, 7, F. Tugwell, stroke, H. Everingham, cox, J. T. Fox.

Last Saturday our Cricket eleven played Magdalene; they went in first, and three figures appeared on the telegraph before the fall of the first wicket, however so well did Greenland and Brown bowl that they were all disposed of for 132. We made 153, Richardson played well for 34, as also Owen and Brown for 31 and 24 respectively, and Isaacs made 20.

On Monday we played Peterhouse, and kept them out all the afternoon, making 283. Owen played a grand innings of 116, without a chance, Richardson played well for 51; Isaacs and Hough made 20 and 22 respectively. On Friday our 2nd eleven played the Johnian 2nd, who beat us with two or three wickets to spare.

KING'S.

On Wednesday last we played Emmanuel: after getting them out for 142 we got 230 for five wickets (A. Ford 179 not out): their highest individual score was 43 made by C. H. Allcock. On Saturday we were beaten by Old Carthusians, who got 254 to our 233: it is only fair to say that on this occasion we played without A. Ford: and C. W. Foley was not able to keep wicket for us. For King's Searle made 62, Foley 53, and most of the eleven double figures.

On Saturday a lawn tennis match was played against the Mayflies, three pairs on either side:—only one out of our three representative pairs was victorious. We notice that the volune of poetry by "the Lotus Club" of Cambridge undergraduates is dedicated to Mr. Oscar Browning: it is darkly hinted that some of the contributors are members of this College.

QUEENS'.

The boat is constituted as follows:—Walker, bow; Thompson, 2; Wildman, 3; Anderson, 4; Hind, 5; Gray, 6; Prior, 7; Warlow, stroke; Kidd, cox.

We played Peterhouse on the Amalgamation Ground on Saturday, May 10th. They won the toss and went in first, scoring 143, Kelly and Gray being the principal contributors. We had obtained 94 for the loss of 5 wickets when time was called, so that the game was left drawn in our favour: the chief scores on our side were Ashmall 30, Butler, (not out), 19, Hodgson 17, Bolton 16.

ST. CATHARINE'S.

J. P. Hubbersty, 15th Classic in the last Tripos, has obtained a mastership at Loretto School, Musselburgh.

L.T.C.—A double handed tournament has been arranged, for which there have been a fair number of entries. A match is also to be played with Christ's.

CHRIST'S.

C.C.B.C.—The boat is now made up as follows:—Bow, Stephenson; 2, Jameson; 3, Parkyn; 4, Holman; 5, Moore; 6, Davidson; 7, Thompson; stroke, Hill; cox., Wooding. The crew are not so well together as they should be so soon before the races, as some of the members have been temporarily absent. They are a strongish lot of men, and if well together should go up two or three places.

C.C.L.T.C.—Matches have been arranged with Peterhouse for 12th inst., and with Corpus for the 14th.

C.C.C.C.—On Thursday, May 6th, we played Emmanuel, the match resulting in a draw. Emmanuel went in first, and owing to our somewhat slack bowling scored 276 runs. We lost three wickets for 81 runs, Howell making 44 not out. On the 7th we played Jesus, but the match was left unfinished, as they went in and made over 400 for the loss of nine wickets.

C.C.M.S.—The Musical Society will give their concert on Friday, 28th inst. This will be the first concert in the new Hall of the College, and the friends of the Society will have an opportunity of judging its acoustic merits.

ST. JOHN'S.

Last Thursday was our annual commemoration of Benefactors. The sermon at the special service in Chapel was preached by Professor Churchill Babington.

The lawn tennis ties to select our representatives in out-College matches are proceeding and will probably be completed this week.

Among the recently appointed examiners of London University we notice the following members of this College:—Mr. H. S. Foxwell, M.A., in Political Economy; Mr. W. Garnett, M.A., and Professor W. G. Adams, F.R.S., in Experimental Physics; and Mr. A. M. Marshall, M.A., in Comparative Anatomy and Zoology.

MAGDALENE.

During the last week we played five matches, against Jesus, St. John's, Sidney, Caius and Corpus. Against Caius we obtained 191 runs: Knott making 62 in good style, Sheriffe and Waller making 29 and 21 respectively. Caius made 114 for five wickets. Against Corpus Knott and Hillyer made 105 before a wicket fell, Hillyer making 35 and Knott 64. A strange collapse, however, happened and the whole eleven were dismissed for 132. Corpus scored 153.

The Boat has been out regularly and we are very glad to see that Hockin is again coaching it. It is composed as follows, Bow, C. Smith. 2. J. A. Waller. 3. R. M. Nason. 4. T. E. B. Thompson. 5. H. Biddell. 6. C. Hughes. 7. A. T. Holmes. Stroke J. A. Watson-Taylor. Cox. H. P. Blencowe.

TRINITY.

The M. and S. met at 10 p.m. on Friday, May 7th. H. L. Stephen proposed "That in the opinion of this House the extension of the Ballot Act would be undesirable." H. J. Wade opposed the motion, which was lost by a majority of 19 in a house of 23.

The Irregulars met on Thursday to discuss the extension of the franchise. Only one members spoke in favour of the motion, and he quite failed to convince the meeting.

On May 8th, the May Flies L.T.C. played a match against King's. The scoring was as follows:—

May Flies L.T.C. *King's L.T.C.*

C. P. Harvey and M. C. Gibb beat C. W. Foley and W. F. B. Thynne by 3 sets to 1.

B F. Buxton and T. Gill lost to H. E. Ryle and N. L. Hallward by 1 set to 3.

S. H. C. Wright and R. A. Pelly beat E. C. Perry and F. L. Tuck by 3 sets to 0.

Thus the May Flies won by 7 sets to 4.

Third Trinity have very bad luck in losing the services of Pilkington: at present Gridley is rowing stroke in their First boat.

There are many changes in the constitution of T.B.C. First Boat. Biram has been tried at stroke, Fellowes at four, Gubbins at two, while Hutchinson seems settled at three.

EMMANUEL.

The new ship built by Winter was tried for the first time on Friday. She carries the crew very steadily and well. The boat is now fixed:—Bow, Jukes; 2, Bulstrode; 3, Kneale; 4, Durrant; 5, Thornton; 6, Whelpton; 7, Oakes (Captain); stroke, Hopkinson; cox., Hall.

The Burton Pairs have been fixed for May 29th.

The first eleven were defeated by King's on Wednesday, and on Thursday and Saturday drew with Christ's and John's. Against the latter we made 143, with the loss of only one wicket, owing to the excellent batting of C. H. Allcock and Cotton.

On Friday we beat Clare, and on Monday the Hawks, Cotton scoring 102, not out.

The motion of B. H. Jones Advocating the improvement of the position of women was carried by a majority of two.

SIDNEY.

Naters, having been allowed to row, has taken his place at stroke in our boat, and Logan is moved up to 2; a change that has created an improvement in the crew.

We have only played one Cricket match this week, which was against Magdalene. We were again successful, scoring 119 against the 77 of our opponents. Goodchild made 27, Mallinson 59, and Edwards 16, not out, while Ostrehan, as usual, took most of the wickets.

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DOWNING.

College news is scarce this week. With the exception of the Shakespeare Society, which draws a select literary circle fortnightly, College societies are for the present in abeyance.

The boat continues to make good progress, and will, we hope, cut a figure in the races.

Lawn Tennis has also many devotees; and the average play of the members has much improved this term. A challenge has been accepted from Christ's College L.T.C., which will be played on the 28th of May, and will add zest to the practice during the next fortnight.

NON-COLLEGIATE.

N.C. Bible Union.—The meetings in connection with this Society are held on Sundays at 3 p.m. The subject at present under discussion is the Book of Joshua. J. Denton Thompson, the Hon. Sec., will supply any information to those desirous of joining the Union.

UNIVERSITY INTELLIGENCE.

An analysis of the memorial presented to the Vice-Chancellor by persons interested in the higher education of women appears in this week's *Reporter*.

Lightfoot Scholarship.—The special subjects for this examination in 1881 will be "Boethius" and "The Reign of Henry IV. of France."

Law Tripos, 1882.—The Board of Legal Studies announce the following as subjects for this examination:—1. Austin's Jurisprudence, Lectures I. V., VI. and XL.—LVII., with a comparison of the same subjects as treated by Blackstone and Markby. 2, 3. Roman Law. The Institutes of Gaius and Justinian. Digest 8 (Servitutes). 4, 5. The English Law of Real and Personal Property (including Contracts). 6. English Criminal Law. 7. The Constitutional History of England, from the accession of James II. to the death of Queen Anne. 8. Public International Law. 9. Essays and Problems. A list of works recommended is also published.

An announcement appeared in the *Gazette* of May 7th, that the powers vested in the University of Cambridge Commissioners are extended from the 31st Dec. 1880, to which date they were previously limited, to the 31st Dec. 1881.

At the Congregation on Thursday, May 13, at two p.m., several Graces will be offered to the Senate. New regulations for candidates desiring to proceed to the degree of Bachelor or Master of Law, who have not obtained honours in the same Tripos other than the Law Tripos. It is proposed that such candidates shall be examined in three selected papers (4, 5, and 6), and shall pay a fee of £3 3s. to the Regius Professor of Civil Law.

The following nominations have been made:—Pro-Proctors. Mr. Oscar Browning, of King's College, and Mr. A. F. Kirkpatrick of Trinity College.

Mathematical Tripos. Examiners: Mr. J. R. Harris, Clare College, and Mr. R. C. Rowe, Trinity College; Additional Examiners: Mr. A. G. Greenhill, Emmanuel College.

Classical Tripos. Examiners: Mr. A. W. Spratt of St. Catharine's College, Mr. A. G. Peskett of Magdalen College, and Mr. R. A. Neil of Pembroke College, for re-election, and Mr. J. E. C. Welldon of King's College.

Chancellor's Medals. Examiners: Mr. J. S. Reid of Caius College, and Mr. C. E. Haskins of St. John's College.

Theological Tripos Examiners:—Mr. A. Wright, Queens'; Mr. R. Appleton, Trinity; Mr. A. F. Kirkpatrick. Trinity; Mr. C. W. E. Body, St. John's.

Law Tripos Examiners:—Dr. Waraker; Mr. A. C. Humphreys-Owen, Trinity; Mr. F. Pollock, Trinity.

History Tripos Examiners:—Mr. Oscar Browning, King's; Mr. E. S. Thompson, Christ's; Mr. S. R. Gardiner, Christ Church, Oxford; Sir R. K. Wilson, King's.

Moral Sciences Tripos Examiners:—Professor Fowler, Oxford; Mr. Keynes, Pembroke; Mr. H. Sidgwick, Trinity; Mr. Carveth Read, Christ's.

Semitic Languages Tripos Examiners:— Mr. R. L. Bensley, Caius; Mr. R. Sinker, Trinity; Professor Palmer; Mr. W. H. Lowe, Christ's.

Indian Languages Tripos Examiners:—Professor Palmer; Mr. Peile, Christ's; Professor Cowell; Professor Reinhold Rost.

Le Bas Prize Examiners:—Dr. Campion; Mr. A. W. Streane, Corpus Christi.

UNION SOCIETY.

Fifth Debate, May 11, 1880.

Mr. R. F. Duff, Trinity Hall, moved—"That, in the opinion of this House, Actions for Breach of Promise of Marriage ought not to be abolished."

Ayes.	*Speakers.*	*Noes.*
Mr. R. F. Duff, Trinity Hall		Mr. J. A. Duncan, Trinity
„ J. Russell, St. John's		„ A. P. Apcar, Caius
„ J. Pieris, St. John's		„ A. Giles, Queens'
„ J. Brough, Downing		„ E. R. Christie, Christ's
„ R. Temperley, Queens'		„ E. A. Parkyn, Christ's
„ E. V. Arnold, Trinity		
„ C. Chapman, St. John's		
„ T. Beck, Trinity		

Neutral.

Mr. Glynn Whittle, Caius.

The Honourable Opener having replied, the House divided Ayes, 29; Noes, 88. Majority against the motion, 59.

C.U.M.S.

Wednesday (April 28) was the first concert for a long time at which we have heard an undergraduate quartet. We are glad to welcome newly awakened energies in our violinists, and hope that we shall find quartets a more frequent item in our programmes in future. The quartet played was Haydn's in D minor (Op. 76, No. 2), the executants, Messrs. Crowder, Girdlestone, Crichton, and Capel Cure, and although the quartet has not been long enough formed to allow one to expect much finish, the music was very fairly played. Speaking more particularly of the quartet, we thought the first movement, and the minuet in canon best played, the latter being decidedly spirited. The Rev. L. Borissow and Mr. Cobb next sang Mendelssohn's two well-known duets, "Autumn Song," and "Oh, wert thou in the cauld cauld blast." We have never heard a more polished rendering of these duets, which are old friends to every one, and although they are, we suppose, meant for "soprani," they went admirably for tenor and baritone. Mr. Fuller-Maitland played Chopin's Barcarolle in F sharp exquisitely, and receiving a determined and undeniable encore, played subsequently an 'Etude' of the same author's. Mr. Fuller-Maitland's playing has been much missed in Cambridge since he went down, and the audience was evidently delighted to see him at the piano again. Another duet by Messrs. Borissow and Cobb followed, from Brahms, the words being a translation of the English song "Over the mountains." It was also extremely well rendered, the second part being the most pleasing. The concert concluded with a sonata for Violin and Pianoforte in A minor, Op. 105, by Schumann. It was performed by Herr R. Gompertz and Mr. J. A. Fuller-Maitland. It is a magnificent work, and we need scarcely say was suitably rendered.

THE RIVER.

"Tempora mutantur." Now the time must be changed. Now the slow stroke must give place to the quick one. Though at the beginning of the present term we urged upon the various College Captains the necessity of maintaining a slow stroke, yet now, as the time fixed for the May Races draws near, we feel that we must warn all those, who hold the sway in rowing matters, that our advice was only intended as a suggestion for the first month of practising, and that, if a boat intends to do well in the coming struggle, it is high time for it to try a quick stroke. By a quick stroke for sliding eights we mean an average of thirty-six per minute over the course, and a boat which cna maintain as quick a stroke as this without getting flurried and without "bucketing," ought to have no fear of any pursuer during the races. Though we wish to offer our congratulations to all Captains who have delayed taking to their quick stroke till now, we must say we shall not feel inclined to condole with any of the less wise, who have been too eager in their change to a rapid stroke, and may in consequence come to grief.

The weather during the past week has been cool and most suitable for the earlier training of a crew, and there can be no excuse for any boats to become over-trained or stale, a catastrophe which must in a May Term like this be brought about mainly by a too hurried stroke at a too early stage of practice.

Jesus I. have been doing well during the past week. On Wednesday they were fortunate enough to gain the services of Hockin, who at once took his place at No. 7 thwart, to the exclusion as we anticipated, of Jackson; the latter accordingly has gone 5 of Jesus II. Although the condition of this, their latest acquisition, cannot be said to be such as a rowing man ought to possess at a

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period when the races are so near at hand, yet a marked improvement has of late taken place in the Jesus boat; so much so, indeed, that there seems now no need of anxiety, lest the black and red should be caught by Caius. Bow appears uncomfortable, in fact he seems too lengthy in build to find stowage room at bow, but perhaps he is put there on the principle of *multum in parvo*.

Lady Margaret I. have not improved as was expected. At the beginning of the term we expressed an opinion that, although a weak boat, they would pull together in some manner or other. In this we have been disappointed, as, instead of improving, they have become worse since taking to their light ship; their swing is very bad, especially that of No. 2. Their stroke is rowing with all his old faults, and, we must add, with few of his old virtues; but this may be, perhaps, because he has so few good men to back him up. There is yet time, however, for them to improve, and if they will only swing straight and together they may avoid going down very far after all.

Caius I. have fallen off in the most lamentable manner. A week or ten days ago they promised to be the best boat on the river; but since then their late captain has retired for good, and No. 4 has had an indisposition which has prevented him from rowing during the last few days. These changes, however, do not account for the way in which the boat has deteriorated, a great want of unity in the rowing, and not a lack of work lies at the root of the evil. It is impossible for a boat to get along unless the men in it row together, and in a light ship unity is a greater virtue than hard work. At present Caius are decidedly inferior to Jesus in pace, and therefore, unless this week brings a marked improvement, they must give up all hopes of catching Jesus, remembering the very wise saying that "a stern chase" is always "a long chase."

First Trinity I are the victims of so many changes that to speculate with any certainty as to their fate is not within the power of mortal man. Hitchcock, who has been rowing at No. 2, has been removed to stroke of the second boat—this, with other late changes, however desirable, is somewhat late in the day, and we recommend the Trinity authorities to have done with change as soon as possible.

Third Trinity First are rowing fairly well but we are sorry to see that Pilkington, who was so useful last term in rousing up the University boat, is unable to give his boat the advantage of his "smartness." Gridley has taken his place.

Trinity Hall are rapidly coming to the front, and unless the fact that they have come to maturity too early presages a future decline; we should say that they would prove one of the fastest boats on the river. The whole crew are rowing well, and have at last learned to get a good and deep hold of the water. They should go up, but how many places, depends on the comparative improvement in the boats above them.

Caius II. have suffered with their first boat lately, since, to fill up the vacancies which have so unfortunately occurred to their best boat, the second boat has been compelled to yield *pro. tem.* some of its best men. In spite, however, of their troubles, they have improved and with better luck may still puzzle the boats below them.

Clare has a good stroke in Roberson, he needs, however, to be sharper with his beginning and his swing forward is at times uncertain, which last fault inclines the whole boat to hang on him. There is great need for all the bow side to get their feather cleaner, 7 and 3 are the chief offenders in this respect. The men seem to be a strong lot and all the better for the hard work they have had during the past week. What they want most is some good coaching.

First Trinity II. have sent their stroke to the corresponding position in the first boat, while Hitchcock, who was rowing 2, has taken his place, Gubbins going to the thwart vacated by Hitchcock. The boat is not going so badly as might have been expected from the frequent changes in it.

Lady Margaret II. are improving slightly; but are falling back in comparison with the other boats. There is not enough life and dash to make them a success.

Pembroke I. have at last got Collison back again, and went out yesterday in their right order. They do not seem much the worse for their mishap, and by the time the races come on, they will probably be all the better for their accident.

Emmanuel I. are becoming a very fair crew, and should repeat their success of last year. We hope, however, that they will also profit by their misfortunes, and not bump a boat merely to allow themselves to be caught on the following night.

First Trinity III. are much the same as last week.

Sidney might improve if stroke would only put his oar fairly into the water, and attempt to do some work. At present the whole crew are very much afraid of their light ship.

Jesus II. have got Jackson rowing 5 for them; but apparently the second boat does not suit him so well as the first. Like the boat in front of them, they are rather unhappy when in their rigger.

Third Trinity II are naturally much weaker than they were last term, and this will not also apply to the boats which are behind them so they must row hard to be safe for the earlier part of the races.

Trinity Hall II are in the main the same crew that did so well last Lent. Nothing succeeds like success, and so they should do well.

Were a prize offered to the boat which could combine the greatest eccentricities of swing with the maximum of velocity, the Corpus first boat would be "facile princeps." Scissors are a joke to them.

Downing are strong and hearty at present, but we recommend them to be careful not to overdo it lest they fall to pieces before the time arrives for the crucial test.

A week ago St. Catharine's first boat were dreadful, and no doubt startled by our remark in our last number, have discovered another "day of rest" in the week besides the ordinary and legitimate Sunday.

Queens' have been trying what a little re-arrangement would do; but we fear that the benefit is not very apparent. There is, however, a distinct improvement in the pace of the boat, and they should be at least equal to the task of gaining some of the places they lost in the Lent, if they can only turn some of the luggage they at present carry into serviceable material.

First Trinity IV. pay too much attention to their finish, and too little to beginning, swing, and work.

King's are well together, but weak; and the change of stroke has not brought about the change of pace which was no doubt expected. The remedy is simply—more work.

Magdalene have twice changed their stroke. Watson-Taylor at first occupied that post; he was changed for Holmes, whose place he took at number seven; but this arrangement apparently not being satisfactory, Watson-Taylor again returned to stroke; but from his "form" we are afraid he neglected to practice rowing during his absence. The King's men will have a tough race to keep away from Magdalene, unless they can catch the Trinity boat in front of them.

Lady Margaret Third are very weak for their position, and are sure to have an unpleasant meeting with Christ's before the races are over.

Caius Third are not bad, and ought to make short work with the boat above them. Christ's have several men from their second boat, and are certain to go up; they have good useful oars at stroke and seven, and back them up fairly well.

We have tried to discover which is the First Trinity fifth boat, but, we are sorry to say, hitherto in vain.

Trinity Hall Third, the boat whose success last term was so triumphant, are necessarily feeling the want of their old comrades who have been removed into the second boat; but in spite of being somewhat new to their work they get along fairly well.

Of Pembroke II and Peterhouse we can hardly make up our mind which is the better; it seems, however, probable that the latter will prove victorious in the time race to see which is to be represented in the coming May Races.

C. U. Bi. C.

Club Meets. The meet to-day (Wednesday) will be to Linton and not to St. Neots as stated in the terminal circular. Distance 25 miles. Start at 3-30.

The other meets are: Saturday, May 15th, by 4.20 train to Bury St. Edmund's and back by road, 27 miles. Tuesday, May 18th, Newmarket and back, 26 miles. Start at 3.30. On Friday, May 14th, there will be a 15 miles handicap for the Challenge Cup. Entries must be given in to the attendant before 2 p.m. the preceding evening.

The following is the programme of the terminal races:—

Thursday, May 20th.—Inter-'Varsity Trials (2, 10, 25 miles), 3 Miles Learner's Race.

Saturday, May 22nd.—1 Mile Amateurs *v.* Professionals. 3 Miles Invitation Race. 10 Mile Club Race.

Wednesday, May 26th.—Inter-'Varsity Races (2, 10, 25 Miles).

Friday, May 28th.—10 Miles Amateurs *v.* Professionals. 1 Mile Club Race. 4 Mile Club Handicap.

Saturday, May 29th.—Match with London Bicycle Club (1, 4, 15 miles).

Entries close at 9 p.m. on Saturday, May 15th.

In the 1 Mile Amateurs *v.* Professionals, the Amateurs will be Hon. I. Keith-Falconer, and C. A. Palmer, (North Warwickshire Bi. C.), the Professionals J. Keen and F. Cooper.

All these will also ride in the 10 Mile Amateurs *v.* Professionals and two more Amateurs.

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H. L. Cortis, (Wanderers B.C.) who is Amateur Champion and who rode in the Amateur *v.* Professional races last year was asked to ride, but declined, not having time to train.

Among the riders in the Invitation Race will be Chambers, Harsall, Shaw, Cleaver, Ainslie, Reynolds, Wynne, Runtz, and Kemp.

WHIST.

PROBLEM II.

Solution :—

Trick 1, 2, 3. A leads Ace, King, and Queen of Hearts.
4. A leads Diamond ; B plays 2 ; Z wins with 10.
5 & 6. Z leads King and Queen of Spades and wins.
7. Z leads Knave of Spades, A trumps.
8. A leads Diamond : B plays Queen ; Z wins with ace.
9, 10. Z leads Ace and King of Clubs.
11, 12, 13. B makes Ace of Spades, King and 9 of Diamonds.
A & B get the odd trick.

N.B.—If at trick 4 B had played Queen, Z would have held up the Ace and Y and Z would get the odd trick.

Answers received:—Correct, W.H.C., H.N.D., P.R.D., and T.C.
Incorrect, "Vigornian."

PROBLEM III.

(DOUBLE DUMMY.)

A's hand.	*Y's hand.*
Hearts (trumps) ; King, Knave, 9, 4,	7, 6, 3
Clubs ; Ace, King, 10, 7, 4	Queen, Knave, 8, 3
Spades ; none	8, 7, 5, 4, 2
Diamonds ; 10, 8, 7, 4	9
B's hand	*Z's hand*
Hearts ; Ace, 5, 2	Queen, 10, 8
Clubs, 9, 5,	6, 2
Spades ; Ace, Queen, Knave, 9	King, 10, 6, 3
Diamonds ; Ace, King, Queen, 3	Knave, 6, 5, 2

A leads. How can Y and Z prevent the slam ?

Answers may be sent in to the Office by Saturday, in envelopes marked "Whist Problem" on the outside.

OXFORD LETTER.

April 8.

The eights began on Wednesday in very fair weather. The attendance, however, of strangers seems to have been prejudicially affected by the elections, as there certainly was a marked decrease in the number of ladies on the Barges. The boats started in the following order, the brackets denoting the bumps on the first night.

FIRST DIVISION.

(Balliol	(Christ Church
⟨ Magdalen	⟨ Hertford
University	(Keble
(Pembroke	⟨ Exeter
⟨ B.N.C.	Trinity
New	

SECOND DIVISION.

Trinity	(Oriel
Corpus	⟨ Lincoln
(St. John's	Merton
⟨ Worcester	St. Catherine's (Unattached)
) Queen's	Jesus
) St. Mary Hall	St. Edmund Hall

On Thursday, strange to say, there was no bump made in the 2nd division.

In the 1st division. University caught Balliol, New bumped Pembroke very early, Exeter caught Ch. Ch, and Trinity made very short work of Keble.

On Friday, Balliol again fell, their conquerors this time being B.N.C. Hertford caught Pembroke, Trinity caught Ch. Ch.—Corpus bumped Keble. St. John's having made an advantageous change in their boat succeeded in re-bumping Worcester after a good race. Lincoln caught Queen's, and St. Edmund Hall caught Jesus.

On Saturday there was no change in the positions of the first three. New College caught Balliol, Exeter caught Pembroke, Corpus bumped Christ Church, St. John's bumped Keble, Oriel bumped Queens, and after Oriel had made their bump Merton ran hard into them, evidently imagining them still to be racing; Merton were therefore caught by St. Catherine's. Jesus re-bumped St. Edmund Hall.

On Monday, Tuesday, and Wednesday the Eleven were occupied in playing sixteen Freshmen. The Freshmen made 165 1st innings, and 200 in the 2nd innings, while the Eleven made 204 in the one innings which they brought to a conclusion.—

Hodgson (Hertford) made the best score for the eleven 52 not out, while Green (Exeter), the captain, made 49 and Trevor (Corpus) 45.

For the Freshmen, Evelyn (Oriel) batted remarkably well, making 70 and 79. Wethey (B.N.C.) made 31 in the first innings, while in 2nd innings Walker (Trinity) made 26 and Stirling (University) 29. Evans for the Eleven distinguished himself with the ball by bowling nine wickets 1st innings.

The red coats of the lawn tennis club very frequently enliven the streets of Oxford, and remind us of a third branch of athletic exercises. Rumour says that we are to see red trousers as well: the socks have already blushed defiance to the coat. What an effect of lawn tennis! Go on and prosper, if you will; go and

"The multitudinous seas incardinadine,
Turning the green one red."

The Union on Friday was the scene of an exciting debate on a proctor who was said to have trespassed on the Union precincts and torn his prey from the very horns of the altar. Many suggestions were given with regard to the treatment this "Pampered Menial" (sic) ought to receive. He was to be prosecuted for trespass, turned out of the Union, made to apologize, fined, &c., &c. Was he not liable to a fine, some one asked, if he introduced his attendants, under the rule which excluded the canine species? The president replied that his predecessors had been accustomed to answer that particular question in the negative. The matter was finally referred to the committee.

The proctors have drawn a good deal of attention to themselves by forbidding undergraduates to take part in the election. As however it was dangerous for them to venture into the mob, they handed over their power to the police, who discharged their trust with the utmost energy and fidelity. A meeting at the Martyr's Memorial was interfered with by a detachment from the House, who spent the evening partly in shouting, "Hall for ever," and, the latter half, in solitary confinement. A Brasenose man was carried fainting into the Liberal committee room, where he was revived, gasping "vote for Hall."

The Election has been the great event of the week even to us. But though the result has satisfied the desire of the University, great disappointment was felt in the long expected Saturday night. Orders had been issued forbidding undergraduates to go out after seven; policemen had been sent for from outlying districts; all windows looking out on the street were to be closed; and after all nothing happened. Strict enquiry brought to light only one serious encounter. A butcher rolling down a street swinging his stick and shouting "Hup with the squire," in his ardour knocked off his own hat; upon which he turned on a well-known tailor, walking near, and avenged the accident on him. The publishing of the result of the election took place just before seven, as the crowd was coming up from the races. After long waiting a window opened and the wished-for placard appeared. The crowd consisted mainly of undergraduates, publicans, street-boys, and clergymen. Above the town hall various men were stationed, like the statues on Trinity library, waving blue flags: opposite, the windows were full of blue ladies, and the crowd below was almost entirely blue. So the excitement was both intense and unanimous. The colleges took it up. Peckwater was placarded all over, except where a solitary liberal living in an upper story had cleared the wall below him with hot water from above. Balliol being pretty equally divided was the scene of fierce and sometimes sanguinary conflicts. All Souls was inscribed in large white letters with "Vanity, saith the preacher, Hall is vanity" and on the opposite side with an enormous "Home sweet Home," closer inspection showing a little "office" under each "Home." The crowd on one side shout "'All or nothink" to which the others reply "'Eark at 'im." Altogether we have lost a good deal of excitement with the election, and the rest of the term will seem rather dull after it.

Your printer is rather hard on me. The plague I talked of, as coming with the election, was 'the plague of flies,' not of 'this.' Had your printer been at Oxford, with rooms near a main street, he would not have made the mistake.

The Bampton lecturer continued his series on Sunday morning. He treated of the development of the Early Church with more than his usual eloquence. The congregation (which included Canon Liddon) was a large one. But perhaps some fair strangers, who innocently came to hear a University sermon, were rather surprised. There are a good many here who firmly believe Byron was at Christ Church, and kept a bear in mercury: it would not be hard to persuade many more that Gibbon was a Bampton lecturer.

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LONDON POSITIVISM.

In the quiet part of London near Gray's Inn Road, where the rattling bustle of the thoroughfares is lulled, is situated Chapel Street. In this street, in a window, may be read a notice headed, "Positivist School," and bearing some such announcement as "The Sunday Morning Services begin at at 11.15 a.m. precisely. On the 1st of Charlemagne (Wednesday, June 18th), and on the 1st of Descartes (Wednesday, October 8th), there will be Social Meetings in the School, at 8 p.m." If we enter and walk along a short passage, we find ourselves in a good-sized room, adorned with busts, portraits, and illuminated quotations from Dante and the Bible. The grave features of Moses, Aristotle, St. Paul, Shakespeare, and ten others, including the founder himself, Auguste Comte, look benignly on us. At the head of the room is a stone tablet, engraved with the words :—"Religion of Humanity,—Love our Principle, Order the Basis, Progress the end,—Live for others :" above this a photograph of the Sistine Madonna, who, clad in grace and dignity, represents Humanity.

This then is the sanctuary of the new religion. As the notice says, services are held here every Sunday morning. Dr. Congreve is the priest: the audience is small but earnest. A 'prayer' is first read, apostrophising Humanity, and breathing aspirirations for a more righteous life. This is followed by a reading from the "Imitatio Christi" of the devout Thomas à Kempis. Then comes the sermon—a discourse on a great man, prescribed by the Positivist Calendar, and a social subject, such as the relation of master and man, or the duty of our all learning French, as making us better social beings. A reading from Comte or a poet follows, and the service concludes with another prayer to Humanity.

An explanation and criticism are here necessary. By 'prayer,' the Positivist means aspiration and adoration: with most Theists, however, it involves petition, if not for a special manipulation of the laws of nature to suit one's own interests, at least for the exertion of supernatural power in moulding the character for good; in other words, something more than aspiration and adoration is meant. But to use the expression : "We pray thee, Humanity," infallibly suggests petition and sounds ludicrous. In like manner Mr. Frederick Harrison writes about "Immortality," when all he means is either the recollection of a man by his friends, or the permanent trace of his actions in the future of the race. This is clothing old words with new and feebler meanings. It suggests as its object to make easier the transition from Christianity to Positivism, by disguising the sacrifices that must be made. Let its language boldly confess the different position it takes concerning these great questions!

But to return to the London Positivists, for we have not yet made the acquaintance of them all. Two years ago we need not have gone beyond Chapel Street; now (alas for the unity of Humanity!) they are in two sections. Paul and Barnabas could not agree on which countries they should first convert, and they separated : Dr. Congreve and Messrs. Harrison, Beesly, and Bridges differed on the method of teaching Positivism, and they have separated.

The other group of London Positivists are best known to the public by two courses of lectures they have given explanatory of their views. The former was an exposition of Positivism; the latter was cast in a historical form, and concluded last Easter with an address by Mr. Frederick Harrison. The attendance has been some 200, an audience highly interesting for the artist or student of well-marked types of mankind. We meet with what the biologists would call "highly specialised forms:" old men with grey hair waving over their shoulders, foreigners with eccentric neckties, physicians, professors, lawyers, artists, young men with eager faces, matrons, and beautiful girls. It is evening—the churches in the suburbs are pouring forth swarms of respectable people; the streets are full of the poor, dressed in their best, enjoying an evening walk; the gleaming gin-palaces are crammed; along the Euston Road street-preachers have collected small groups, and are thundering at them on death and salvation: all this is going on outside—London, with its life, its clergy, its sin—while the little body in the Cavendish Rooms, Mortimer Street, listens to a lecturer who shews how to attack and conquer the great forces of evil, and sketches out the glorious future of Humanity.

Now and then he will allude to their French co-labourers; of them, therefore, we must say something. The chief priest, the successor Comte appointed to himself, is M. Laffite, an elderly man of high attainments—his christian name is Pierre. A hundred Parisian working men, some of good ability, are members, and exercise a restraining influence on the Communist gatherings of the *ouvriers*. The house where Comte lived is piously preserved in the state in which he left it, and a small club of Positivists meets in the room where the *Philosophie Positive* was written. This club includes members from Austria, Chili, and Brazil. There are Positivist gatherings also in New York, and Positivists in Sweden and Italy, so that the movement has already attained something of cosmopolitan character.

What then is the basis of this new religion dawning on the world? The word "Positivist" means that the only knowledge considered reliable is Positive Science : that no sure results can be obtained from Metaphysics : that our knowledge is confined to the phenomenal, and cannot grasp the noumenal. But it may be objected that Science herself is founded upon metaphysical assumptions. The physicist believes in the existence of matter and the possibility of its being known by a subject. We will not stop to discuss whether science could get on without supposing the existence of matter, but only say that all are satisfied with the rigour of the method she pursues.

The word Positivism means then Agnosticism. However on enquiring further we learn that the aim of the new religion is "to reorganise society by the systematic worship of Humanity."

Can there then be a religion of Humanity? We propose to discuss this, the fundamental proposition of the Positivists, without adhering strictly to their method, nor, while using their arguments in the main, depending for our matter solely on the works of Comte.

Comte defined religion as a regulative power which brings about harmony of thought, feeling, and action,—which is in fact the guide of life. Without pledging ourselves to this definition we shall find it convenient to look at "Humanity" from the points of view suggested by it.

As a guide to Action we are told to work for the "Progress" of Humanity. But what is Progress? Harmony reigning in the social organism, and the higher perfection of its individuals. To bring about the former we have the good old maxim to rule one's conduct for the greatest happiness of the greatest number; to which add the notion that some kinds of present happiness are superior to others if they are steps to greater future happiness. Thus when a couple of primitive men were seated together, equally happy, the one scratching on a bone a rude drawing of a mammoth, and the other gnawing the meat from another bone, the former should be encouraged to continue, for from such slight beginnings has the race developed the marvellous pleasures derived from Art, whereas the appetite for meat is probably no keener now than it was then, or even less keen, to judge from some University banquets. Progress consists

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of more evolution; more far-sighted or noble actions, more subtle and enchanting feelings, higher ranges of thought. It widens the gap between a man and a monkey. The ethical aim therefore of the Positivist is to throw himself heart and soul into all that promotes the welfare of the race. The Theist, if he have risen above selfish motives, loves to fight under the banner of his Lord. The Positivist also, except that he has an advantage in the tangibleness of the service he can do. It is hardly necessary to say that all this applies to thousands who reject the term Positivist; men and women whose whole lives are devoted to this great end.

But if we would seek whether there can be a Religion of Humanity we must ask, can it give us strong motives for doing good? and can it fill us with religious emotion? Humanity regarded merely as a mass of men cannot, and for this reason people are apt to pass a hasty judgment on Positivism. Suppose a spectator standing on the Monument, and suddenly the vast fabric of London houses swept away, leaving the three million inhabitants, little black specks crawling on the ground: would he feel an overwhelming gush of reverence? But if we think over the life of the human race, how it has struggled upwards from savagery, the acts of heroism it has performed, the stores of knowledge and art it has accumulated, then we may feel something of pride, a sort of cosmopolitan patriotism. Patriotism is a feeling strong enough to urge thousands to sacrifice their lives—may not this Humanitarianism be as strong? Is the leap from Patriotism to Humanitarianism greater than that from clanship to Patriotism?

However, to satisfy the devotional nature of man, "Humanity" must be invested with a new meaning—the ideal man—the outline of a noble being uniting all great qualities into which we should try to shape our character. This is not a momentary creation of the mind. It is of course useless to say to a child or man with his feelings uncultured "Lo! here is the ideal Christ—a combination of Mahomet, Confucius, Descartes, Luther, and Mill; fall down and adore him! Wash and be clean!" The ideal should be formed by studying the great and good; first those personally known, secondly, the records of history. By this study the grand emotion of reverence will spontaneously arise and fill the soul with joy. Reverence for a great man, some glorious child of Humanity, has formed a large element in most religions. Protestants, especially now-a-days, adore Christ; Mahometans, Mahomet; Buddhists, the Buddha; Roman Catholics, the Virgin Mary, the type of purity and tenderness in woman.

But the key-note of the Religion of Humanity is Love—a deep and true attachment to a few, a feeling less intense for the many. Love adds depth to every enjoyment, and in periods of great affliction is almost the only solace. How can a man learn worthily to love? By the magic aid of Sympathy. The germs of Sympathy lie in all; by our actions we aid or retard their growth. Sympathy is strengthened by deeds of kindness to the poor, the sick, and the wretched. "It is more blessed to give than to receive." There are times when the world appears terrible in its mystery: then Sympathy is all in all. Thus sustained by deep feeling in those moments when our mental currents run deepest, life loses that hollowness many experience after the loss of the beautiful visions and kind Father. Nor should we reserve our sympathy for a few: we should try to make it as all-embracing as possible; all men have their humanity in common; certain great feelings which are crusted over by the conventionalism of society. At times the flood-gates are loosed: do we not see the haughty aristocrat shaking hands with the publican at an election? It is the noble spirit of the brotherhood of man that inspires the Socialist, unworkable though his schemes may be. How cramping are class prejudices! How petty are often personal dislikes! The great lesson is now as it was eighteen centuries ago "Love your enemies, bless them that curse you, do good to them that hate you."

But we should not be dogmatic in offering one *Summum bonum* to all. Here and there an ardent spirit is found, to whom the pursuit of Truth as Science or Philosophy is a glorious self-sufficient aim; or another, a real artist, who will devote his life to Beauty; or a third who is absorbed in Politics. These all, however, tend to bind men together by their work, and themselves know well the pleasures of sympathy.

Have we yet exhausted all aspects of religion? On the contrary, one at least of the most fundamental has been left untouched. "The essential ingredient of all religion," says Strauss, "is the sentiment of unconditional dependence." Now it is true we are very dependent on Humanity—for our language, our houses, our clothes, our life itself; true also that a man cannot live long in entire opposition to his fellows; he can to some extent, however, on which account we rarely feel a lively sense of our dependence on Humanity. This leads us to what we must regard as a defect in Positivism; for there is a reality which impresses on all a profound feeling of dependence and resignation when human effort is vain—this is the Cosmos. Science, stepping forward and embracing all phenomena, physical and mental, shews us that the laws of the Cosmos are inflexible. They work on, "without the untruth of a single second." So grand, so sublime is this Universe that many think they see an all-wise Personality behind natural law. We listen in wonder to the astronomer telling of thousands of worlds far off in the heavens, or the biologist narrating the history of some animal. In the face of this marvellous nature we gaze in delight and awe, and this emotion is truly religious.

We have briefly reviewed the relation of 'Humanity' to Action and Feeling: it remains to say a word about Thought. Comte fancied he had an important announcement to make when he said that science should be followed only in so far as its results furthered the good of man. He tried to define its bounds, but failed. The progress of Science is in fact better secured by working at it as an end in itself. It is almost impossible to say what knowledge will, and what will not, be ultimately turned to useful account. Besides which, any fresh plunge into the secrets of nature is highly refreshing. Now and then it might be well to keep Comte's caution in view. Mathematics should be valued as the great weapon for attacking Physics and Engineering, and not as a curious invention whose chief value is the ease with which it adapts itself to examination papers.

In conclusion let us make another criticism. Comte was the most dogmatic writer imaginable. He worked out schemes for government, business, art, and religious rites, public and private: he settled the length of a man's education, and the age at which he was to retire from business: he altered the calendar, and renamed the months. This may have some value in shewing how enormous a power a new religion could wield; but his ardent followers take him at his word, and insist, more or less, on these details. Comte's writings are taken as a sort of Bible, or new Deuteronomy, and the noble spirit of free thought is stifled. Were stress laid only on the main principles of reverence, love, and working for mankind, we cannot doubt but that the meetings of the Positivists would be filled with many young men and others, who, sad in the dreary decay of their old beliefs and faltering in their principles of right and wrong, would warmly grasp the outstretched hand of human sympathy.

Theodore Beck.

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PRE-HISTORIC TEETOTALERS.

Many and many a year ago, before ever such luxuries as dress had been thought of, men and women lived with a simple and guileless livelihood, undisturbed by the "demon alcohol." It was the time called by less happy mortals the golden age. Acorns and common nuts were the delicious fare of the dwellers of the earth, which they washed down with sparkling beakers of clear spring water, for Water Bills in those unsophisticated days there were none. Old father Kronos was then the "powers that were," and all things went on well and peaceably. But it was not to be for long. There was revolution in Olympus: father Kronos was expelled with ignominy from his throne, and one Zeus, his over ambitious son, reigned in his stead. At first the new broom swept clean: the slow days of old Father K. were gone, and fine doings were coming. But all this tall talk—as much elevated language before and since—went off in mere idle wind and vapour—the chief result of the new regime was the appearance in Olympus, and, alas! but too frequently on earth, of a shoal of meddling, officious, quarrelsome "gods," who wrought a deal of mischief wherever they showed their godlike faces.

But what about the teetotalism? Why, up till this time every mortal man in Greece and in her isles (or shall we say in the 'isles of Hellas' in deference to modern scholarship?) was a teetotaler from principle and practice, and that for the best of good reasons. There was never a drop of anything but water to drink, unless indeed one frequented the higher circle on Olympus, where all kinds of good things edible and drinkable were going. But this time of universal Good-Templarism could not last for ever. A son was born to Zeus, by no means his first, but one who was to make a terrible stir in the poor innocent old world. The wine-god with his flushed and jolly face made his appearance among her denizens. We are told by great authorities that the worship of this deity was introduced from Egypt, or some other part of the degraded East, and indeed it seems not unlikely: at any rate, however it was, a large portion of the community set to work at the new and pleasing rites with all the zeal of a miner on Saturday night. However there were not wanting even in those reckless days grave and serious persons to oppose the god's triumphant march; and indeed when one thinks what a highly disreputable object he himself must have been to meet, it is hardly to be wondered at. Fancy meeting the god suffering all the anguish of ΚΡΑΙΠΑΛΗ and 'titub'-ating about the country with that fearful drunken old lout of a Silenus following, with his legs dangling down the sides of his preposterously small donkey. No wonder, I repeat, that there were found grave and conscientious persons to try and quell this kind of thing. It appears that the original teetotaler, that is the first of all teetotalers who was not so from reasons of physical necessity, was Lukourgos, a gentleman who at that time had the honour of ruling over a select tribe of Thracian barbarians. Were it not well for us modern abstainers, that is such of us as are, to try and rescue this estimable sovereign's name and fame from nothingness? But little, alas! little came of his gallant uprising against vinous tyranny. History gives us not a very exact account of his fate; all we know is this, that he came to some bitter end, and that his death put a summary check to Thracian Good-Templarism. But there was not wanting another king bold enough to take upon him the dangerous task. Pentheus of Thebes (the first of that name), had noticed with grief and pain the terrible behaviour of the womankind of his kingdom. Nothing short of total abstinence would suit his imperious mood. No Gottenburg system for him. Starting a plan of private local option on his sole responsibility, he determined that never a pint should be sold within his walls. But mark his bitter end. The god was by no means to be trifled with like this. It needed no Conservative majority, no organisation of victuallers, licensed or unlicensed, to accomplish his ends: the unyielding king is decoyed from his palace to a mountain not far off, and there under the influence of Dionysiac inspiration, three highly respected relatives, to wit his mother and his maiden aunts, did him to death, while the son of Zeus looked on with a bitter smile at the accomplishment of his rather too practical joke. It was in vain for the poor deluded ladies, on the morrow, to wish they had never done it, The deed was wrought, and Theban teetotalism was once for all stamped out beneath the heavy tread of King Dionysus.

Two other sets of martyrs were there to the cause of temperance. The first would appear to have been rather a disreputable body. We are told, and therefore must needs believe, that it chanced soon after Bacchus' birth that for reasons best known to himself he was holding a revel on a lonely island. Now there passed that way a Tyrrhene galley. The crew landed to get them *water*: an important point this; while engaged on this innocent search they discover the young god lying about on the cold ground, and taking him doubtless for some Caliban, and with a laudable desire to turn an honest penny by exhibiting him mid painted tyrants at the village fair, they carried him off. Now had their project succeeded all wine and alcoholic drink would have disappeared from use, and would have been a mere laughing-stock and ridicule for men. But this was not to be. Even on that ship there was found a "pious" shipman who with tears in his eye declared his reverence for the brown Jug personified. And his virtue was rewarded, the scoffs of those wicked mates being turned to bitter groans—if such creatures can groan—when in the twinkling of an eye they were turned into as fine a shoal of porpoises as ever one would wish to see, while the accursed ship was turned by a simple process of metamorphosis into a kind of glorified gin-palace. The tears of that steersman together with the maudlin idiotcy of the Cyclops show us what fine drink their wine must have been in those days, at least according to their ways of thinking. It may be that the Tyrrhene crew get rather more than their due when we speak of them as of the protomartyrs in a way of total abstinence. But what can we say of such highly respectable persons as Alkithoé and her sisters, who were so staunch in the cause that instead of going out where the good drink was, they stayed at home beguiling the hours with unseasonable needlework (intempestivâ Minervâ) and 'World'-like gossip. No one surely would doubt the excellence of their motives? Yet, what was their end?—The poor dears were turned into 'bats.' It may be well for us that the licensed victuallers are now out of power, and cannot turn some of us into bats or anything else obnoxious. And what is the moral of all this? Well, I think a temperance man would say that there isn't one, and that it is all nonsense, and maybe that temperance man is right.

F. B. W.

THE PAPER-KNIFE.

The Electrical Researches of the Honourable Henry Cavendish, F.R.S., written between 1771 *and* 1781, *Edited from the original manuscripts in the possession of the Duke of Devonshire, K.G., by J. Clerk Maxwell, F.R.S.*

Few men have made such important discoveries in such different branches of Natural Philosophy as Cavendish, of whom Cuvier wrote "he weighed the earth, he rendered the air navigable, he deprived water of the quality of an element, and he denied to fire the character of a substance." The book before us shews that in addition he was the discoverer of some of the most important of the laws of electricity. But while an account of his chemical researches is in every text-book of chemistry, and his method of determining the density of the earth has the honour of being one of the stock pieces of book-work got up by all candidates for the Mathematical Tripos, his electrical researches were so little known that in Maxwell's Electricity and Magnetism, published in 1873, not a single reference is made to them. For some reason or another Cavendish never published his most important electrical researches. Prof. Maxwell, in the introduction to this book writes "Cavendish cared more for investigation than for publication. He would undertake the most laborious researches in order to clear up a difficulty which no one but himself could appreciate or was even aware of, and we cannot doubt that the result of his enquiries when successful, gave him a certain degree of satisfaction. But it did not excite in him that desire to communicate the discovery to others which, in the case of ordinary men of science, generally ensures the publication of their results." This does not seem, however, to be a complete explanation, for as far as we know, Cavendish published his chemical researches, and he had written out some of the electrical researches in a form evidently intended for publication. Perhaps another element in the explanation may be, that his caution was so great, that, in dealing with an intricate subject like electricity, he was never quite sure that he had taken into account all the circumstances which could influence the phenomena. The book before us contains Cavendish's writings on electricity; these were written between 1771 and 1781, and consist of two parts; one part being evidently intended for publication as a book, and not as a paper for the Royal Society, the other part consisting of laboratory notes. The first paper (published in the Phil. Trans. for 1771) is a very complete working out of the one fluid theory of electricity which Cavendish invented independently of, though a few years later than Epinus. Whatever may be thought of the theory we must recognise in the way it is worked out that clearness and definiteness of conception which is so conspicuous in all Cavendish's writings. The paper also contains the first idea of what is now called "potential," though Cavendish calls it "degree of electrification," and which is perhaps now the most important conception in electrical science. The next paper, which

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is now published for the first time, contains the experimental research by which Cavendish proved that the law of electric repulsion was the inverse square. Prof. Maxwell calls his account of the experiment one of the most perfect examples of scientific exposition. It shows that Cavendish had proved this law ten years before it was proved independently in quite a different way by Coulomb, to whom, as is natural, since Cavendish never published his experiment, it is universally assigned. It is remarkable that when more than a century later an investigation on the same subject was made in the laboratory which bears his name, the method which was adopted in preference to all others was essentially the same as the original one. The succeeding papers contain researches on the charges of bodies, what would now be called determinations of capacity; and we find that Cavendish discovered that property of bodies which is now called specific inductive capacity, and determined its numerical value for several substances.

A paper on the Torpedo (published in the Phil. Trans. for 1776), finishes the papers which were written out for publication. In the laboratory notes, perhaps the most interesting feature is his method of measuring currents. Cavendish had, in 1776, stated the resistances of a few substances. But, until the publication of these notes, no one understood how he had obtained them, as it was forty years before the invention of the galvanometer. These notes shew, as Professor Maxwell says, that "Cavendish was his own galvanometer. In order to compare the intensity of currents he caused them to pass through his own body, and by comparing the intensity of the sensations he felt in his wrists and elbows he estimated which of the two shocks was the more powerful." In all these researches of Cavendish the intensely mathematical nature of his mind is very apparent. He seems never to have been satisfied with having merely discovered some phenomenon; he never rested until he had measured it. The notes at the end of the book, which will always have a melancholy interest as being about the last work of the late Professor Maxwell, consist for the most part of mathematical investigations by him of those capacities which Cavendish determined experimentally, and are so good that perhaps the highest tribute which could be paid to the body of the book is that the interest is not chiefly confined to the appendix.

J. J. T.

Illustrated Biographies of the Great Artists: Raphael, Tintoret, Holbein, Rubens, Rembrant, Van Dyk, Franz Hals. The Little Masters of Germany. By various authors. (London, Sampson Low. 1879.)

These volumes form part of a series intended to give ordinary readers a concise account of the life and work of the great artists of Europe. Publications of this kind, which to be generally accessible must also be cheap, inevitably labour under many disadvantages, and complete success in overcoming them must not be expected. The illustrations must always be somewhat rough, and if the text is good, we ought to be satisfied. It is impossible for two or three shillings to reproduce perfectly the finest pictures of a great master. Thus in the present case many of the illustrations have been reproduced from Dr. Dohme's great work on art and artists, and where the stereotype blocks used in the German work have been used in the reproduction, much of the delicacy of the original woodcuts has been sacrificed. It has also been necessary to cut about some of the illustrations in order to bring them within the limits of a smaller sheet; thus in the Sposalizio of Raphael the whole upper part of the temple is omitted, and the proportions of the picture disappear. But in spite of these defects, the illustrations may do good service in recalling the outlines of pictures to those who have already seen them, and they will give those readers who have no completer source of information some conception at least of the original works. The letterpress, of course, varies considerably, the volumes devoted to Rubens and Holbein being the most successful; they are simply and clearly written, and are, perhaps, the best English accounts of these two painters. Mr. Scott, in his "Little Masters of Germany," has treated a favourite subject with masterly skill, and though the claims for these painter-engravers which he advances may be challenged, no one can fail to do justice to the care and the enthusiasm manifested in his work. Taken as a whole, the series is certainly valuable, and should do good service in extending knowledge on art subjects.

We notice that in a forthcoming volume of the Encyclopædia articles will appear on Greek Literature by Professors Jebb and Donaldson: on Greek History by the same: on Henry I-VI of England by Mr. Prothero: on Harmonic Analysis by the late Professor Clerk Maxwell: on Heat by Sir W. Thomson.

POETRY.

TO ALGERNON CHARLES SWINBURNE.

O strong vile singer, whose hot verse enshrineth
Cursing and bitterness and life-long woe,
Scorching the secret places where it shineth
With fire of hell lit by the fiends below,

Did God assign thee this high gift of singing,
That thou should turn His blessing to a bane?
About thy neck His vesture was He flinging,
That thou shouldst soil it with a shameful stain?

Or doth some spirit from the Kingdom banished,
Fain to bring low pure souls, and smirch their wings,
Hating the light that from his eyes hath vanished,
Prompt thy glib tongue with lewd imaginings?

Love's house is vacant, dim his early splendour,
No worshippers are gathered at his gate:
His hallowed rites, so chaste and true and tender,
Like old-world garbs are worn and out of date.

And echoeth harsh a grim lascivious laughter
Mocking his fall, deriding his disgrace;
While from the gaze of those that follow after
With his white wings he covereth his face.

For like the Mænads of the ancient story,
A reeling rout intoxicate and wild
Chanteth a pæan to the new god's glory,
Hymneth the holiness of the defiled.

Matrons unmatronly with love-locks flying,
Maidens unmaidenly with eyes afire,
Bear they in triumph upon roses lying
Their delicate wanton deity Desire.

Out on the rabble! English sons and brothers,
Will ye not speak your minds like honest men?
Up, for the sake of sisters and of mothers,
Hunt the sleek Satyr to his charnel den!

Then lest Love go, his face with blushes burning,
Pray him with tears to stay his upward flight:
Crown him anew, and welcome his returning
Ye who have stood and striven for the right!

And thou, lust's laureate, from our shores betake thee
To lands where innocence is nothing worth:
There from thy dreams shall no reproaches wake thee,
No English curses mar thy dainty mirth.

Yet haply when night cometh, and the ending
Of thy mad life, wild poet, draweth near,
From the grey glooms of the abyss ascending
A sad-eyed band of sinners shall appear;

And though their lips may frame no word to chide thee,
And though their wasted arms may strike no blow,
Yet with such escort of thy slain to guide thee
I envy not the road that thou must go!

H. F. Wilson.

C. U. R. V.

The shooting members of our corps have been untiring in their practice of late, owing to the near approach of the valuable prizes always shot for in the May term, most coveted of which is the Prince of Wales's Grand Challenge Cup. We were glad to see a large number engaged on the class targets on Saturday, as it is best to get that part of efficiency over as early in the year as possible. The Wimbledon competitions are now finished, and have resulted as follows for the Bronze Medal team:—

Capt. Lea, F Company	82	71	73	63	79	368
Sergt. Humphry, F Company	65	71	65	72	81	354
Corp. Penhall, F Company...	66	66	73	67	79	351
Lieut. Goddard, E Company	60	68	69	64	75	336
Lieut. Harvey, D Company	67	62	65	64	73	331
Lieut. Lindsay, F Company	65	73	56	62	71	327
Pte. Fellowes, F Company ...	60	70	70	68	59	327
Pte. Pollock, F Company ...	59	65	75	71	57	327

It will thus be seen that Captain Lea is the winner of the £5 for highest aggregate score, while there are three bracketed for the sixth place. The time for the match is not definitely settled, as what will suit the Oxford men does not seem to suit us, and *vice versa*. The match with the Inns of Court, fifteen a side, will take place on Monday next, occupying nearly the whole of the day. We were glad to notice the names of Captain Hamilton and Lieut. Castle, of the F (Trinity) Company, amongst those presented at Court on Friday last.

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THE UNIVERSITY PULPIT:

SUPPLEMENT TO

The Cambridge Review.

No. 21. WEDNESDAY, May 12, 1880.

Sunday, May 9.

Sermon by Rev. C. E. Searle, M.A.

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."—St. John xvii. 15.

When Jesus had made His ascension into heaven, the apostles remained gazing on the track where He had gone up. It is likely that they would have lingered long in that attitude, for the spot where His feet last rested was holy ground, and they might think also that if they waited He would appear again. But the two men in white apparel presently reminded them of their duty and remitted them to it by saying, "Why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." These are words of correction for all time, for to gaze into heaven and watch for His return is not really the best way of preparation for it, and a life of contemplative piety is not to be indulged when there is work to be done for Christ; and they seem by anticipation to show how vain is the attempt to localize the presence of Christ, and to invest any one place more than another with peculiar sanctity; for if we could dwell among the scenes of His earthly life continually, if our feet could stand on Olivet in the very print of His feet, we should find Him no nearer to us, because He is only found by those who have in heart ascended with Him and by their holy lives consecrate every place. What then was said on Thursday of the believer gazing into heaven after his ascended Lord with longing eyes to pierce the veil, and see more of the place where He is, and to know more of the occupation in which He is employed, needs to be balanced by a consideration of the duty that is owing to this lower world, in which each one's principal business for the present lies; and this world, however much we aspire to reach the higher, does have its claims, which no emotional religion can set aside, no spiritual raptures should allow to be disregarded. But at the outset a man purposing to live after the rule of Christ will find himself in hostile relationship to the world, and he will be, so to say, in an enemy's country. For Jesus Himself is represented in conflict with it from the beginning. His first active temptation is the offer of its glory. The Prince of this World is His great adversary, and the kingdom He sets up is to overcome the world, which in turn hates Him and His disciples also. It cannot receive the Spirit of Truth when He cometh, for it seeth Him not, neither knoweth Him. Each apostle, like the Master himself, takes up the attitude of antagonism. One reminds us that he is crucified to the world and the world to him. Another declares the friendship of the world enmity with God—intercourse with it spiritual adultery. Another addressing his converts as elect, that is, chosen out of the world, terms them strangers and pilgrims; while the disciple who has most of the love and spirit of the Master condemns it in one broad sentence, "The whole world lieth in wickedness." No wonder with such an indictment the Church should declare its hostility and demand of every member a pledge of the same, compelling each one at his admission to say of the world, its pomp and vanities, "I renounce them all."

These severe judgments on the world produced their effect. Understood literally, there seemed no safe method but isolation from it. The converts of Thessalonica in the expectation, perhaps in the hope, of its immediate doom, quitted the business of the world and professed to be looking for Christ's return, though herein they were censured as walking disorderly and not after the true tradition of the apostle. As Christ did not appear as the Restorer of all things, and times got worse, the hermit and the monk sought a retreat in some solitude or desert where no contact with the world could imperil their spiritual life. Church history abounds in stories, some very grotesque, of the attempts men made to escape from the world, but they were not all ridiculous, for this godly jealousy over themselves, this suspicion lest they should be untrue to Him, has seized hold of earnest men and women in all ages, even of those who view religion in most contrary ways; for while the puritan and the quaker, mistaken if you will, but still aiming at a higher life, have lived in the world by protest and marked themselves off from it by distinctness of dress and phraseology, the same idea prevails in the Roman communion, and only a person who has joined an order is called a "religious."

But is this sharp distinction, is this clean avoidance, the true interpretation of the mind of Christ? Can it be, we might argue, in the nature of the case, that God should place us in the world like Tantalus to desire it and not have it? Can it be that He offers a gift such as life is, that we should loathe it and give it back with its possibilities untasted and untried? Is it becoming in a soldier placed on duty to ask at once for his discharge; or in a labourer to demand his pay before he has borne the burden and heat of the day? Or if natural instincts be appealed to, who is there that is healthy in body, and not morbid in mind, that does not in his heart love life and wish to see good days? Or who has ever seen young life abruptly shortened without an inward revolt, a half-uttered reproach of the unkindness of the Heavenly Father? —There is, indeed, an old Grecian story of extreme beauty, in which two youths drew their aged mother, the priestess, to the temple, and when she prayed Heaven to bestow its best gift upon their piety, her prayer was presently answered by their dying that night in their sleep. But where is the mother in these days that would accept at once such a boon as a gift of love, unless endowed with a supernatural gift of resignation and trust? That story is touching evidence of the darkness of the old world in its melancholy view of life, in thinking it better to die than to live; but it must be remembered that Christ had not then lived His human life on earth, and brought out not merely its nobility and its sweetness, but its safety also.

Much of our modern religious teaching favours withdrawal from the world, and even encourages the wish for an early death. In the story books of childhood the little saints are hurried off the scene of this naughty world, content themselves and contenting others if they are saved;—in many of our popular hymns the ruling thought is safety in the arms of Jesus, rest in Paradise; nothing is said of labour, which they must undergo who claim rest, nothing of that conflict with the world, which alone makes it a place of probation. It needs little argument to prove which is the more correct, to pray to live or to pray to die: when Moses, Elijah, and Jonah requested for themselves to die, they erred; and if it still be a doubtful point,—Christ's prayer that the Apostles should be kept in the world for its good and His glory, that they should mix in its society, and yet be free from its contamination through the sanctification of His Spirit, that not yet, not until they had thus been His witnesses, should they come to Him and behold His glory, is conclusive, as it agrees with the feelings of nature and the dictates of reason.

It being then a necessity as well as part of our religion to be in the world, a right adjustment of claims has to be made between the extremes of over much fondness for it and entire neglect of it. This is no easy task, and there is no precise method for resolution of doubts; the art of living well in the world is often long in attainment, and often never reached at all. It is easy on the one hand to be perfectly heedless of the dangers which surround modern society, and to ignore the Baptismal vow in every sense: yet on the other hand to carry out the conscientious belief that all that Christ and the Apostles have said has still its full literal force, and to frame rules of life accordingly,

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makes life burdensome to ourselves and no small inconvenience to others. What then are we to adopt as a principle? What portion of its pleasure, if any, are we to take, if we go into the world? The first principle of safety I would lay down is the recognition that the world,—for which I might read polite society,—is still full of danger for those who devote themselves to it in earnest. Though we soften the Bible sentences, and allow for a gradual leavening of modern society by the Gospel, yet its tone is distinctly irreligious,—quite removed from the New Testament ideal. God is not in all its thoughts. Christ is not the object of its faith or its love. The Holy Spirit does not dictate its conversation or moderate its fashions. Grant that there is some attention to external religion,—that there is no rampant indecency or vice,—(though fuller acquaintance would reveal much)—the world for the most part in which we have to move is in opposition to God. A recent Indian convert, now a minister of the Church, gave not long ago his impressions of English society in these words at Oxford: "The Hindoo's religion is a reality to him. He lives up to his light, he worships, he performs his devotions many times in the day. But how often does the Christian pray? If he prays morning and evening and goes to Church on Sunday, he thinks he does a great deal. The temples of the Hindoos are always open. He fasts, he gives alms, he practices self-denial. He sees little of this among Christians, nothing but luxury and self-indulgence." The speaker gathered his ideas probably from the Christianity he saw in India, but they would not be more favourable if he drew his sketch from the average Protestant at home of the upper or well-to-do middle class. What is his religion really to him? Is it his consolation? Is he utterly "comfortless" without it, as the Collect, which he will say to-day, represents him to be. Is not his profession often a question of worldly policy? Is it not a civility to his clergyman that he attends his church, subscribes a small sum to the charities, makes reluctantly a speech for a mission, and pities the irreligous lower orders, who are often tenfold nearer to God than he is. Look at a rich man's luxury, and judge by such evident signs "of the lust of the flesh, the lust of the eye, and the pride of life," whether the love of the Father has any place in his heart. A life passed in eating, drinking, visiting, dressing, flitting from one pleasure to another pleasure,—till pleasure is a surfeit,—such frivolity, vanity, waste, forgetfulness of God,—is it a Christian's life at all? It must have been such lives Christ witnessed,—though their excess could not have equalled our times—when he said "Woe unto you that are rich, for ye have received your consolation;" or such as Laodicea showed in His sight, when neither hot nor cold, neither openly affirming nor positively denying Him, she said, "I am rich and increased with goods and have need of nothing." And yet this is the world, though so manifestly in opposition to God, that we court; this is the society that scarcely ever names the name of God that we affect, and are wholly miserable if we are left out of it. Behaving in this respect like the man of God who came from Judah with a message, religious people allow themselves to be seduced and go into the banquet, although the very world itself will condemn those who relax their strictness and high profession to please it, but will pay enforced respect, like Herod to John, to severe virtue and honest consistency. To give a local colouring to these general strictures seems ungracious, but it is a time when at least the occasion serves, and one of the undoubted evils of the Cambridge world, that should be restrained, is its pleasure in excess, its expensive delights. This is the season of our May gaieties. Year by year we add to them. Serious work for weeks together can hardly be pursued, for the term is spent in arranging programmes for entertainments that make so long a list, that, if we were to dispose of our time amongst them, we could not attend half. There are graver evils in the back ground. Habits of prayer in the family and private devotion are stopped; our chapels are never so badly attended, (except where they are show places); our communions dwindle. Parties carried into the night imperil the sobriety of servants; the wild rush of gaiety sweeping by draws in those of lower rank than our own; the young man of the town and young woman will decline to do their ten or twelve hours' drudgery, when their masters and mistresses are always at play; and they ask with some show of reason why they should not have a share in the dissipation, though it must be bought not seldom at the price of honesty and honour. For of such things as these I speak from actual knowledge. Some of us have these pleasures at an expense we cannot afford; but if we can afford, is it the best expenditure? Are there not nobler objects? There is a model Hospital, the most perfect of such institutions, always straitened for money; there are schools of famous reputation always appealing; there are three churches of brick, where our forefathers would have used stone, that are wanting their bays and towers, and one poor wooden church, like a shanty in the back woods, all unworthy of Cambridge; there are missions, such as to Delhi and Central Africa, with special claims for University support, receiving an income less than what one college spends on cook's and butler's bills this term; less, I believe, than the cost of one of the public balls. There must be curtailment and reform; I believe it would be very welcome to many, both old and young, for many do those things for fear of not doing them, one half of the world being always in slavery to the opinion of the other half; and one step should, I think, be in the direction of keeping it strictly to one week of pleasure when all the examinations are over, and some relaxation might be legitimately claimed.

I have been using greater boldness in speaking of this excess of amusement and expenditure, because one of our body, himself a famous athlete, has ventured to deal with it as a growing evil in our public schools: but what applies to the sports of a school will also apply to the pastimes of a University. His paper, written for a public review, regarded the matter as a moral and a social question;—I may raise it to the higher platform of Christian concern.

Before I pass from this, I make another remark upon the character of amusements themselves, for it is always being asked, "what may we go to, what must we not? Are there not some that draw the converted? are there not others that affix the stamp of the wordly and unconverted upon those who frequent them?" I care not to make nice distinctions. I know no place that may not be the world, where you can bar the entry of Satan: I know few places that may not be safe and pure to those who will be pure. We may charitably believe of many pleasure seekers that they are not feasting themselves but others; that they are making concessions to the young, that they do not think it worth while to be singular, where no great principle of truth is at stake, that they dread to be censorious or pharasaical and count such sins as worse than frivolity or vanity.

Some are never contaminated; they pass through the fire without being burnt, like the holy children in the furnace. One such case I select. It is of Mrs. Godolphin at the Court of Charles II., whose saintly life has been written by her friend, John Evelyn, and there is a scene when she was a Maid of Honour about the age of 16 or 17. She is acting in a comedy. "Amidst all this splendid folly, while the rest were acting, and her part was sometimes to go off, as the scenes required, into the retiring room, where several ladies, her companions, were railing with the gallants (triflingly enough) till they were called to re-enter, she under pretence of conning her next part was retired into a corner, reading her book of devotion, without at all concerning herself or mingling with the young company; as if she had no further part to act, who was the principal person of the comedy, nor this with the least discernible affectation, but to divert and take off her thoughts from the present vanity which her soul abhorred." Now here we have found the test, as it seems to me, and when asked the question, what amusements we may safely frequent and what we must avoid; to this I answer, that if in the midst of any game, party, ball, theatre, or such like diversion, we could silently name to ourselves the name of Jesus and think for an instant or two upon Him; if after it is over we can retire to our prayers calmly and collectedly, then indeed each feast is a sacrifice, each amusement is an act of religion, for of all the rules of conduct, and I have read many books to find them, I know none so comprehensive, so perfect, in its simplicity as this one, "Do all in the name of the Lord Jesus." Col. iii., 17.

But as no preacher, who has undertaken to speak freely of the evils which surround a University life, could fail to denounce its undue love of pleasure, so in fairness he would have to name a contrary danger that besets a select few, if indeed it is only the fault of a few; I mean its undue glorification of intellect, the exaggerated belief in mere culture as a power to regenerate the human soul, and purify the life. It is no new phenomenon to find that where this world's wisdom has been made an absorbing pursuit, and what is called an enlarged view of things obtained, it has been at the sacrifice of faith in a revelation, and as this is a form of gaining the world and losing the soul, I cannot pass it over, though for a moment one may seem to disparage the studies of the place. Far be it from me, however, to be guilty of any narrow impertinence such as it would be if I used this pulpit to denounce freedom of thought or courage in research, for a place of learning has its very existence in their encouragement, and the intelligent believer knows how to lay all their results under contribution to adorn and amplify the Faith. The Caliph burnt the Alexandrian library because the books did not all contain the Name of God;—but we, better instructed, can read that Name in all secular knowledge, and are sure that by expelling from the world its literary, scientific, or art treasures, we should make it a very wilderness, and deprive human life of its chief employment and solace, to the great detriment of religion. But yet there is a danger that with an

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ever broadening view of the philosophies and religions which men investigate, they should become enamoured of them, and from the toleration of them become their patrons and professors. Take a typical case. Solomon, removed as some would say from the narrow range of Jewish learning and religion, seeking in his own words to "intermeddle with all wisdom," not merely by the affinity of marriage, but by sympathy of culture, gained a great extension of mind and opinion. This latitudinarianism first tolerated the false system, and then embraced them; for though he did not dare to displace Jehovah, he made Him whose Fame is jealous share the honours of a temple with Milcom, and Chemosh, and other deities rightly called "abominations;"— doubtless recognising himself the wonder-working powers of nature where the common people saw and practised the rites of a filthy worship. It was no justification to him that he saw further than they; and thus the wisest of the Jewish kings, led astray less by lust than by wisdom, prepared the disruption of the kingdom and the downfall of the house of David. Is it not an approach to the same apostacy, and has it not the same tendency, to lower morality (for whatever does relax the paramount claim of the Bible Revelation, must in time weaken the duty of men to the *one* true God, and the one Lord Jesus) if our wise men of modern times view all religions impartially and welcome false systems as parts of and helps to the science of religion, and coordinate them with Christianity? It is little indeed that they give her the first place, for it is a place in a class to which she will not consent to belong and it is no honour to Jesus that he should be invited to occupy a Pantheon where Buddha, Mahomet, Confucius, and Plato, have their pedestals; and His Apostles and prophets, inspired by the One Holy Spirit, proceeding from the Father and the Son, disdain a rank with poets and philosophers, ancient or modern, Greek or German, who never knew or perhaps rejected deliberately that Spirit. This sympathy with unbelief or misbelief might be formulated as varying inversely with loyalty to Christ. If the profession of a strict orthodoxy be in contempt amongst the learned, and a sign that you are in intellectual bondage by reason of your holding so strictly the Catholic faith, for my part I only see in this contempt that the offence of the Cross has not ceased, and that we have still to bear Christ's reproach. Let us still hold the creeds, "those rails," as Professor Blunt calls them, and though we shall often be told that there "lives more faith in honest doubt," that need not disturb us, for happily it is not the saying of inspiration. The model apostle is not St. Thomas;— his doubting was reproved; and not until his plain confession of honest belief, "My Lord and My God" shewed he had renounced the doubter's part, had he the blessing which was forfeited by "Except I see, I will not believe." Our danger nowadays is not intolerance; indeed I doubt whether persecution could find its victims, so slack and feeble are the convictions of men, but it lies in excess of toleration, in the patronage of the sceptical state, in the admiration for it. For we treat it with every courteous concession, allow it to be the sign of a higher moral nature, a clearer insight, a keener sensibility. I doubt whether active unbelief is spreading here, but I am certainly of opinion that the assertion of Christianity is weaker than it was, as if somehow after eighteen centuries it had become less true and obligatory than when men sealed their faith in its truth with their blood, and as if there was less need for an earnest contention for it now. But, my friends in Christ, old or young, there are still some things we hold in possession for ourselves and in trust for others that we must never let go. One is the distinct Christian character of this place, as a place not only of sound learning, but of religious education and definite belief. Dread the results if ever it should be otherwise. Have no hand in erasing the name of God from the College statutes or in stopping the Chapel services, or in proclaiming neutrality in religion; for you cannot live without a profession of faith, still less can you die. Whatever the feelings or motives may be of those who promote such schemes, oppose them, for they would be destructive of all our good;—they would reduce the University to a mere Book-City, such as there was among the old Canaanites, Kirjath Sepher by name, the site as some suppose of the oldest University town—but it came under Joshua's commission to destroy it utterly for the abominations which its learning and higher civilisation could not hold in check.

But I have travelled from my purpose. I accepted the office of preacher to-day, and dared to confront the "awful auditory," as Fuller calls the University Church, well knowing that I had none of the claims of the great divines and orators that have gone before me in it, but could simply make my contribution as a resident Tutor and speak out of a practical experience of the helps and hindrances that each member of our body receives here in his religious life. My principal thought is this, how vast an influence we senior members may have over the younger, in raising their tone: how truly we are set for the rise or fall of many. May I then with every apology address the older members first, and specially those who have a like heavy charge with myself. Only you that have borne this charge know what it is, but only you know its surpassing interest and reward. Our fault is reticence; not want of sympathy with our pupils, but the ready expression of it. Partly from shyness, partly from that dread of criticism—which we ourselves too much indulge towards others,—we choose to be ignorant of what is passing in the recesses of those young hearts, which we might help in their struggles, if we would be the first to break through our reserve. Yet no one, I think, has ever seized the opportunity and has regretted when he has cast off the Don, and by some slight alteration of tone and manner has established a confidence, and as a father with his son, or as an elder brother with a younger, has opened his heart to speak and to hear of things that are closest to it, for we never shew this loving confidence without receiving manifold more in return.

Times come to us afterwards when we wish we had done this. A year ago this Church was the scene of a very pathetic leave-taking when the Bishop of Durham addressed from this pulpit, not only the younger members of our body, but the graduates and his equals in age, and that which I remembered and applied most was the expression of regret that as Fellow and Tutor of the largest and most influential college he had not spoken more freely, and was not more accessible. You will gladly hear his words again. "I dwell with a sad regret on the great opportunities which this place affords, of influence for good, opportunities neglected at the time, only because they were not realised. How little would it have cost to overcome the indolence and shake off the reserve, to express the sympathy which was felt, and to put in words the deeper thoughts which seethed in the heart, but never rose to the lips: the value which younger men attach to such sympathy is altogether unsuspected at the time." Alas, such opportunities, when we have had any great chance given us by God, are afterwards brought home to us in vivid ways that shew us our responsibility in using them. It may happen to you—my sad experience is scarcely more than a week old—to lose one of these boys, for it is the privilege of middle life to call them sons—and indeed we have no sons besides these—and then amidst the afflicting grief, that wrings the heart, as you gaze on the dead form to which you vainly wish you could speak once more, or take your last look and kneel by the open coffin, you will call to mind the past in thoughts like these, and say—"Did I do all for him, while I had him." "What did I say at the end of last term, when he went down, or at the beginning of this, when he came up, or at my last interview when I sent for him?" "How much more I would have said, if I had forseen this would be the last." Thank God, I could recall such words as these: "I am so glad I can speak to you as a religious man;" for so in truth he was. Or there will be occasion for closer self-questioning and perhaps greater self-reproach, when we sit as judges on some one's misconduct, and by an act of necessary sternness are banishing him from our society, who has proved unworthy to remain in it. Our hearts may then remind us that we saw him slipping away from virtue, and made no remonstrance; that he came to us with principles unsteady and wavering, not fixedly bad, but finding the spirit of the place against him, and unsupported by any help from the right quarter, forsook all outward aids of religion, the Chapel and the Table of the Lord; and then associating with the least worthy members of the community came under open condemnation. Or again it may be something even worse than a temporary moral failure, when the whole faith of the man is shipwrecked. And for this how are we not responsible, if it never could be gathered from our own conversation that we believed in Christ; whose name was never in our lips, and whose service was rendered evidently as a matter of daily routine and constraint rather than of free and full belief? Our scholars, believe me, will not resent it as interference if we care for them in other ways than pushing them into high places in an examination, and the reflex benefit to ourselves is incalculable. In dealing with so great a variety of men, taught in so many schools of thought, we shall have to encounter extravagance in religion in one direction or another that may be distasteful to us, for young people's zeal outruns their knowledge; but be it far from us to sneer at it, or crush it if it be real. Let us rather deal tenderly with each case—with this one whose obvious bent is to fanaticism and superstition, or with that one, whose piety is too effusive,—for at least each state is better than indifference, and most of us in middle life may regretfully desire that our own zeal was less philosophically calm, and may see in these young earnest souls a picture of a time when in an unreasoning ardour we served God more warmly than now. Or we shall have to deal with men, who either conceal their religion, or have it not; and though these sometimes are the most attractive, the most manly, the most free from

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convention and cant; yet as we love them, we must seek occasion, which seldom will fail to come if watched for, when, with open face, we may tell them that true godliness is the crown of every perfect life, and that though we behold them and love them as the Saviour does, so we will not refrain from expressing our solicitude in His own words:—"One thing thou lackest." And in season and out of season we have vehemently to contend against that wordly doctrine of success as the aim and end in life, and correct its fallacy by assuring our students that some things besides those that pay are worth acquiring, that a success or failure cannot be measured by what it immediately brings or fails to bring, that a success early achieved, in which a man rests and takes licence to work no more and to look scornfully on all who have fallen behind it, is a fatal achievement, by no means to be envied or copied; while what is thought at the time a failure often turns out the truest gain, because on a foundation of humility, the only foundation on which solid success will rest, there is raised up an after-work of patient labour and enduring worth, that stands through this life and far beyond into all time.

To those of the gallery I may offer advice with less apology, for my life for ten years has been one of concentrated attention to the things which concern an undergraduate's life, and my heart is enlarged in appealing to them.

The world is before you now in all its seductiveness. You are looking at it with eager interest as it wears the aspect that may best beguile you to become its votary—whether it shall be a play ground for your feats of strength,—a platform for the display of your gifts of intellect,—a school of art for sensuous delight,—or a paradise of love and effeminate ease. The feast looks rich; like a child among baubles you know not what to choose, and are little thinking that whatever the determination of these early years will be, not your present life, but your eternal, will be fixed by it. Amidst all these things that allure, a voice speaks that you must hear, "Lovest thou Me, lovest thou Me *more* than these?" more than these nets of entanglement, in which if your soul be once caught it may never escape. It is the voice of your Lord, who claims to speak to you, as one that has tried the world, and though offered all its pomp and glory by free choice forsook it, that the choice might be easier to you; and He draws you by the cords of a man to side with Himself. But He makes no disguises,—"Not as the world giveth give I unto you," is the same rule of bestowal as it was 1800 years ago. If you would follow Christ you must be well persuaded that it involves the refusal of many pleasures, profits, ambitious schemes, which by devoting yourself to the world you could have and enjoy; and, even in things lawful, for His sake you will have to restrain your liberty. It may not be while here that you will have to carry into action in any marked manner your decisions of self-denial, or to do any great thing for Him; here you will be forming the principles and making your present work a preparation for after life. And as there is no such preparation as a strenuous purpose to do whatever duty lies before you, I urge you to be one of the genuine workers here, such as do exist; so that before you leave, whether with honours or without, you will have learnt the art of doing things punctually, persistently and accurately; for this is a real Cambridge education, that carries its priceless value everywhere. I will presume, then, you are doing your ordinary work so conscientiously that no one can speak a word of reproach, and that on no pretence of a call to more Christian or higher work are you neglecting duty. What next your work will be will be shown you, if while you say "Lord I will follow thee," you add, "What wilt thou have me to do"? Then wherever He leads you must go; though the world that you will forsake will be probably different for each of you. Moses, for instance, was called in leaving Egypt to abandon a king's court and a high-class literary society in order to be leader of a band of degraded slaves, and bear their manners in the desert; while Elisha on the contrary in his decision to serve God was called out of a country village, whose significant name Abel Meholah, "the meadow of the dance," bespeaks humble joys and modest employments, to stand before kings,—yet in leaving these he was equally forsaking the world. To these Old Testament illustrations from the prophets I add two from the New Testament of those called to be apostles. St. Matthew's world was the gainful business, but St. Paul's world was the leadership of a religious sect; the wrench being in each case from what each loved best and clung to most. These varying examples I quote to shew that when with growing seriousness, such as becomes advancing years, you give up play and put away childish things for Christ, He may ask still more and more of you, and whether it be a literary occupation that enchains you, a country living that awaits you, a lucrative partnership, or attachment to a party, you must be willing to surrender it for Him. A solitary, selfish conversion will not suffice. You are not doing enough for Christ, if you merely shun the world: rather you must go into it, pass as one of it, ("for the Lord knoweth them that are His,") possibly be much occupied in it, yet without imbibing its spirit. It will come to be attractive to you in a sense that you would not expect until you approached it with the deeper insight into Christ's purposes concerning it; for it is His Creation; He is the Light of it and you a light-bearer; He has loved it and redeemed it to reconsecrate it to Himself, and you who know it are to proclaim that love, that ministry of reconciliation. As a good physician never shrinks from the sight of an ulcerating sore, because he brings relief or remedy to it; so the darkest parts of the earth may be approached by any one who comes to shew Christ's mercy to them with all cheerfulness. And as Christ came not to condemn the world, but to save the world, so you must not scold it or judge it, but do what you can to improve it. Its faults, open or hidden, are so many wounds for you to dress, so many irregularities for you to amend. Upon its insincerity and falseness you will bring to bear God's truth, which you have learnt to speak and act without swerving from it, and this truth you will be always ready to speak in love. Upon its licence you will bring to bear your trained self-control; who so good as you to shew an example of discipline, who have so wisely been subjected to it here? Upon its rudeness and repelling hardness you will bring your refinement of speech and manner; who so fitted as you, who are born as you pride yourself a gentleman and have had only for daily companions the picked examples of English manhood? Upon its unamiable, unornamented life, as the life of the masses is, you will bring the contact of your culture; who so good as you who have passed three years and more in the most highly cultivated society in the world? Upon its discontent and despair and secularism you can come down with your bright hopes of Heaven, and clear knowledge of the way; who could do it so well as one, who has been from childhood imbued with religious faith and has been brought near to God, and tasted of the heavenly gift and powers of the world to come?

This is work that is inviting for its own sake, and though laborious and at times painful, it will still be overflowing with pleasure and thankfulness to God. It is made easier by joining with others,—(this you have already learnt in your religious partnerships, your Jesus Lane School, your Church Society, your District Visiting Society, your Guilds), and the toilers with you will not be of one profession, nor of one sex, nor of one denomination, for we must try and join hands with all that name Christ and are looking for His appearing. It will be made easier, as I said on Thursday, by knowing that He is looking on, and whatever we do is done in His sight. The youthful prince fought the more bravely at Crecy, because the king, his father, did not appear in person on the field, but upon the hill watched the battle, and not unkindly left him to win his spurs and overcome, as he himself overcame. And the recollection that He is very near, and will not suffer us to be overstrained is an incentive to prove ourselves men and be strong. One source of weakness I just glance at to dispose of by a word, the thought that you are disqualified, because of some sin or weakness of your own still remaining, which suggests that it is hypocrisy for you to set yourself up above the world to correct it. Perhaps you own you are a man of unclean lips, and dwell with a people of unclean lips, that you once talked the world's talk, led the world's life, and have not yet stripped off your worldliness. But you are not disqualified if now your soul no longer cleaves to the dust, and has broken the cords that once tied it to the earth,—the small profits, the small pleasures, the small aims, the small applauses of petty-minded men and women,—and has taken its flight to where Jesus sits at the right hand of God, and has drawn its lofty aspirations from Him. Now converted, you are a fit apostle to strengthen your brethren.

This is a programme for life, and very worthy of it. If you hesitate to adopt it, consider how near is the next world,—verily not a step between you and it,—and with its nearness its vastness will appear and quite absorb you with its importance, and make you quick in being about your Father's business. You will ask Him no doubt to give you time to carry it out, to prolong your days until you have fulfilled your part—until you have requited the care of loving parents, and given them back something for their love—until you have proved yourself worthy of the college and school which sent you forth to your field of labour and trained you for it—until you have done some good in the Church or commonwealth which stand in need of every saint, of every good citizen; until finally you have shewn that the life of Jesus in you was not in word only, but in deed and in truth,—and you will not ask amiss. But I do not promise that you will have literally all that you ask; but you shall have your petition notwithstanding; for there is a seed of immortality in that life, and it shall never die. Your time of work is in God's hand; it may be very short, and yet your reward will be long. For "he asked life of Thee and Thou gavest it him: even length of days for ever and ever."—Psalm xxi. 4.

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PROFESSOR PALMER ON THE KORAN.

On Wednesday, May 5th, Professor Palmer, the Lord Almoner's Professor of Arabic, delivered a lecture on the Koran, in the large room at the Divinity Schools. The chair was taken by the Regius Professor of Divinity. About 200 undergraduates were present. Prayer having been offered by the Rev. A. F. Kirkpatrick, the chairman briefly introduced the Lecturer. We are able to give the following summary of the lecture, which of course has lost much of its force and eloquence in process of condensation.

PROFESSOR PALMER: There is an old maxim which tells us that soldiers should not despise the enemy's forces; in like manner missionaries, the soldiers of the Church Militant, should learn something of the Faith of Islam, contained in the Koran, the book of the Prophet of Arabic. Sabaeanism, the early Arabian religion, which came from Chaldaea, had in the time of Mohammed become overlaid with a multitude of meaningless ceremonies; and the Kaaba, or shrine of Mecca was now filled with 365 idols. Among them was the Stone of Paradise, originally white, but now blackened by the kisses of its worshippers. How was it that a citizen of an obscure town succeeded in establishing a new religion in the face of this deeply-rooted superstition? The secret of Mohammed's success was enthusiasm combined with patriotism. He believed in himself as working for the good of his countrymen. He was determined to stop internecine wars and to promote national unity by common religious feelings, or rather by common customs and common superstitions; which he found ready to hand—especially such institutions as the great fairs held periodically at Mecca. Mohammed's great work was centralisation. Many Arabian Prophets like "the Veiled Prophet of Khorassan" failed, because they missed these opportunities which were seized by Mohammed. His success must not therefore be set down to imposture or enthusiasm alone. The early portion of the Koran is the work of an enthusiast; while the later chapters bear the impress of pious frauds, introduced in order to prove the truth of the earlier message. At first Mohammed turned to the Jews and appealed to the Jewish Scriptures; but, disappointed in this, he afterwards treated them with the utmost rigour. Throughout his later career he cared nought for either Jews or Christians—calling himself by a title, which signifies either "Illiterate Prophet" or "Prophet of the Gentiles." Yet in spite of this we find Jewish and Christian legends, current in Arabia, as well as the old folk lore of Persian tales, and the oral traditions of the Arabs, incorporated in the Koran. Mohammed told them afresh with additional particulars; and appealed to their presence in the Koran as evidence of its divine origin. Further the Koran refers to the prophecies of the Old Testament, and even to the promise of the Paraclete as testimony to the truth of Mohammed's mission. This he accomplished by altering παράκλητος into περικλυτός which represents the etymology of the name "Mohammed."

The key-word of Mohammedanism is THERE IS NO GOD BUT GOD. This cry appeared to the conservative idolaters of Mecca radical and revolutionary; which accounts for the fact that, during the first three years of his mission, Mohammed made only 14 converts. But a message so grand, so simple, and so true could not but captivate the minds of men. It would appear to the Arabs more spiritual than the Judaism and Christianity of the time. Besides which it harmonised with the Semitic belief in a Messiah—a belief, we must remember, not confined to Israel. Its central truth was nothing new, but merely, as Mohammed said, "The Faith of Abraham." The great difference between Mohammedanism and Judaism lies in this; that the former is non-exclusive and proselytising; the Arab propagates his creed THERE IS NO GOD BUT GOD. If men will not accept it, they must be forced to do so. But it may be asked; why did not Mohammed take Judaism or Christianity as his basis, instead of founding a new religion? To this it may be answered that Judaism in his day was effete and overgrown with Rabbinism; while Christianity was corrupt, being split up into numerous sects such as the Homöousians, Homoiousians, &c. To the Arabs the Trinity meant a Tritheism, consisting of God, the Virgin Mother and the Son. It is true that Mohammed speaks of Christ as "The Spirit and Word of God" and "The Apostle of God." But he looks at his own religion as a further fulfilment of Christianity. The Koran, though displaying many contradictions, yet possesses in itself a certain unity—Mohammed having ever before his mind a fixed idea of God. By virtue of his Prophetic office he could decree rites and ceremonies—*e.g.* prayer and fasting; but he could not abolish the pilgrimages to Mecca, so burdensome to the Mohammedans of to-day, but then so necessary for national unity. At Mecca he found a shrine—the one thing the Arabs had in common—cleared it of idols and dedicated it to the service of God. His religion was striking, new and original, setting forward the worship of God, formerly obscured by fetishism. The only miracle to which he laid claim was the incomparable eloquence of the Koran. His famous challenge to his hearers:—"Then bring a chapter like it," &c., evidently refers rather to the subject than to the style of his message.

The word KORAN means "a reading." Each chapter is called a SURA, which signifies "a course of bricks," doubtless referring to the elaborate system of rhyming, which is a characteristic of the Arab language. Every "sura" has prefixed to it the words MECCA or MEDINA, according to the place at which it was revealed. The Koran thus naturally falls into two divisions: (1) those chapters delivered at Mecca, which describe the development of the Prophetic office: (2) those delivered at Medina, which relate Mohammed's career as a leader and reformer. The chapters of the first period consist mostly of stirring appeals to the feelings. He calls nature to bear witness to the presence of God. Again he cries:

"There is one God alone—
God the Eternal;
He begetteth not neither is begotten,
And there is none like unto him."

Or he lays stress on the happiness in store for the good and the everlasting torments of the wicked. The language is curt, grand and almost sublime; but sometimes dim and confused, showing the mental excitement of the speaker. It should be noticed that towards the end of the Meccan period Mohammed called God by a new name—"The Merciful." But, seeing that his followers supposed thereby that they were to worship two Gods, he returned to the name "Allah." The portions of the Koran promulgated at Medina relate to the time when Mohammed had become a military leader and Prince. His followers now consisted of three classes; (*a*) the original believers of the tribe of Kuraish; (*b*) the inhabitants of cities, who joined him later, and (*c*) a large mass called in the Koran, "The Hypocrites," who went over to the Prophet through fear. To these the second part of the Koran is addressed. One of the greatest blots in the whole system is the degradation of women. Mohammed ameliorated their condition, it is true; but, accepting as he did the prevailing beliefs of the time, he did not go far enough in this direction. Then, again, he improved the condition of slaves, but never dreamed of slavery being wrong.

Critics and lexicographers have regarded the Koran as the standard of style for the literature of Arabia. But, from an unbiassed point of view, its style would seem to be that of an Arab of the Desert, possessing no literary culture, but only the rude, fierce eloquence of every-day life. Its only rhetorical ornament is rhyming—a necessary outcome of the old Arab tongue. Mohammed always speaks with a living voice. We can picture his attitude, when, after some story or glorious promise, he cries:—"These are true stories: there is no god but God; and yet they turn away." The Koran, when divested of its native eloquence, is doubtless dull; and its teaching far inferior to that of Christianity. Yet we should recognise Mohammedanism as a religion well adapted to the requirements of Eastern peoples. Let us teach Christian virtues out of Mohammedanism. Let us preach Christ by all means, but let us not forget the true basis of Christianity.

PROFESSOR WESTCOTT proposed a vote of thanks to Professor Palmer for his admirable lecture on a religion, iron in its faith, iron in its ritual, and iron in its social development: a religion of intense importance to Englishmen, especially after the news lately received of the great spread of Islam in India and China. He heartily thanked Professor Palmer on behalf of the CAMBRIDGE MISSION AID ASSOCIATION for having given information especially valuable to intending Missionaries. The vote of thanks was carried by acclamation.

CHURCH MISSIONARY SOCIETY.

About 200 members of the University were entertained at the annual breakfast given in connection with the University branch of this Society.

The chair was taken by the Bishop of Mauritius, and among those present were: Revs. E. H. Perowne, J. Sharpe, A. W. W. Steel, R. B. Somerset, W. Emery, J. T. Lang, A. W. Streane, R. Appleton, A. F. Kirkpatrick, J. Barton, H. Trotter, J. Martin, A. P. Woodhouse, W. T. Stores, W. H. K. Soames, J. I. Routh, C. W. Moule, Esq., J. Hough, Esq., F. C. Marshall, Esq., and others.

The Rev. A. W. W. Steel was glad to announce that the contributions from the University had increased during the past year, but thought that the older society had larger claims on men's liberality than many newer kindred societies. Collectors were wanted for King's and Downing Colleges.

The Rev. Arthur E. Moule, (Chinese Missionary), read and expounded 2 Thess. iii. 1—10, and gave a very interesting account of his experience in China and of the way in which it had been opened up to Missionary enterprise. He mentioned the voluntary evidence of many Chinese to the excellence of Christianity, and alluded to the baneful effects of the opium trade.

The proceedings terminated with prayer by the Bishop.

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COMPULSORY GREEK.

DISCUSSION IN THE ARTS SCHOOLS.

Last week's *Reporter* contained a very important discussion on the Report of the Syndicate on the above subject, an account of which we recently gave.

The Master of Trinity, on being called upon by the Vice-Chancellor to open the discussion, deprecated the remission of Greek except in the case of sincere students of Natural Science and Mathematics, a concession which even German Universities grant. He did not consider the average schoolboy a real student: but even his backwardness was owing to the faulty system of education in our schools.

Professor Skeat advanced the claims of English as more profitable than either French or German.

Mr. Freeman maintained that Translation only without composition was not sufficient.

Mr. Jackson sketched the growth of the report historically. He pointed out the high authority on which the Memorials rested, including that of several headmasters. The Syndicate had come to the conclusion that the case for the Remission of Greek was made out for Honour men, but not for Pass men. Part II of the Report was a sieve to sift the Honour men. Personally he would have Greek remitted even in the case of Pass men. "The Pass man learned some bad English, and learned to know by sight the Greek to which it belonged, and he learned no more."

Mr. Vansittart sided with Dr. Thompson, but would confine the concession to first-class men: he preferred English to either French or German, to "relieve Cambridge from the disgrace of having no English Tripos."

Dr. Pearson defended Greek as the best test of intellectual power in the department of literature. He quoted Holinshed's remark "no Greek no grace."

Mr. Stoddart pointed out the importance of Greek for taking Orders.

Mr. Stanton drew attention to the great disturbance the extension of the remission to Poll men would cause in our schools. Natural Science men would find French and German useful for their subject.

Mr. Browning would rather see English an essential than alternative subject. He considered the relief given by the Report sufficient. The question of French *and* German or French *or* German was very important.

Mr. H. M. Taylor would have the questions put in the following order. (1) Remission of Greek generally. (2) Restriction of the Remission to Honour men. (3) The French and German question. His personal experience was that the amount of Greek required was useless.

The Vice-Chancellor could not sign the Report. He pointed to the adverse evidence of a number of Headmasters, and observed that an Honour man ought to have sufficient mental calibre to get up the amount of Greek required. He thought that the country generally was in danger of looking on education as a means of making money, and they must not forget that it was not for Head-Masters to say to the University "we are forced to do so, and so you will have to meet our requirements;" it was for the University, being free from the pressure the Masters felt, to decide calmly what was best, and to expect the schools to acquiesce.

Mr. Verrall objected to I. (4) viz., the substitution of a Divinity Question Paper for the Greek Testament. On the general question he had no fear of the proposal of the Syndicate, and only hoped that it might go far enough. The claims of Greek on the attention of students would always be sufficiently great.

Mr. Latham felt generally with the Vice-Chancellor; he wholly disagreed with the previous speaker as to the result of the proposed change. Oxford would retain Greek, which would tend to produce a class distinction between the educational systems of the two Universities. As regards the substitution of French and German the amount required would be just as useless as the Greek.

Mr. Hill disapproved of Part II.: he would leave the Honour and Pass men to discriminate themselves.

Mr. Jackson replied that it would make the Examiners too lenient in the case of men near the line.

Mr. Heitland joined Mr. Verrall in his objection to I (4). He considered the Greek required of Pass men of some value: as to the possibility of finding a substitute of greater value he could not express an opinion.

Mr. Campbell would add to II. (2) Logic and Moral Science for the benefit of the Law, History, and Moral Science Triposes.

Mr. Jackson pointed out that the candidates for these Triposes had not been studying their special subjects at school, and therefore could take up one of the other subjects mentioned in II. (2.)

Mr. S. Taylor would have Greek remitted in all cases.

Mr. Trotter would like the remission extended to all, but would accept the report as a compromise. Honour men who were at present kept away by Greek were much more important than any Poll men who were kept away. There were he believed, a considerable number of men of intellectual taste who were now kept away from the University. He considered II. (2) cumbrous, and would leave the discrimination to the Tripos Examiners as at present.

Mr. Archer Hind objected to the Tripos Examiners being made machines for helping Poll men to degrees. He too protested against the preposterous Question Paper in I (4).

Mr. Jackson would prefer a paper in the Vulgate to I (4).

After some further conversation the discussion ended.

GIRTON COLLEGE.

The following statement has been sent by the executive committee of Girton College to the Vice-Chancellor, to be laid before the council of the senate of the University of Cambridge :—The executive committee of Girton College, having being informed that a memorial, in the promotion of which the college has taken no part, has been presented to the vice-chancellor, specially referring to this college in connection with a prayer for the admission of women to degrees, beg leave to lay before the council a brief statement as to the present position of the college in regard to the question thus raised. The committee desire to remind the council that in November, 1870, a year after the opening of this college, the committee, being desirous of testing the applicability of the Cambridge B.A. degree examinations to the education of women, applied to the council for permission to make use of the papers to be issued for the then approaching previous examination, and to make a private arrangement with the examiners for looking over and reporting upon the answers, and for conducting the *vivâ voce* part of the examination. A reply was received to the effect that the council did not consider it within their province to give such permission, but that they did not disapprove of such a private arrangement being made with the examiners, if practicable. The committee thereupon communicated with the examiners, and an examination was held, in strict conformity with university regulations and reported upon according to the university standard. Two years later students of the college were similarly examined for the mathematical and classical triposes. An informal system of degree examinations having thus been initiated, it has been carried on by the friendly co-operation of members of the senate, for nearly ten years. Up to the present date seventy-eight students have in this manner passed the previous examination, and sixty-one in the additional subjects; thirteen have passed in the general and ten in one or other of the special examination for the ordinary degree. Of the triposes eleven students have passed in classics, nine in mathematics, seven in natural science, three in moral science, and one in history. In all cases the candidates for honours have been ascertained to be duly qualified in point of standing, and as having passed the previous examination according to the rules prescribed for it, and similar care has been taken to secure the observance of university regulations by the candidates for the several examinations for the ordinary degree. Forty-one students thus substantially qualified for the B.A. degree have received from the college degree certificates, and fifty-three others, now resident in the college, are studying with the same object in view. The committee submit that by this experiment the practical working of degree examinations as regards students of Girton College, has been sufficiently tested to justify the University in taking their case into serious consideration, with a view to their formal admission to the B.A. degree. The committee wish to point out that the certificate given by the college, though to a great extent recognised as substantially equivalent to a degree, can only be regarded as a temporary resource. It lacks the official sanction of the University; it confers no title such as can be conveniently used to indicate the holder's real position; and it fails to constitute a formal qualification for educational work. The committee desire to state further, that in case the University should see fit to make provision for the admission of properly qualified women to the B.A. degree, they will be prepared to offer all such guarantees as may be deemed expedient for the maintenance of the government and administration of Girton College in such a manner as to justify its recognition by the University as a fit place of residence and instruction for female undergraduates. They believe that by thus formally and officially recognising the claims of women to a share in the highest education of the time, the University would do an important public service and would add to the gratitude and loyalty already so largely called forth by former measures in the same direction.

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CALENDAR FOR THE WEEK.

WEDNESDAY, May 12th.—Cambridge Univ. Ch. Soc., meeting 29A, Green Street, 9 p.m. Paper by Mr. Selwyn on "The Atonement."

THURSDAY, May 13th.—Meeting of Cambridge Philological Society.

FRIDAY, May 14.—Easter Term divides.

SATURDAY, May 15.—Organ Recital in Trinity College Chapel, by Mr. Stanford. Excursion of Camb. Entomological Society to Barnwell Wold.

SUNDAY, May 16. *Whitsunday.*—Ramsden Sermon. Scarlet Day.

MONDAY, May 17.—*Whitsun Monday.*—Select preacher; Rev. J. Bailey, St. John's College. Holiday at University Library.

TUESDAY, May 18th.—*Whitsun Tuesday.*—Select preacher; Rev. A. Glynn, St. Peter's College. Meeting of Crane's Trustees.

COLLEGE CHAPELS.

WEDNESDAY, May 12.—*King's*: Anthem, "In that day." Elvey.

THURSDAY, May 13.—*King's*: Anthem, "As pants the hart." Spohr.

FRIDAY, May 14.—*King's*: Anthem, "Judge me O God." Mendelssohn.

SATURDAY, May 15.—*King's*: Anthem, "O where shall wisdom." Boyce. *Trinity*: Anthem, "O God the King of Glory." Walmisley.

SUNDAY, May 16, *Whitsunday.*—*King's*: Morning, Anthem, "Come Holy Ghost." Attwood. Evening, Anthem, "The Wilderness." Wesley. *Trinity*: Morning, Hymn, 130. Evening, Anthem, "The Wilderness." Wesley. *St. John's*: Morning, Hymn, 210. Evening, Anthem, "The Lord gave the word." Handel.

MONDAY, May 17.—*Trinity*: Anthem, "O Thou the true." Mendelssohn. *St. John's*: Anthem, "How lovely are the Messengers." Mendelssohn.

TUESDAY, May 18.—*Trinity*: Anthem, "The Lord gave the word." Handel. *St. John's*: Anthem, "God is a Spirit." Bennett.

CRICKET FIXTURES, ETC.

WEDNESDAY, May 12th.—Pembroke Second Eleven v. Jesus Second Eleven; King's v. Trinity (return); Corpus v. Saffron Walden; Christ's v. John's; Queen's v. Ley's School. C.U.Bi.C. meet; ride to Linton and back.

THURSDAY, May 13th.—Pembroke v. Trinity; Magdalene v. Royston; Queen's v. Emmanuel; Clare v. Trinity Hall.

FRIDAY, May 14th.—C.U.C.C., University v. M.C.C.; Pembroke v. Trinity Hall; Corpus v. Sidney.

SATURDAY, May 15th.—C.U.C.C., University v. M.C.C.; Peterhouse v. Christ's; Pembroke v. King's; Clare v. John's; C.U.Bi.C. meet; by 4.20 train to Bury St. Edmunds; back by road.

MONDAY, May 17th.—Corpus v. Emmanuel; Christ's v. Clare.

TUESDAY, May 18th.—Corpus v. Pembroke; Christ's Second Eleven v. Jesus Second Eleven. C.UBi.C. meet; ride to Newmarket and back.

VISITORS' CALENDAR.

WEDNESDAY, May 19.—May races begin. Annual festival of Cambridge Choir Mutual Aid Society at 2.30 p.m., in King's College Chapel. [See advt.]

THURSDAY, May 20.—May races. C.U.C.C., University v. Yorkshire. C.U.Bi.C., University Trials. Organ Recital at Trinity College Chapel, Mr. Cobb.

FRIDAY, May 21.—May races. C.U.C.C., University v. Yorkshire. C.U.M.S., Chamber Concert, 2.45 p.m., at the Guildhall.

SATURDAY, May 22.—May races. C.U.C.C., University v. Yorkshire. C.U.Bi.C., Three Mile Invitation Race; One Mile, Amateur v. Professional. Organ Recital at Trinity College Chapel by Mr. Stanford.

SUNDAY, May 23. *Trinity Sunday.*—Select Preacher, Rev. G. Salmon, D.D., Trinity College, Dublin.

MONDAY, May 24.—May races. C.U.C.C., University v. Gentlemen of England.

TUESDAY, May 25.—May Races. C.U.C.C., University v. Gentlemen of England. C.U.M.S. Full Choral and Orchestral Concert at the Guildhall, 2.45 p.m.

WEDNESDAY, May 26.—Promenade Musicale in the Fellows' Garden, Sidney Sussex College. C.U.C.C., University v. Gentlemen of England. Concert at Corpus Christi College. Trinity Ball. C.U.Bi.C, Inter-University Races. Procession of boats. Rede lecture.

THURSDAY, May 27. — Cambridgeshire Horticultural Society's Spring Open Show, Fellow's Garden, King's College. Organ Recital at Trinity College Chapel, by Mr. Stanford.

FRIDAY, May 28.—Promenade Musicale, Fellows' Garden, King's College; Grenadier Guards' Band. Freemason's Ball. C.U.Bi.C., Club Races and Ten Mile Amateur v. Professionals.

SATURDAY, May 29.—C.U.Bi.C., Match with London Bicycle Club. Organ Recital at Trinity College Chapel, by Mr. F. Dewberry.

SUNDAY, May 30. 1*st after Trinity.*—Select Preacher, Rev. G. Salmon, D.D., Trinity College, Dublin.

SUNDAY, June 6. 2*nd after Trinity.*—Select Preacher, Rev. W. P. Roberts, M.A., St. John's College.

SUNDAY, June 13th. 3*rd after Trinity.*—Select Preacher, Rev. C. H. Prior, M.A., Pembroke College.

THURSDAY, June 17th.—C.U.C.C., University v. Surrey Club and Ground; at the Oval.

FRIDAY, June 18th.—C.U.C.C., University v. Surrey Club and Ground

SATURDAY, June 19th.—C.U.C.C., University v. Surrey Club and Ground.

SUNDAY, June 20th. 4*th after Trinity.*—Commencement Sunday. Preacher appointed by the Vice-Chancellor.

MONDAY, June 21st.—C.U.C.C., University v. M.C.C. and Ground, at Lord's.

TUESDAY, June 22nd. Commencement Day.—C.U.C.C., University v. M.C.C. and Ground, at Lord's.

WEDNESDAY, June 23rd.—C.U.C.C., University v. M.C.C. and Ground.

FRIDAY, June 25th.—Easter Term ends.

CRICKET.

THE FIRST TWELVE AND THE NEXT SIXTEEN.

This match was commenced on Thursday May 6th, and continued during the two following days. The weather was fine throughout, but there was a very cold wind blowing from the North East during the whole of Friday. The match was chiefly remarkable for the meagre score made by the twelve in their first innings, and for the contrast they showed in batting in their second.

The sixteen may think themselves lucky to have disposed of such strong batsmen as composed the twelve for the small total of 86. They suffered, too, the misfortune of losing two of their few bowlers (Henery and Ostrehan): still all credit is due to Gaddum and Spencer for their performance in the first innings and to the former again for the plucky manner in which he kept up the bowling at his end during the long time when no wickets fell.

The Sixteen won the toss and sent in Barrett and Christian to the bowling of Steel and Pereira (pavilion end). The play was very steady at first; the ground being rough and bumpy made Pereira rather dangerous. Roe was very unlucky in being magnificently caught at long leg by Bligh off a good hit. The fieldsman had to run back some way and only could reach the ball with one hand. Foley played carefully and made three good cuts off Pereira. He made 21 and Capron, who followed soon after, 19, including a splendid drive to the Pavilion which was worth quite six or seven. Nothing remarkable characterised the play, till the younger Ford came in. He began hitting about in the family manner and, though he was once missed in the long field off his brother, his innings was fairly good. He carried out his bat for 44 and it was chiefly his innings that made the total 167.

The best bowlers were Studd (the younger) who took six wickets and Ford who took five. Wilson was very straight but not exactly difficult, while the captain seemed somewhat stiff and did not manage to secure a single victim.

The Twelve on proceeding to bat performed very tamely. Gaddum had a nasty wind behind him and with a rough wicket to help him, he proved very difficult. No one was at all at home except Steel, who played with great confidence, and did his utmost, though without success, to save his side following on; 86 runs were all that the Twelve could muster. However in their second innings Bligh and Whitfeld, who went first to the wickets, put a very different aspect on the state of affairs. They both thoroughly mastered the bowling and before the first (Whitfeld) retired, they had made more than 150—Whitfeld played very steadily throughout, and made his runs faster than is his usual custom. Steel was this time unsuccessful; but C. T. Studd stayed with Bligh until the latter had compiled the fine score of 124: he only gave one actual chance, and that was in the long field, and when he had made about 80; he hit extremely hard and made some very clean drives. A better innings, we should think, has seldom been seen on the University Ground; it was made too, with sixteen men in the field. The younger Studd made 21 and the elder 28, both good innings:

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the latter player was unusually steady, and his hitting very clean and well timed. At the close of the innings Napier hit well, making no less than five fours in his 25 runs. The innings closed on Saturday morning for the large total of 319, leaving the other side 238 to win.

Gaddum again bowled well, taking five wickets; Spencer this time only secured one: he was very straight, but at the same time very short and consequently, though he bowled a number of maidens, he did not prove difficult.

On Saturday morning the Sixteen with over 200 to make to win, commenced their second innings with the same batsmen as before. Barrett was well caught at long leg, but Foley and Roe made a long stand, and between them put on 50 runs. The former made 25 and the latter batted, very well for 44. Spencer also played good cricket for his score of 21. Only small scores were made during the rest of the innings, Steel having got well on to the wicket and proving very difficult. The Sixteen's innings closed for 197, leaving them in a minority of 41. Thus contrary to general expectation after the first innings of the Twelve, victory rested with them after a very good match.

THE SIXTEEN.

T. C. Barrett, b C. T. Studd	5	c Bligh, b Pereira	5
E. Christian, c Whitfeld, b Pereira	10	c Whitfeld, b C. T. Studd	0
W. N. Roe, c Bligh, b Pereira	6	b Napier	44
C. W. Foley, c Wilson, b C. T. Studd	21	c Napier, b Steel	25
P. G. Exham, c Rowe, b C. T. Studd	6	c Lacey, b Steel	16
R. Spencer, c C. T. Studd, b Ford	5	c Wilson, b steel	21
E. W. Capron, b C. T. Studd	19	st Rowe, b Steel	7
F. M. Lucas, b Ford	3	c Rowe, b Wilson	1
C. E. Grainger, b Ford	0	c Ford, b Wilson	10
H. M. Stuffield, b Wilson	9	c Napier, b Steel	7
J. H. Payne, b C. T. Studd	11	c Bligh, b Steel	10
H. J. Ford, not out	44	b Napier	0
T. Moore, c Whitfeld, b Ford	10	b Wilson	2
J. A. Bevan, c C. T. Studd, b Ford	0	l b w, b C. T. Studd	14
F. D. Gaddum, b Wilson	0	b Steel	14
M. F. Ramsay, c Steel, b C. T. Studd	5	not out	5
B 8, l b 5	13	B 11, l b 5	16
	167		197

THE TWELVE.

Hon. I. Bligh, st Payne, b Gaddum	6	st Foley, b Ramsay	124
H. Whitfeld, c Christian, b Spencer	10	b Barrett	60
A. G. Steel, b Gaddum	40	b Gaddum	0
C. T. Studd, c Ramsay, b Spencer	8	b Gaddum	21
O. P. Lancashire, b Spencer	0	b Gaddum	3
A. F. J. Ford, b Gaddum	5	b Gaddum	10
G. B. Studd, c Payne, b Gaddum	0	c Payne, b Gaddum	28
F. C. Rowe, c Barrett, b Gaddum	0	b Barrett	4
F. E. Lacey, b Spencer	1	b Ramsey	17
C. P. Wilson, c Spencer, b Gaddum	5	c Foley, b Ramsay	4
J. R. Napier, b Spencer	3	c Ramsay, b Spencer	25
A. S. Pereira, not out	1	not out	6
B 3, l b 2, w 2	7	B 10, l b 3, w 4	17
	86		319

ANALYSIS.

THE TWELVE

1st Innings.	overs.	maidens.	runs.	wkts.
A. G. Steel	17	7	16	0
A. S. Pereira	24	15	25	2
C. T. Studd	35.2	16	49	6
A. F. J. Ford	22	7	42	5
C. P. Wilson	24	13	23	2
2nd Innings.				
Studd	26	11	32	2
Pereira	5	2	8	1
Wilson	38	19	50	3
Steel	47.2	19	51	7
A. F. J. Ford	12	6	17	0
Napier	16	5	23	2

THE SIXTEEN.

1st Innings.				
R. Spencer	38	20	47	5
F. D. Gaddum	39	22	30	6
J. A. Bevan	3	2	2	0

Gaddum bowled 2 wides.

2nd Innings.				
Gaddum	73	30	106	5
Spencer	27	11	48	1
Bevan	5	3	12	0
Ramsay	48	19	56	3
H. J. Ford	2	0	8	0
Roe	5	0	13	0
Barrett	21	5	41	2
Lucas	7	2	16	0

Bevan and Ramsay each bowled 2 wides

KING'S *v.* MAGDALENE.—April 24; score:

KING'S.		MAGDALENE.	
C. W. Foley, b Johnson	2	F. G. Knott, b Hall	3
A. F. J. Ford, not out	115	A. St. J. Mildmay, run out	1
M. Dimsdale, b Johnson	3	W. N. Roe, b Hall	19
R. A. Coleridge, b Johnson	6	E. R. Yerburgh, l.b.w., b Hall	0
G. Searle, b Johnson	2	C. Hughes, st Foley, b Hall	4
J. Jose, b Barlow	4	H. G. Barlow, not out	18
E. Impey, b Roe	3	A. W. Plant, c Jose, b Hall	0
W. R. Inge, b Roe	5	F. Johnson, b Ford	1
C. Hall, not out	4	A. J. Holmes, run out	2
I. J. Heaton, A. R. Stokes } to bat		A. W. Hartopp, c Searle, b Ford	5
		J. W. Walker, b Hall	12
B 14, l-b 7, w 1	22	B 1, w 1	2
	166		67

TRINITY *v.* ETCETERAS.—April 24; on the Trinity Ground. Score:

TRINITY.		ETCETERAS.	
C. T. Studd, c Lacey, b Steel	1	W. J. Ford, c Leaf, b Acton	96
C. P. Wilson, l b w, b Steel	0	T. C. Barrett, b Wilson	0
A. E. Green Price, l b w, b Gelderd	1	A. G. Steel, st Tapling, b Studd	15
F. W. Leaf, c Ford, b Steel	0	H. J. Ford, c Leaf, b Studd	26
T. K. Tapling, c Steel, b Gelderd	2	O. P. Lancashire, not out	23
L. Bury, b Gelderd	8	F. E. Lacey, l b w, b F. Lucas	9
F. M. Lucas, b Steel	4	P. G. Exham, b Acton	2
C. E. Grainger, not out	16	E. M. Robinson, not out	7
E. M. Lucas, c & b Steel	1	R. Miller, W. H. Garforth } to bat	
A. F. Acton, b Steel	1	F. Gelderd	
H. H. Calvert, b Gelderd	3	B 18, l b 4, w 2	24
B 4, l b 1	5		202
	42		

TRINITY *v.* MAGDALENE.—April 29; score:

MAGDALENE.		TRINITY.	
R. Hunt, l b w, b Henery	23	G. B. Studd, b Roe	21
F. G. Knott, c Wilson, b Studd	10	P. T. Henery, b Roe	82
W. N. Roe, c Lucas, b Studd	30	F. W. Leaf, b Roe	32
H. G. Barlow, c Tapling, b Studd	0	C. P. Wilson, not out	16
E. R. Yerburgh, c Tapling, b Studd	0	T. K. Tapling, not out	4
A. G. J. Mildmay, not out	13	B 16, l b 2, w 1, n b 2	21
W. H. Wharton, b Henery	0		
A. W. Plant, c Wilson, b Studd	0		
R. T. Sheriffe, l b w, b Wilson	5		
F. Johnson, st Tapling, b Studd	0		
A. W. Hartopp, b Studd	6		
B 12, l b 2, w 2	16		
	103		206

To bat: C. Hitchcock, E. M. Lucas, A. Durander, F. W. Poland, E. F. Bird, A. H. Bird.

CLARE *v.* KING'S.—May 1; score:

CLARE.		KING'S.	
C. F. Weston, c and b Hall	17	A. F. J. Ford, st Alderson, b Kidson	104
E. O. Ormerod, b Ford	7	M. Dimsdale, b Alderson	21
H. J. Ford, b Ford	0	R. A. Coleridge, b Ford	5
O. Puckeridge, c Searle, b Stokes	20	E. Impey, b Alderson	15
W. C. Alderson, c Dimsdale, b Ford	48	G. Searle, b Alderson	13
G. King, c Dimsdale, b Ford	6	T. W. Heaton, b Ford	1
J. B. Maul, b Ford	0	A. R. Stokes, run out	0
J. E. Norman, b Dimsdale	5	C. Hall, l b w, b Alderson	3
E. P. Kidson, b Ford	0	W. Inge, c Puckeridge, b Alderson	14
J. A. Sidgewick, run out	16	C. Reynolds, b Weston	0
G. H. Bagnall, not out	6	T. Jose, not out	9
B 3, l b 1, w 3	13	B 8, lb 2, w 1	12
	138		197

CAMBRIDGE REVIEW SUPPLEMENTS.

THE SERMONS

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CAMBRIDGE:

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The Cambridge Review:

A JOURNAL OF UNIVERSITY LIFE AND THOUGHT.

No. 22.] WEDNESDAY, MAY 19, 1880. [PRICE SIXPENCE.

SUMMARY OF NEWS.

Mr. R. C. Jebb, late Fellow of Trinity College, now Professor of Greek in Glasgow University, is delivering during this month a course of lectures on the *Œdipus Rex* of Sophocles, in the hall of New College, Oxford. Prof. Jebb has been engaged for some time upon an edition of Sophocles.

We regret to announce the death of Sir John Goss, Mus. Doc., of Trinity College. He was born in the year 1800, and in 1811 became a chorister at the Chapel Royal; after which he studied under Thomas Attwood, whom he succeeded as organist of St. Paul's in 1838. He was knighted in 1872, and in the same year resigned his post at St. Paul's, being succeeded by Dr. Stainer. Sir John Goss was highly esteemed as a composer of church music, glees, and part-songs.

A notice in the *London Gazette* states that the powers of the University Commissioners have been extended to the 31st day of December, 1881.

Mr. Charles Niven, formerly Fellow of Trinity, has been appointed Professor of Mathematics in the University of Glasgow.

Prof. Dewar has been re-appointed Fullerian Professor of Chemistry at the Royal Institution.

At a General Meeting of Newnham College held on the 8th inst., Professor Caley was unanimously elected President, and the following members of the Council:—Prof. Adams, Mr. Archer Hind, Mr. A. J. Balfour, M.P., Mrs. Bateson, Miss Clough, Mr. A. Dicey, Mrs. A. Dicey, Miss Ewart, Mr. Ferrers, Mr. Hammond, Mr. Hudson, Miss J. Kennedy, Mrs. Peile, Mr. Prothero, Mr. Sidgwick, Mr. Trotter, Mrs. S. Winkworth, Mr. R. T. Wright.

The following members of the University spoke at the inaugural dinner of the Junior Liberal Club, on Tuesday week:—Prof. Palmer, Rev. T. J. Lawrence, Messrs. O. Browning, A. W. W. Dale, E. J. C. Morton, and H. Cox.

It is proposed to hold in the small room over the Corn Exchange, on Tuesday, Wednesday and Thursday, May 25th, 26th, 27th, a Loan Exhibition of Pictures belonging to junior members of the University. The exhibition will be open from 11 o'clock till 6, and again from 7.30 to 9.30 at reduced prices. The proceeds, after payment of expenses, will be devoted to the funds of Addenbrooke's Hospital.

The second meeting of the University Church Society was held on Wednesday last, Mr. A. J. Wallis, Fellow of Corpus, and President of the Society, in the chair. A paper was read by the Rev. E. C. Selwyn, Dean of King's College, on "The Atonement." The paper was followed by a discussion, in which R. St. John Parry, J. O. F. Murray, J. H. Battersby, and other gentlemen took part. The reader of the paper in replying said that the upshot of the discussion seemed to be that the Society generally preferred the Representation theory to that of Substitution.

The tower of Fen Ditton Church, which has been found to be insecure, is in process of demolition. A new tower will be erected after the design of the old. The rectory paddock will be open as usual to visitors during the race week; and the money paid for admission will be added to the Church Restoration Fund.

The success of our Eleven at Fenner's has not been as yet great enough to justify any fear of their falling off: in fact any change that takes place in their play must be a change for the better. Nor can we reassure ourselves by any extraordinary strength in the teams opposed to them: in fact the M.C.C. Eleven was far from strong in batting, and yet could get very respectable scores against our famous slow bowling. The only good innings against good bowling has been that of A. G. Steel in the last match.

The Great Eastern Railway Company give notice that on and after the first of June they will import tubs of sea-water into Cambridge at the rate of sixpence per bath; which will include all expenses. The water is to come from Lowestoft.

Mr. W. W. R. Ball, Fellow of Trinity, has reprinted in a pamphlet form his three articles on the origin and history of the Mathematical Tripos, which appeared in numbers 10, 11 and 12 of the *Review*. We notice a valuable addition in the shape of an appendix, containing specimens of "exercises" in the schools, together with the problem papers of 1801. The pamphlet is published by Mr. Elijah Johnson.

The race between Peterhouse and Pembroke II. for the last place in the Second Division came off on Tuesday afternoon. The authorities had decided that it should be a time race. Pembroke had first station, and gained slightly at first, perhaps at First Post Corner they were a quarter of a length to the good; however round the corners, and especially round Ditton, Peterhouse gained, and the boats keeping very much the same distance between them all up the Long Reach, Peterhouse won by two seconds.

*** *A special number of the "Cambridge Review" will be published on Saturday, May 22, containing special reports of the Boat Races and the Concerts.*

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THE MEDICAL STUDENT AT CAMBRIDGE.

If a medical student has to decide how he will prepare himself for his profession, the first step is the only one not surrounded by difficulties. Registration can be accomplished for the sum of one half-penny. This done, the case is quite different, there being about thirty qualifications to practice in England, and of roads to reach these different goals who shall say how many? The would-be doctor may well be dismayed at the prospect, for no gentle Cook whispers words of guidance in his ear, no omniscient Bradshaw forges an iron net with which to snare whole continents and make them yield their charms to the traveller. On the contrary, he sees advertisements of different hospitals, each with its hundreds of beds, and is surrounded by official and unofficial friends who declare that theirs is the only orthodox doctor-factory, where anatomy is a pleasing diversion, and where the mystic passes by which disease is exorcised are practised by the most accomplished physicians. So at least it appears to the student, who can seldom have a clear idea of the nature of the profession to which he is devoting himself. To him it seems an art, not a science; success is to depend on the number of diseases he can cure, and it must be better to see a disease cured than to learn volumes about the physiology of the organs it attacks and the way in which they are affected. Alas! the disenchantment soon comes; medicine is not a conjurer's art, nor can it be acquired at a thousand beds, but the student must almost lose sight of the end in patient and close labour in the dissecting-room and laboratory. The senior physician at one of the great London hospitals commenced his course of lectures this session by saying "The best text book of medicine is Foster's Physiology." Practically it comes to this, the student's career is divided into two parts, the study of the animal mechanism in health, and the study of the same mechanism in disease. For the first there is no place in the world like Cambridge; for the second any other town with an equally well appointed hospital would be better, just in proportion as it is larger. Mr. Bettany in the *Cambridge Review* for May 5 asks, but does not answer, the question, "Can Cambridge have a great and complete medical school?" That she *has* a great medical school seems to me an indisputable fact, proved by the number of Cambridge men among the eminent surgeons and physicians of the present day; but to make it complete would be the most certain way of destroying its greatness. Addenbrooke's presents admirable opportunities for the beginner to acquire what Dr. Foster calls "the medical instinct;" better, I think, than a large London hospital, where the student is only confused by the innumerable beds. At Addenbrooke's he feels that he can make himself master of one or two wards, and may at any time see the commonest and most typical maladies; while my experience of two London hospitals, as well as the hospitals of Paris, leads me to believe that there is no labour so unproductive for the beginner as "walking the wards." Often have I watched the first and second year's men, pouring into the ward, getting in the way of the dressers and clerks and even of the surgeon or physician himself, and, when not engaged in reading the notices relating to the regulation of patients and nurses and so forth, peering over the heads of the crowd in front of them to catch sight of a wound, made they know not how, and elaborately wrapped up in calico, flannel or even pink and white gauze, for the sake as far as they can tell of effect only. Their interest usually varies directly as what Toddy would call its "blugginess," and, although they have never seen it before, they are gratified to hear that it looks better, and are sorry if it looks worse. If the wards are not too crowded the facies of disease may be learnt by following the staff on their rounds; but to do real work it is necessary to clerk or dress in the wards, and then, when the morning has been spent at a few bedsides, and the student has thought out the cases for himself, he is in a position to appreciate the remarks of his surgeon or physician. This cannot be done till after the second M.B., the time between which and the third should, I think, be spent in a metropolis.

What are the advantages which Cambridge offers to the Medical? Foremost we must place admirable scientific training. At many London schools Physiology and the other sciences are taught by busy Physicians and Surgeons, who supplement their incomes by lecturing on subjects with which they are physically unable to keep up. Many men would have come to Cambridge if they had known, before they paid the heavy fees which make it impossible for them afterwards to move, how distinct the two parts of their education are. There are few men who having paid £130 in advance can afford to move to another hospital where the fees will have to be paid over again, and yet why should they be tied down to a particular school? Medicine is a science which wears much the same face at Westminster as at Whitechapel, and there is not now the material difference of opinion that there was in the middle ages, when one school taught that in cases of sword-wound, the salve should be applied to the sword, and the wound carefully left alone, while the other taught that it was the wound that needed to be dressed. Nor has the student to choose between the humoralists, who regard all acute diseases as the result of the migration of the *atra bilis* and *flava bilis* from the spleen (supra renal capsules) and liver to the brain, pleura, pericardium, &c., and the solidists who trace disease to the abnormal opening or closing of the pores. For the study of his profession the student requires, firstly patients, which only a large town can supply in abundance, and secondly, a good teacher, whose individuality will probably leave its mark through the whole of his subsequent career. Surely there are many advantages in the system adopted in Paris, where the fees are paid and most of the lectures given at the Ecole de Médicine and the government Ecole D'anatomie (Clamart) while the student is free to follow the clinics at any hospital and under any teacher.

Another advantage of Cambridge is the opportunity it affords for choosing one's friends and the culture which varied intercourse brings. In London a man's friends are all medical and often determined by the street in which he happens to live, and I regret to say that there are, at some London Medical Schools, men, who hanging about the dissecting room year after year, have one article of faith in common, to wit, they all abhor examiners, but for the rest their creeds vary much among themselves, and are for the most part at issue with those of the more respectable part of the community. While admitting the existence of such unpleasant fellow students, I would not have it supposed that I think the reputation of the main body is at all deserved; the Classical Medical student of the police courts is to a great extent a mythical personage. I am told on the best authority that it is a common practice for draper's assistants and others who find themselves at variance with the law, to avoid the consequences which might ensue if it reached their master's ear, by writing themselves down "Medical Students." And again a comparison of the number who register as students with the number who register as qualified men (2,009 against 987 in 1879) shows that, allowing for the increase of competitors for all professions, a process of natural selection goes on by which many acolytes disappear from the temple of Æsculapius.

One more advantage of Cambridge, think of the unhealthiness of the London student's life! His lodgings probably not lying in the most open or salubrious district, there is nothing

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for him to do when his day at the hospital is over, but walk home along the flags, and if in the evening he finds life all too monotonous, he can recreate himself with a visit to the theatre or a game at Loo. True there are football clubs, and cricket clubs, and rowing clubs, but an hour on the Underground makes these pastimes hardly worth the effort, besides adding immensely to their cost both in money and time. Yet there is only one way in which we can get our brains to do good work, and that is by supplying them with bright arterial blood, and not with blood that is stagnant and venous and loaded with smoke and waste.

ALEX. HILL.

FEN-LAND.

"Canaux, Canards, Canaille."—*Voltaire.*

There is, perhaps, no part of England which has been so neglected and so disparaged as the Fens. Almost every county prides itself on some particular excellence in its products, some especial beauty in its scenery, but the inhabitants of the flat country, known as the Fens, or the Bedford Level, never venture to put forward any such claim on behalf of their home, and never hear it mentioned by others without a sneer. Macaulay, in his history, speaks of it as 'that dreary region, wet with the drainage of thirteen counties,' and informs us, I know not on what authority, that the inhabitants were a peculiar species of human beings, known as 'Breedlings.' Carlyle, in his 'Cromwell,' in describing how his hero walked beside the Ouse, in the Fen near St. Ives, thinks it necessary to add that 'the heavenly skies and infernal abysses, over-arched and under-arched him,' there as elsewhere. Charles Kingsley alone, of modern writers, could enjoy the Fen scenery and Fen life, and did not yield to the modern craze which regards a mountain as a primary necessity of existence. This worship of high places, however, distressing as its symptoms are to the present writer, is a disease of comparatively modern growth. Our ancestors had no Alpine Club, and knew nothing of 'The Mountain Glory' and 'The Mountain Gloom'; but this did not make them like the Fens the better. They were regarded as the abode of fever, and ague, and 'all the infections which the sun sucks up,' &c. Guide books, published less than a century ago, describe Cambridgeshire as a healthy county, except towards the north, where the air is 'distempered by the noxious vapours arising from the marshes.' The same people who admired Holland were unable to perceive that in England one region possessed at least, equal natural advantages, if they were equally improved.

Considering how large a number of Cambridge undergraduates take all their exercise in term time upon the Cam, it is strange that so few know where it goes to, and what a network of rivers can be reached from it. Their acquaintance with it is generally limited to an excursion or two up the 'Freshman's River,' a very beautiful journey when the 'May' is in flower; to an occasional visit to Clayhithe, or to taking their sisters, their cousins, and their aunts for a row through the 'Backs of the Colleges.' The barges and occasional steamers which they meet never seem to excite their curiosity, either as to whence they come, or by whatever manner of men they are navigated. Yet both these subjects may be investigated with interest and not without advantage.

The voyager, on arriving at Clayhithe, may perhaps have observed the sign of the large public-house there, 'The House of Lords.' If so, probably he is not aware that it is so named, not in honour of the Lords spiritual and temporal of this realm, but because it was once the place of meeting of the nobles of the kingdom of Upware. And what, asks the reader, is the kingdom of Upware? Come a little further down the river, and I will explain.

Some years ago, men did not think it necessary to go so far afield for their pleasures as nowadays. The late genial host of the House of Lords (*late*, I am happy to say, only in the sense that he has retired,) used often to tell us how Dr. Jeremie, and Professor Sedgwick, and other Cambridge magnates would, in the summer time, come down to Clayhithe in a house-boat, dine there, and return in the cool of the evening to Cambridge. Sedgwick, on these occasions, always insisted on going to sit by the great wood and peat fire, which used to burn on an open hearth without any fire place, and delighted in stirring the embers with a stick, as he had once done in his simple Yorkshire home. And in winter the fens had other attractions. Snipe were to be found in great plenty; skating was and still is a specialty of the district, and Whittlesea Mere has not long been drained. I cannot tell the exact year, or the month of the year, in which a collection of choice spirits, assembled under the great tree at Upware, were moved to hail one of their number as King. His Majesty, I have been informed by those present, at once proceeded to order one of the company to kneel, and with the long clay pipe which he was smoking, conferred upon him the honour of knighthood. Of the many merry days which were spent there in harmless tomfoolery, especially of the comic Irishman who was given the title of the Royal Ferryman, his sole duties being to take his Majesty across the river, which it is said he was sometimes too drunk to accomplish, some records may still be found in the whitewashed public house named by his Majesty "Five miles from anywhere." The annals of the kingdom are not uneventful. Some bold men, who in after life distinguished themselves greatly in other ways, seized the opportunity of the temporary absence of their sovereign to establish a Republic, of which they constituted themselves First and Second Consuls. Their names may be found by diligent perusal of the archives of the kingdom, at Upware. Suffice it to say that Victor I. on his return, put down this revolutionary movement with a strong hand, and yet seems not to have been implacable in his resentment, as we find that one of the conspirators was afterwards raised to the peerage (of Upware), by the title of Viscount Annesdale.

In my own younger days, it was not unusual for men, towards the end of term, to take a few days holiday down the river. They generally equipped themselves for these "expeditions," as they were emphatically termed, with a revolver, a large knife, and a frying pan, and prepared for them by a diligent perusal of Fenimore Cooper's novels. Their attempts to sleep inside a canoe, to construct a tent out of a boat's sail, and to cook in the dark over a fire of purloined sticks, were immensely amusing (to themselves), and stimulated others to endeavour to follow their example with greater success. I shall never forget a fortnight which I spent in an open boat with an enthusiastic fisherman for my companion. We were accompanied for the first two days by a friend, who has since attained to immortality as the "Cigarette" of "An Inland Voyage," a work with which I presume all boating men are familiar. On this occasion he paddled a canoe of his own invention, made of leather, which combined all the advantages of a canoe with those of a bathing machine, for she leaked so much that we had to stop several times to empty the water out of her. He seemed indifferent to this peculiarity of his craft. In the evening we rigged a tent, and devoured a miscellaneous meal, after which he took a walk by the river bank, clothed in a flowered dressing-gown, with a fez on his head, and a large silver cup in his hand.

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It was at Denver Sluice that I first made the acquaintance of His Majesty, who wrote many of his poems there, and has left memorials of himself in a series of very well executed carvings on wood. But let it not be supposed that he remained fixed in one place. There is scarcely a village or hamlet in the fens, provided it be near some navigable water, and that it produces good liquor, which has not been at some time or other graced by his presence. The broad arrow, the badge of the kingdom, is found far and wide. It may be traced, rather faintly now, in the beautiful photograph of "Ely Cathedral from the river," on a wall near the Cutter Inn, and I recently discovered an iron specimen of the same symbol over the hearth in the little inn at Pentney Mills, on the almost unexplored river Nar. If it were generally known that a most interesting gatehouse, which originally belonged to a large Benedictine monastery, exists here almost entire: that good troutfishing may be had without asking leave of any one, and that reasonably comfortable quarters, with plenty of fresh milk and cream, &c., can be had for little or nothing, I should not expect it to be as deserted as at present it is. But it is a long way from Denver Sluice, the last place mentioned in this discursive narrative.

Denver Sluice may be said to be the metropolis of bargeedom. Here exist a superior class, known as "berthsmen," whose trade it is to act as pilot and extra hand on board the "gangs of lighters' as they are termed, in the difficult and dangerous journey over the tidal water between Lynn and the Sluice. Their names, *e.g.* Bogy, Swidge, Hookums, &c.; their picturesque blue plush waistcoats with sleeves; the poverty and forcible nature of their language; their consumption of beer; and their childish improvidence and trust in their landlady, might supply materials for a prolonged essay; but space forbids me to embark on so fascinating a theme: I will confine myself to stating that the poker used to be chained to the hearth, lest it should be used as a weapon in the heat of some argument. I had wished also to say somewhat about the big pike at Southrey: about my old friend at the "Branch," with his fund of stories about the undergraduate freaks of persons now holding high office both in church and state: about the late sluice-keeper at Denver, whose stories of smugglers and press-gangs were spicier than anything but the very best parts of Marryat's novels: about the sign of an inn at Downham Market, which still hangs from a whale's jawbone, and recalls the time when whale ships from Greenland landed their oil at the place, even now called Blubber House Corner. But I must leave off, with the recommendation to those who wish to learn more about the Fens, to go and find it out for themselves.

EGOISTICAL ESSAYS.—No. V.

"GATED."

This is a great crisis in my career. I think it is Crisis No 243, but I have lost count and cannot be quite certain about it. This is the period of my imprisonment. Nine o'clock has just struck, and I have been forced by the stern mandates of uncompromising authority to withdraw myself from an active share in the busy turmoil of the world, and submit to incarceration until the morrow's morning breaks. But though absent from the eyes of men, I shall not be lost to their memory, for here in the solitude of my confinement I shall pen words that will fly forth to the ends of Cambridge, and shake the oppressors as they recline on their couches of luxury and chafe under the bitter truths that emanate from my J nib.

My sentence was conveyed to me yesterday, and the document shall be stored up among the family archives. At present it is stuck up in my looking-glass together with my other engagements and there it remains, staring down upon me in all its heartlessness—a little narrow slip of paper, printed in rigid immoveable lines with a few sentences of writing introduced only where absolutely necessary—a type of the state of the mind that devised it, regardless, in its sway over the community, of the feelings of the individual. What will posterity say? To think that it could ever have been possible that such things as this were scattered about broadcast, coldly consigning human beings to the solitude of their lodgings; printed, not even affording the satisfaction of the thought that those who issued them were put to any trouble to do so. It is being treated as if one had no separate existence; it is degrading.

. . . . . .

I am not angry; only bubbling over with sorrowful indignation.

. . . . . .

Were I a poet blessed with the spirit of song, I could pour forth my feelings in strains of harmonious melancholy,—I could compare myself to the caged lion at the Zoological Society's Gardens in Regent's Park, pacing up and down the hearthrug; or to an imprisoned cock sparrow, such I have oftentimes seen, or may be supposed to have seen, fluttering away its poor existence against the cruel bars—or, if anybody who came to listen would prefer it, I might break forth into the nobler effusions of epic, and draw a parallel between my case and those of the prisoner of Chillon, Latude in the Bastille, Richard Cœur de Lion in the Castle of Dürrenstein, Monte Cristo, Napoleon the Great, Daniel in the Lion's den, and many another noble child of fame. But I am not a poet: I was not born so, so I am not fit.

There have been many other great prisoners in the course of the world's history before this—but is any comparison to be drawn between them and me? To be sure, I am not in some respects so badly off as some of them; I have not yet been reduced to throwing two pins about and groping after them in the darkness of my cell to preserve my reason; nor have I to write down my feelings on the remnant of my shirt with my bootblacking for ink, and a nib ingeniously contrived out of a ground-down paving stone; and should I wish to effect an escape, there would be no absolute need for me to pick open fifty-six locks or so with a rusty nail, climb up a chimney and slay my landlady's husband on arrival at the top with an iron bar that I had encountered half-way, finishing up with a terrific drop over the parapet into the street—all this would hardly be necessary, except as a matter of taste, seeing that there is nothing actually to prevent me from opening the street door, and gazing out that way. It is not that that I mind; it is the moral indignity; the paltriness of my offence; and the apparent callousness with which I am consigned to this vile durance. Was Napoleon, was Richard Cœur de Lion, was Monte Cristo, again I ask, were any of those above mentioned shut off from humanity for not getting up in the morning? No,—emphatically no.

Getting up early does not agree with me. It is all very well for people to attempt to cast ridicule on the notion and say that it is good for everybody, and therefore that it must be good for me. I am not everybody, and consequently everybody is not I. I have known myself longer than anybody else, and I consider that I have a right to an opinion on the subject. I do not wish to make excuses, only to justify myself in the eye of authority. I couldn't get up. It was raining and I had lost my umbrella; I might have got my feet wet. I was sleepy: sleep is sent by nature, and it is wrong to combat nature. I didn't want to get up, and I think it is a horrid shame I should be made to do so.

But apart from all minor reasons for my conduct I have been very ill lately and it might have been very bad for me to go out early in the morning. Nobody knows what my malady was. Not wishing to be the cause of anxiety to those around me, I concealed my inward agony under the guise of a smiling countenance. Even the doctor could not make out what was the matter with me. Amongst other things I shall have conferred on mankind will be a new illness—entirely original. 'Tis a great thing to think that one has not lived in vain.

I dont know where my illness came from. It was not exactly a cold, and it was not indigestion, nor was it headache or cramp, but a sort of all these rolled into one. The first symptoms appeared about a week ago. I had been out on the Freshman's river the day before in a canoe with a hole in the bottom, and had sat patiently in a gradually increasing puddle all the way up to Byron's Pool and back. Now I can fully realize the misery that sailors must experience while passing six weeks on a water-logged ship. This may possibly have brought on a chill. The next day I had some friends to breakfast, and it was after breakfast that I was attacked. My first impulse was of course to examine into what I had for breakfast, to make sure that no underhand dealings had been practised—there have been such a quantity of attempts at assassination in high places lately, that no one can feel secure. On closer examination into the contents of a beefsteak pie, I discovered that it was made of pigeon. Now beefsteak pie is wholesome, while pigeon pie is very often apt to be indigestible. I was

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grieved that the cook should have been guilty of deceit, and I felt that it was my duty not to let him continue in the paths of error: otherwise he might have gone on from bad to worse, and no one knows where he might not have come to at last.

But when I went up to the kitchen to remonstrate and to show that a beef-steak pie was not a pigeon pie, and that it was impossible that it even could become so, unless, perhaps, it got into a space of four dimensions, where all sorts of odd things are going to happen—but that was running into metaphysics, so I couldn't keep up that line of argument very long,—the cook was so confident in his deprecation of pigeon pie, that I thought really only from matters of pure justice I was bound to go and look again. However, when I next interviewed that pie, I extracted what was undoubtedly the leg of a pigeon; and, accordingly, having cleaned it, I took it up in an envelope to convince the cook. He was quite unmoved, and still stuck to it that it was a beef-steak pie, only perhaps a stray pigeon might have crawled in and hidden itself while nobody was looking, in the hope of saving its life.

But whether it was pigeon or unpigeon pie still the fact remains that I had contracted this new and original illness. I have analysed it carefully, and by dividing it into component parts, three parts cold in the head, two parts pigeon pie, one part headache, and four parts cough, and then treating the parts separately, I have succeeded in expelling it all but the cough. I think on the whole I will go as far as to give up my claims to the sole invention of the other parts, but I reserve that cough to myself. I suppose in time it will become fashionable and must receive a name: I shall call it *Tussis Columbariensis*, as being suitable to the circumstances, as I suppose them to have been. It is indeed a triumph. It is without doubt the most magnificent thing in coughs that has appeared in Cambridge for some time. It is periodic, occurring at intervals of tweny-five minutes from cough to cough, exactly. This is perhaps rather useful, as my watch has stopped and it serves to calculate the time by. It begins in two waves, one in each of my boots, and surges up through my system until it arrives at my throat, and then bursts forth in all its splendour, reducing me for the moment from my normal grandeur to a struggling mass of incapacity, and throwing everything within a radius of ten feet into a violent state of commotion. When my friends hear me coming upstairs, if a period has just elapsed, and I am taken half way up, they know whom they have to welcome, and they run and put away all the china.

Now I put the question to all lovers of reason: Was it to be expected that I could get up early in the morning when I might have been tottering on the brink of a premature grave? How do the authorities know that I may not have been lying awake through the tedious hours of a long night, and that balmy sleep may not have been just on the point of visiting my wearied eyelids when their harsh edict required my presence in College. It will afford me some satisfaction if they have to shed tears of remorse on my tombstone.

The fated hour has struck. I had to tear myself away from a most pleasant gathering in order to be home in time; and just when I had succeeded in leading up the conversation to a most favourable point—a few minutes more, and I should have been able to work in one of my best stories. Indeed, things had got on so far that they must result in that story or else end abruptly, and I have a sort of idea that one of the company knew the outlines, and he will probably try to tell it—and he is sure to spoil it.

What is to be done now? Shall I work? No; never shall anyone flatter themselves that I have aided them in getting good out of evil. Shall I go up and call on my fellow-lodger? No; if I am to be a martyr I will do it thoroughly. I will sit and muse on the vanity of things in general. All this must be seen to. The liberty of the subject has been trifled with! I repeat, is this to be borne? I will have questions asked in Parliament!! I will demand a writ of *Habeas Corpus*!!! I will—I will—at present, I will—go to bed.

G. DORSET.

CORRESPONDENCE.

MEMORIAL ABOUT WOMEN'S DEGREES.

To the Editors of the Cambridge Review.

DEAR SIRS,—In answer to the letter of "Spectator" on the above Memorial—which I must charitably suppose he only perused once, and that hastily—may I be allowed to make two remarks. In the first place "Spectator" entirely misunderstands, or misquotes the second of the "two arguments," which he says merely is that women "have been informally examined by private courtesy of individuals." The memorial says on the other hand, that this informal examination "is unsatisfactory with regard to the University, and is liable to cause severe disappointment to candidates who may possibly find themselves refused admission to Examinations for which they have been working for years." These two assertions are both justified by the fact that this year one Mathematical and two Classical Examiners refused to examine the papers of Women Candidates, mainly on the ground, I understand, that by so doing they would not be fulfilling their *duties to the University*. The second ingenious oversight in Spectator's letter is the phrase "properly qualified women," which of course means women who have fulfilled the University requirements as to "residence, terms, supervision, preliminary examinations, &c." If he had noticed this phrase in the Memorial, he would hardly have asked the irrelevant questions, that adorn the second half of his first paragraph.

As I have shown that "Spectator" has completely misunderstood the Memorial, the last amusing part of his letter needs no reply; but there is one other point, not in his letter, to which I wish to allude. The "Committee of the Association for promoting the Higher Education of Women in Cambridge" in their memorial, and after them the editorial columns of this paper, allude to the absence in Mrs. Aldis' Memorial of any allusion to the benefit of the present informal Examination of Women. Now those who have ever had anything to do with Memorials, drawn up for *general* signature, will know that it is of the utmost importance for them to be as brief as possible, first because people have not time to read them if they are lengthy, and secondly because the longer a memorial is, the greater danger there is of individuals finding fault with individual clauses, and so refusing to sign though agreeing with the general principle. And so in a Memorial to the Vice-Chancellor, who never, so far as I have heard, examined Women in any University Examination—where was the necessity of thanking some third party, namely the generous Examiners, who in their private capacity as men and brothers, listened to the earnest cry of their imploring sisters?

I am, Sirs, yours obediently,

G. W. JOHNSON.

May 13, 1880.

To the Editors of the Cambridge Review.

SIRS,—I have read with some interest and much surprise an article headed "Ladies Colleges and Degrees" in your issue of May 12;—surprise because the only institutions mentioned by the writer are the University of London, and Girton College. Surely no article on this subject can pretend to any completeness, which entirely ignores the existence of the two Colleges for Women at Oxford, of the University of St. Andrew's, and of Newnham College, Cambridge.

The Oxford Colleges are of too recent date to possess much history, but they deserve at least a passing notice. But the University of St. Andrew's has opened the degree of L.A. to women, and several women have already obtained the degree, while others have passed part of the examinations necessary to obtain it. But Newnham College, or at least the Cambridge Lecture Association to which it owes its existence, is as old as Girton College, the Association for promoting the Higher Education of women in Cambridge having been formed in 1869. The lectures given by this Association, which was organized by the spontaneous kindness of some Fellows and Lecturers of various Colleges, soon attracted students from other places, and to accommodate these a house was taken in Regent Street under the care of Miss Clough. It would be tedious to trace the gradual changes caused by increasing numbers, till a permanent building was obtained in Newnham Hall. Of the work done there I need not speak here; tables of the examinations passed have been published on several occasions and the year-book of Newnham contains a full list of these; but it might be well to mention the fact that the first woman to obtain a first class in the informal Tripos examinations to which the courtesy of the examiners has admitted the women students, was a student of Newnham Hall, who in 1876 obtained a 1st class in Natural Science, and not Miss Scott, of Girton, as some of the papers stated last January; in fact four first classes had been obtained before this year, two in History and one in Moral Science having been obtained at Newnham last autumn.

The writer of the article implies that the Cambridge Higher Local Examination is especially "adapted to feminine weaknesses or strong points." It is curious that men seem to have considered the Examination specially adapted to *their* requirements, for in 1873 they successfully petitioned the authorities for permission to present themselves for the examinations, and for the last seven years the examination has been open indiscriminately to men and women.

Yours obediently,

FAIR PLAY.

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MATHEMATICAL UNION.

To the Editors of the Cambridge Review.

Dear Sirs,—In the whole experience of my German University Life, I think nothing struck me so forcibly as the great advantage of the so called "Vereine" among the students for the furtherance of their special subjects of study by the combined reading of original papers and drinking of stale beer, or as the Germans themselves put it, in the statutes of the Berlin "Mathematischer Verein" which lie before me:—

"Der mathematische Verein hat den Zweck, unter den Studirenden der Mathematik das Bewusstsein der Zusammengehörigkeit zu stärken und das Interesse derselben für ihre Wissenschaft, wie ihre Kenntnisse in dieser zu fördern."

Now although we in prosaic England cannot hope to unite the intellectual and material by a mystic bond of beer as the German Idealists do, still I think we might with profit take a hint from these "Vereine."

I believe that a "Natural Science Club" does exist in Cambridge, why should we not have a Mathematical Club, nay, a Law Club, a History Club, and if the germs of ought but the basest empiricism are yet extant in the University, a Philosophy Club?

But what I would more particularly insist on is a Physico-Mathematical Club. Cambridge is supposed to be the mathematical pulse of England, (which perhaps accounts for the regularity and sameness of its institutions) and is conceived at all times to be well thronged with budding undergraduate Newtons. Surely it would be a great advantage for these men to exchange views a little, say, in the form of original papers followed by discussion (not of beer), perhaps once a week. Besides this such a club should possess rooms of its own where it would be possible for the younger members of the University to see the English, American, French and German Mathematical periodicals and papers. It might also hope in time to obtain copies of the proceedings of various learned societies, which an ordinary college library does not contain, and to which even the much abused private tutor does occasionally (perhaps in his weaker moments) refer. These would form the small beginnings of a Mathematical Library for the benefit of Undergraduates in the smaller colleges, who have no Bookery at hand like those of Trinity or St. John's, nor any friend in the Philosophical Society.

Leaving the germs of this magnificent idea to fructify, or not, as fate wills it, in the dusty hedgerows of Cambridge apathy,

I remain, Sir, yours etc,

Karl Pearson.

May 12th.

PROPOSED SWIMMING BATH.

To the Editors of the Cambridge Review.

Sirs,—I read with much interest in your last issue, your correspondent's suggestions about a swimming bath, and most fully endorse his opinions on the matter.

There is not the least doubt that swimming, even as compared with other athletic exercises, receives far too little attention at both Universities, but of course this is in a great measure owing to the fact that many find river bathing too cold in May. Whereas in the event of a bath being built, many who now do not belong to the C.U.S.C., would bathe regularly all the year round.

In the event of a company being formed the greatest difficulties to be surmounted would be to find—

1.—Suitable working directors, among whom there ought to be some two or three influential fellows of the University.

2.—Suitable premises; as the bath itself, considering the patronage it would be likely to receive in the May term, ought to be at least some 50 or 60 yards long, by about 15 broad.

Meantime I would remind those of your readers desirous of learning to swim, and who are not afraid of a plunge into cold water, that the swimming club has engaged the services of a most able and successful master, who is at the sheds daily from noon till five o'clock.

Yours truly,

W. S. S. Wilson.

COLLEGE COACHING AND LECTURES IN MATHEMATICS.

To the Editors of the Cambridge Review.

Dear Sirs,—Will you grant me space for some remarks on a subject which has already been touched upon in the *Review*? It will be rather like digging-up again ground that has been trodden down by the crowding of passing events, but none the less may the action be possibly productive of fruit. It needs not to quote Shakespeare to prove that ingratitude is inhuman. And it is only natural that after lying still in a dead calm we should hail with glad gratitude the first puff of wind that may speed us on our way once more. A "College Tutor" in an early number referred to the success of collegiate coaching in Classics, and desiderated it for Mathematics.

Certainly it does seem unfair that at Cambridge, *the* Mathematical University *par excellence*, Classics should be more often rewarded by prizes and aided in teaching than Mathematics. My own experience of Classical Lectures has been that they are thoroughly satisfactory; so much so, that a man need employ no "coach." His Lectures and Composition Classes are sufficient, always provided he comes to his Lecture with his work thoroughly prepared, as I think he should. What difficulties of construction may have arisen in preparation are sure to be cleared away by the Lecturer's translation. But turn to Mathematics, and what do we find? A man has to do so much book-work, and some examples, the solution of which depends almost entirely (or should do so) on the previously acquired knowledge of the book-work. He begins with his book-work, and comes to a dead stop at some difficulty, the inability to solve which prevents the right understanding of the remainder. Unlike Classics, Mathematics is such a system of links that you cannot hang one from another that is absent. Our friend goes to Lecture quite in a fog, utterly unprepared to profit by *general* explanations, *if any*, suited to a few more brilliant minds; and not having done the examples, copies down an arrangement of symbols in black and white which might be Chinese for all the good it does him. Nor is this all. The disappointment and consequent disgust are enough to cause repugnance to a subject naturally interesting to one whose liking and bent for it are not thus changed by want of confidence and success. And it is not Quixotic to think that it causes irritation of the brain.

I spoke of gratitude. And why? Finding himself in a Lecture to about five, he is able to get his individual difficulties smoothed, his comprehension of the book-work made practical, his power to do examples no longer absent. Is not this system an approach to the *desideratum*? Do not Mathematical men,—who are not all utter dullards, nor idlers fond of nothing but others' assistance, nor pledged to exclusive self-help,—do not such need a helping hand, not to carry them over the stile, but to show them where to put their foot to climb over themselves?

If, after doing examples on one piece of book-work, the difficulties which had been marked in the subsequent piece were explained before that was got up for working examples from, would not there be less complaint of the uselessness of Lectures to which a man's sense of deference to authority attracts him like Sinbad's island of loadstone, only to wreck his hopes; and from which he would fain escape, that his work might be *well done if at all*?

I am, &c.

W. E. Reddie.

Trinity College.

AN ENGLISH TRIPOS.

To the Editors of the Cambridge Review.

Sirs,—I have read with interest various remarks in your columns on the subject of an English Tripos at Cambridge, especially those by Mr. Skeat in your last number. He there expresses a fear that the number of candidates would be exceedingly small, and that the Tripos would in fact labour under the same difficulty as the Moral Science, and up to a year or two ago the History Tripos. I should like to point out the secret of these difficulties. No one knows whether the University is going to lead the public schools, or the schools the University, in any question of striking out a new line of study. Indeed, in other matters, the same thing is observable, *e.g.* the time-honoured dispute as to whether we shall say Cicero or Kikero has come to a dead lock, as it is not settled who is to begin. In the same way an English Tripos would soon be patronised, if penurious men knew that a good degree in it meant a subsequent competence in the shape of a masters' salary at a public school. But the schools meantime hesitate to guarantee anything of the kind, because the Universities hold out no prospect of English being duly recognized. They look upon the University as the natural pioneer in such matters, and I think they are right. Let us hope then that the University will face the difficulty of making a start, till the schools have got wind of the movement, and organized English teaching, sufficiently to open out a career for distinguished candidates in the future English Tripos.

I remain, Sir, yours obediently,

U. S. H.

The Rev. A. R. Ward, M.A., President of the University Cricket Club, has been elected to serve on the Committee of the M.C.C. for three years.

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COLLEGE CORRESPONDENCE.

ST. PETER'S.

Our first lawn tennis match this term, against Christ's, was played on Wednesday the 12th. Each College was represented by three pairs, and it was arranged that each pair should play the three opposing pairs in succession. We won the match by seven setts to two, or 47 games to 24, our first and second pairs not losing any of their setts. On Friday our best pair, Eccles and Fuller, played Caius. They lost the first sett to four games, but afterwards seemed to get much better together and won the next three to one, four, and three games respectively, thus gaining the match and three setts to one or 22 games to 14. On Monday we are to have a three-pair match with the Mayflies, on their ground.

CLARE.

The Rev. T. S. Raffles, B.A., of this College, has been appointed curate at Hawarden.

The crew did some hard work last week. They continue to improve, and now keep well together at a quick stroke. Barring accidents we hope to do well in the races.

On Thursday the cricket match with Trinity Hall resulted in an exciting finish. Our last wicket fell for 211, just five short of the Hall score. H. J. Ford 105, and H. E. M. Stutfield 82, hit well for their respective sides. On Saturday we played a strong John's eleven on their ground, and lost. Scores:—Clare 96 (C. F. Weston 30, J. E. Norman 25, J. B. Maul 21). John's 170 (R. Spencer 69, J. B. Armstrong 29, F. D. Gaddum 17, J. G. Wiseman 16.)

On Monday we played Christ's, on our ground, and beat them by 41 runs. Of our score of 171 O. Puckeridge and H. J. Ford contributed 47 each, C. F. Weston 18, and H. R. Elder 17 not out. For Christ's H. S. Cooper and G. McMillan scored 85 and 25 respectively. The rest of the team collapsed, and the total only reached 130. A. S. Pereira bowled well.

Our lawn tennis representatives, R. F. S. Colvil and J. McConnel, were beaten on Thursday by H. S. Cooper and A. S. Pereira, of Christ's, by three setts to two. On Saturday the play up at the net of the Mayflies was too strong for us, and enabled the Trinity club to win all three sets.

Clare Avenue, now at its best, is well worth a share of the attention of the May week visitors.

PEMBROKE.

Both boats have been going fairly well during the last week; the only change in the crews has been occasioned by Stack's wrist being sufficiently strong to enable him to row; he replaces Miles at 2 in the second boat.

On Thursday, the 13th, we played Trinity, and defeated them by 151 to 122; Cobbold, with 45, was the highest scorer for us, while for them Crosby made 41. Our victory was in no small degree due to Haviland's getting five of the Trinity wickets at the extremely small cost of 8 runs.

On Friday we played Trinity Hall; the match resulted in a draw, our score being 231, of which Finch contributed 110; when time was called they had scored 110 for four wickets.

On Saturday we played King's, on their ground; they went first to the wicket, and made 63, we then went in, but were not disposed of until the score had reached 272.

The four-handed Lawn Tennis Tournament is at length over; in the final round Finch and Betts were opposed to Hales and Traver, the latter pair being eventually the victors.

GONVILLE AND CAIUS.

We have not much to record about the boats except our hopes. The first boat ought at the worst to keep its place, and the second is pretty certain to do likewise, while the younger children of the oar in the third boat may be able to make interesting investigations into the structure of some boat ahead of them.

The "Hawks" apparently appalled by Lacey's giant score against Clare, were unable to get together a team on Saturday. However, on Monday, that most delightful of matches, the old Caians, came off with more than even its annual pleasantness. The weather was all that could be desired, and better still, a great number of old faces made their appearance, under the captaincy of the indefatigable organiser of the match, Mr. Ernest Baggallay. Amongst others, Messrs. Lockwood (late candidate for King's Lynn), Beechcroft, Turner, Preston, Lacey, not merely figured in the field, but lent substantial aid to the annual cricket tea, which celebrates this encounter between old and young Caius.

TRINITY HALL.

In the second round of the lawn tennis ties, H. M. Stutfield and H. Jeddere-Fisher have beaten A. T. Cairnes and W. H. Murphy. The winners of this round are drawn in a bye, and consequently Stutfield and Fisher will play in the final.

During the past week, matches have been played v. Clare, Pembroke, and Jesus. The match against Clare was pulled off with a margin of only five runs, the scores being 216 and 201 respectively; for us, Stutfield made 82 in his usual fast style, and Lomax and Hone also made material contributions. The match with Pembroke could not be finished; their first innings terminated for a very considerable total, upwards of 300 runs appearing on the score-sheet. When stumps were drawn our men had made 110 for three wickets. On Saturday our team experienced a very heavy day. On meeting Jesus in their close, Jesus went first to the wickets and remained there all day; during which time they compiled the somewhat respectable total of 545 for 8 wickets; Messrs. Garforth and Lucas put together 162 and 140 (not out) respectively, and heavy scoring was, almost without exception, the order of the day. Our men seem to be fairly good with the willow, but they certainly have an unhappy knack of allowing the other side to knock up a superfluity of runs.

Seeing that these words will be put into print but a few hours before the commencement of the May races, it would be obviously somewhat preposterous to offer any remarks concerning the boats. We may however consider it a matter for congratulation that, so far, neither accident nor sickness has interfered with the arrangement of the crews, which are all constituted in the same manner as at the beginning of training.

CORPUS CHRISTI.

Last Wednesday we took over a weak team to Saffron Walden; they went in first and made 220 runs; in our first attempt we collapsed for 39, but in our second venture we made 103 for six wickets, Tanner carrying his bat for 58, which included some remarkable hits.

On Friday last we defeated Sidney. Going in first we made 241, of which H. G. P. Owen made 103, F. T. Colson 31: we disposed of them for 50.

On Monday we played Emmanuel, on the Amalgamation Ground; our side made 166, Owen contributing 37, Tanner 36, and Greenland 23; at the call of time they had scored 170 for two wickets.

On Saturday our Lawn Tennis Club had a match with the "Mayflies," which, after an exciting contest, they won. Our representatives were Owen and Richardson, Cooper and Hough, Alford and Ayerst.

KING'S.

Two matches were played last week, in both of which we were deprived of the services of A. F. J. Ford, and consequently our batting and bowling alike failed us. Against Trinity we scored 74 to their 342 (C. W. Foley's 16, E. Impey's 18 not out, being our only double figures): and on Saturday, after getting 64 (C. W. Foley 13, G. Searle 16) we did not dismiss Pembroke till they had compiled over 250.

At Lawn Tennis we have been as unsuccessful: last week we sent 3 pairs to oppose Caius on their ground, and lost by 4 setts to 9: our representatives were H. E. Ryle, G. Thynne, N. L. Hallward, E. Impey, F. J. Tuck, R. H. Macaulay.

The boat is going evenly and well: yet the pace is not so great as we could wish: however, the sight of Magdalene pursuing us may rouse the crew to greater exertions.

QUEENS'.

We played Ley's School on the 12th. We went to the wickets first but our total only reached 30 (Bolton 9, Rooker 7). Six of their wickets fell for 28, but the score was 78 at the end of their innings (Shenton 31). Brandram took four wickets, Rooker and Butler three each. In our second innings Bolton made 37, Ashmall 31 and at call of time we were credited with 93 for five wickets. The game was lost on the first innings.

Some lawn-tennis scratch pairs have been arranged and will be played off this week.

CHRIST'S.

C.C.L.T.C.—A match was played against Clare; Cooper and Pereira represented Christ's, and after a very closely contested game won by three setts to two. A match has been arranged with Corpus for Wednesday.

C.C.B.C.—The boat has been getting on favourably, as the places have been definitely settled. The names and weights of the crew will be found elsewhere.

C.C.C.C.—The match against Whittlesford resulted in a victory to us. The match with Peterhouse has been postponed. Against the Johnian Second Eleven our Second Eleven managed to score 108. The Johnians made 180 for four wickets, Spencer just making his century before call of time.

ST. JOHN'S.

The College is making preparations to contribute to the entertainment of its visitors by a garden party in the College grounds on Wednesday, May 26th, on which occasion the Fellows

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garden (commonly called the "Wilderness") will be thrown open to the guests. The following have been elected a committee to make the necessary arrangements: Rev. A. F. Torry, Rev. E. Hill, Mr. W. F. Smith, representing the fellows; E. J. C. Morton, W. H. Bissett representing the lawn tennis club; W. H. Fea, S. G. Craig, the musical part of the College; G. M. Kingston and W. Barton, the boat club; P. G. Exham, J. H. Payne, and F. D. Gaddum, the cricket club, together with F. H. Colson, and W. W. Cassells; and with fine weather a great success may be anticipated.

In lawn tennis the second round of the ties have been completed, and as we have a match against the Trinity Mayflies on Friday, the whole competition will have to be decided before that day. During the past fortnight we have been fairly successful in the cricket field. The first eleven has won two and drawn three matches. They beat Magdalen on May 4th, scoring 204 for six wickets against their opponents 65; J. B. Armstrong and J. H. Payne, claiming 43, F. D. Gaddum, 37 not out, and P. T. Wrigley, 35. Against 96, which was all Clare could make, they made 170 for nine wickets, by the help of 69 from R. Spencer, and 29 from J. B. Armstrong. Of the drawn matches the first was against the Hawks, who made 49 for one wicket, while St. John's, at the fall of their tenth wicket had 223, of which 63 were gained by E. J. Wild; 66 by J. B. Armstrong and 24 by E. S. Chapman. In the Emmanuel match our representatives made 185 (of which J. S. Wiseman claimed 56, E. S. Chapman 42, J. Colman 36, R. Thorman 22) while our opponents had 146 for one wicket at the call of time. Against the Pembrochians we made 204, whereof J. B. Armstrong had 68, and J. Colman 65, and we captured five of our opponents wickets at a cost of 74 runs. The Jesus match was a two days' one and resulted rather in our favour: on the first innings Jesus made 182 against our 168 (E. J. Wild 33, J. Colman 30); the second innings rather changed the aspect of affairs, as our last wicket did not fall till the total had reached 295, mainly owing to the fine innings of P. G. Exham, who made 116 before he was bowled: this together with 39 contributed by R. Spencer, 29 by J. B. Armstrong, 27 by P. T. Wrigley and 26 by extras made a total too high for the Jesuites to reach, who so far failed in attempting it that they had lost four wickets for 58 runs. The full score will be found on another page. The second eleven defeated Corpus 2nd eleven on May 7th by 127 for seven wickets (R. Thorman 48 not out, A. W. Beard 25) to 89 of their opponents. They gave the Christian 2nd eleven a more decisive beating as while Christ's made 118, John's made 182 for four wickets, mainly by the help of R. Spencer's 102, and A. W. Beard's 36, both of which maintained their wickets intact to the call of time.

TRINITY.

The M. and S. met on Friday, May 14th, at 10 p.m. H. H. Turner urged "that there is sufficient evidence to justify us in accepting the Darwinian theory of Evolution." T. Beck opposed the motion. After a lively and interesting debate the motion was lost by 12 to 9.

T.C.C.C. During the week this club has played matches with King's, Pembroke, and the Tooting Wanderers. King's were beaten by 342 to 74 on one innings, G. Streatfield and L. Bury scoring 93 and 56 respectively for Trinity. Pembroke were victorious by 151 to 122. The Tooting Wanderers scored 78 for 6 wickets, the Trinity team having made 310: the chief contributions were C. Hitchcock 74 and F. W. Capron 68.

May Flies L.T.C. On Saturday last this club played the match *v.* Corpus which had been postponed on account of rain. The club was represented by B. F. Buxton and E. G. Watson, C. H. Malden and M. C. Gibb, W. Malden and R. A. Pelly, and was victorious by 2 setts to 1. On the same afternoon H. R. Foster and G. H. C. Wright represented the May Flies against Clare L.T.C., and were victorious by 3 setts to 0. The final tie of the Double-handed Tournament will be played on Tuesday, May 18th. The competitors are G. H. C. Wright and H. Mc'Lean, and H. M. Foster and T. Gill.

T.L.T.C. played Jesus L.T.C. on May 11th. Trinity won by 15 setts to 11, or by 6 points to 3, each point being the best of three games. The scoring was as follows:—

Trinity.	*Jesus.*
R. A. Pelly and B. F. Buxton beat	W. F. Cole and E. B. Hill by 5 setts to 3.
H. C. Goodhart and J. C. St. Quentin lost to	G. F. Cole and H. Sykes by 4 setts to 5.
G. A. Bolton and A. E. Black beat	E. A. Armstrong and H. S. Greaves by 6 setts to 3.

T.B.C. B. S. Biram is stroking the first boat: Gubbins, late stroke, is rowing two: Fellowes is at three. The crew are in good condition. Their work at the beginning of the week was very hard: latterly they have been having easier times. The second boat seem well together. The third boat have suffered from the loss of Hutchinson, who has gone up higher, but they hope to keep their place.

EMMANUEL.

On Wednesday the first eleven were beaten by Caius, who made 161 to our 89, to which Shipton contributed 48.

On Monday we beat Corpus by 8 wickets, C. H. Allcock scoring 101 not out, and Shipton 49 not out.

SIDNEY.

Our boat is certainly not going as well as we expected, but its pace is better than one would imagine from the form it has exhibited lately. The advantage expected from the change of stroke appears to have been somewhat illusory.

We made but a poor show at cricket against Corpus on Friday; but this can hardly be wondered at, seeing that five of our eleven, including the three best bowlers are in our boat and were unable to play. Hence, the Corpus captain having indignantly scouted the notion of our playing with two substitutes, his team were able to score over 200 against the 49 for our nine wickets.

There is to be a Promenade Musicale, with the band of the Grenadier Guards, in the Master's and Fellows' Gardens on Wednesday, the 26th instant.

DOWNING.

The only proceedings we have to report are those of the Shakespeare Society, which has finished reading Macbeth, and is now about to undertake Henry IV., Part I.

The boat continues to make progress, and is favourably spoken of by the leading papers. Unfortunately, on Whit Monday, it came into collision with some townspeople, out holiday-making, and very considerable damage was done to our boat. Could not the rules of the river be made more binding on *all* who patronize the Cam, so that the offending parties might always have to suffer for their recklessness?

NON-COLLEGIATE.

The Worshipful Company of Clothworkers has placed at the disposal of the Censor three Natural Science Scholarships. These are to be awarded to students who have kept three terms, and are of the annual value of £30. The three scholarships at present available are to be raised from £50 to 50 guineas.

Cavendish will no doubt report the cricket match we had the pleasure of playing them on Saturday last.

Cavendish.—The last meeting of the Debating Society was given up to readings and recitations, which went off very successfully. Our cricket team has gained three victories in the last week: on the 11th we beat the Streatham Club by an innings and 2 runs: on the 13th we played Chippenham, on their ground, and won a very pleasant match by an innings and 19 runs. For us W. W. Robinson made 32, and E. D. Robinson 23, and, in the Chippenham men's second innings, Barber took five wickets for one run. Our third victory was achieved against the Non-Collegiates, on the 15th, when we scored 195 for eight wickets, against 32. Our best scores were Hill (not out) 44; W. Robinson 24; and Chapman 23. The sermon in our Chapel on Whitsun Day was preached by Professor Bonney.

UNIVERSITY INTELLIGENCE.

The Rede Lecture will be delivered by Professor Humphry, M.D., F.R.S., in the Senate House on Wednesday, May 26th, at 2.30 p.m. The subject of the Lecture will be "Man, pre-historic, present, future." The central floor will be appropriated to members of the Senate. Visitors introduced by members of the University will be admitted to seats on the North and South sides of the Senate House, the galleries being reserved for Bachelors and Undergraduates.

The following are the numbers of Undergraduates who matriculated on May 15th:—King's 1, Trinity 2, Clare 1, Gonville and Caius 2, Trinity Hall 2, Queens' 1, Jesus 3, Christ's 1, Magdalene 1, Sidney 1, Downing 1, Non-Collegiate 5.

A memorial has been presented to the Vice-Chancellor by a large number of resident members of the Senate, expressing approval of the measures proposed by the committee of the association for promoting the Higher Education of Women in Cambridge. The number of signatures is 123.

The Lodging-house Syndicate have notified to the Senate their intention of electing a Secretary, whose duty it will be to inspect and report on annually all licensed Lodging-houses. The stipend is £150 per annum.

Professor Hughes is desirous that all members of the University who wish to borrow specimens from the Woodwardian Museum, should apply to him at least a week before, they are required.

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At the Congregation held on May 13, all the graces mentioned in our last number were passed by the Senate, and the appointments duly made.

The following degrees were also conferred:—

Doctor of Law.—D. L. Scott, St. Peter's.

Masters of Arts.—E. K. Corrie, and C. H. Wilson, King's; F. W. Briggs, G. S. Flint, W. W. S. Follett, D. M. Lewis, W. G. Michell, F. Neville, C. W. C. Proctor, M. Richardson, and A. Swainson, Trinity; W. C. Coates, A. H. Crick, W. A. Guttridge, P. Lloyd, W. H. Rammell, M. G. Stuart, and C. R. T. Winkley, St. John's; C. M. Atkinson, C. V. Brown, H. M. Cadman-Jones, and W. L. B. Janvrin, Clare; J. Brown, Pembroke; F. B. de M. Gibbons, Caius; H. J. Morton, Trinity Hall; H. E. Savage, Corpus Christi; A. G. Bené, Queen's; H. Gascoine, Jesus; F. Angrave, W. O. P. Ford, and B. J. H. Sparrow, Christ's; E. Venables, Emmanuel; W. P Evans, Sidney; W. Harrison, Non-Collegiate.

Masters of Law.—C. M. Atkinson, Clare; F. D. Thomas, Trinity;

Bachelor of Law.—G. W. P. Loxdale, Trinity Hall.

CALENDAR FOR THE WEEK.

WEDNESDAY, May 19.—Annual Festival of Choir Mutual Aid Society at 2.30 p.m., in King's College Chapel.

THURSDAY, May 20.—Organ Recital at Trinity College Chapel by Mr. Alan Gray. Concert of King's College Musical Society.

FRIDAY, May 21.—C.U.M.S. Chamber Concert, at the Guildhall. Meeting of Cambridge Entomological Society.

SATURDAY, May 22.—Organ Recital in Trinity College Chapel by Mr. Stanford. Excursion of Cambridge Entomological Society to Monk's Wood.

SUNDAY, May 23, *Trinity Sunday*; Scarlet day.—Select Preacher, Rev. G. Salmon, D.D., Trinity College, Dublin.

MONDAY, May 24.—Organ Recital at Trinity College Chapel by Mr. Cobb. Annual General Meeting of Cambridge Antiquarian Society.

TUESDAY, May 25.—C.U.M.S. Full Choral and Orchestral Concert at the Guildhall.

COLLEGE CHAPELS.

WEDNESDAY, May 19th.—*King's*: Choir Mutual Aid Society's Festival Service.

THURSDAY, May 20th.—*King's*: Anthem, "The Wilderness." Goss.

FRIDAY, May 21st.—*King's*: Anthem, "O love the Lord." Sullivan.

SATURDAY, May 22nd.—*King's*: Anthem, "I was in the Spirit." Blow. *Trinity*: Anthem, "I saw the Lord." Stainer.

SUNDAY, May 23rd. (Trinity Sunday).—*King's*: Anthem, "Holy, holy, holy." Handel. *Trinity*: Anthem, "Holy, holy, holy." Handel. *St. John's*: Holy, holy, holy." Handel.

MONDAY, May 24th.—*King's*: Anthem, "And lo a throne." Spohr.

TUESDAY, May 25th.—*King's*: Anthem, "In humble faith." Garrett.

CRICKET, BOATING, ETC., FIXTURES.

WEDNESDAY, May 19th.—May Races begin; Cricket: King's v. Caius.

THURSDAY, May 20th.—May Races; Cricket: C.U.C.C. v. Yorkshire; Pembroke v. Emmanuel; Corpus v. Non-Collegiate; C.U.Bi.C. Races begin.

FRIDAY, May 21st.—May Races; Cricket: C.U.C.C. v. Yorkshire; Pembroke v. Emmanuel; Corpus v. Christ's Second Eleven; Clare v. Hawks.

SATURDAY, May 22nd.—May Races; Cricket: C.U.C.C. v. Yorkshire; Corpus v. Jesus; Sidney v. Non-Collegiate; C.U.Bi.C. Races.

MONDAY, May 24th.—May Races; Cricket: C.U.C.C. v. Gentlemen of England; King's v. John's.

TUESDAY, May 25th.—May Races; Cricket: C.U.C.C. v. Gentlemen of England; Pembroke Second Eleven v. Corpus Second Eleven; Clare v. Trinity.

VISITORS' CALENDAR.

WEDNESDAY, May 26.—Promenade Musicale in the Fellows' Garden, Sidney Sussex College. C.U.C.C., University v. Gentlemen of England. Concert at Corpus Christi College. Trinity Ball. C.U.Bi.C, Inter-University Races. Procession of boats. Rede lecture.

THURSDAY, May 27. — Cambridgeshire Horticultural Society's Spring Open Show, Fellow's Garden, King's College. Organ Recital at Trinity College Chapel, by Mr. Stanford.

FRIDAY, May 28.—Promenade Musicale, Fellows' Garden, King's College; Grenadier Guards' Band. Freemason's Ball. C.U.Bi.C., Club Races and Ten Mile Amateur v. Professionals

SATURDAY, May 29.—C.U.Bi.C., Match with London Bicycle Club. Organ Recital at Trinity College Chapel, by Mr. F. Dewberry.

SUNDAY, May 30. 1*st after Trinity*.—Select Preacher, Rev. G. Salmon, D.D., Trinity College, Dublin.

SUNDAY, June 6. 2*nd after Trinity*.—Select Preacher, Rev. W. P. Roberts, M.A., St. John's College.

SUNDAY, June 13th. 3*rd after Trinity*.—Select Preacher, Rev. C. H. Prior, M.A., Pembroke College.

THURSDAY, June 17th.—C.U.C.C., University v. Surrey Club and Ground; at the Oval.

FRIDAY, June 18th.—C.U.C.C., University v. Surrey Club and Ground

SATURDAY, June 19th.—C.U.C.C., University v. Surrey Club and Ground.

SUNDAY, June 20th. 4*th after Trinity*.—Commencement Sunday. Preacher appointed by the Vice-Chancellor.

MONDAY, June 21st.—C.U.C.C., University v. M.C.C. and Ground, at Lord's.

TUESDAY, June 22nd. Commencement Day.—C.U.C.C., University v. M.C.C. and Ground, at Lord's.

WEDNESDAY, June 23rd.—C.U.C.C., University v. M.C.C. and Ground.

C.U.M.S.

The concert of April 5th presented several new features. It was given in the large room of the Guildhall; and the Orchestra of the Musical Society, containing over fifty performers, was heard in public for the first time.

Even without any allowance for the fact that this band was only formed last term, the conductor and all its members are to be congratulated on a really good performance of Mozart's twentieth Piano Concerto, and one of the most charming of Haydn's innumerable Symphonies. We shall expect before long to find that Cambridge will be able to rely on its own orchestral resources in the concerts of November and May.

The Concordia Glee Club sang Webbe's fine prize glee, "Discord, dire sister," and a part-song by Korchat, encored we hope rather for the performance than the composition.

Herr Gompertz's masterly rendering of a Bach fugue for Violin solo, was received with great warmth by the most enthusiastic audience that we remember.

The committee cannot do better than close each series of Popular Concerts with such a performance as that of Wednesday.

The Orchestra numbered 54 performers including the Rev. D. Orpen, (Violoncello) whose name was accidentally omitted from the programme.

WHIST.

PROBLEM III.

Solution:—

Trick 1, 2. A leads Ace and King of Clubs.
3. A leads a Club; B trumps with Ace; Z plays 8 *of Hearts*.
4. B leads Hearts. A wins.
5. A leads Diamonds; B wins with Queen.
6. B leads Hearts; A wins.
7. A leads Hearts; Z discards from the same suit as B.
8. A leads Diamonds; B wins with King.
9. B plays Ace of Spades.
10. B plays Queen of Spades; Z plays King; A trumps.
11, 12. B makes Ace of Diamonds and Knave of Spades.
13. Z makes last trick having reserved at trick 7 the same suit as B.

N.B.—If at trick 3 Z had played a Spade or Diamond, the play in other respects would be the same as that given; B at trick 7 reserving the suit from which Z had discarded, A and B would make every trick.

Answers received:—Correct, W.S.R., W.H.C., H.N.D., "Dragon."

PROBLEM IV.

(DOUBLE DUMMY.)

A's hand.	*Y's hand.*
Hearts (trumps); 5, 2	King, Knave, 8
Spades; none	9, 6, 5, 3, 2
Diamonds; Ace, King, 9, 6	Queen, 8, 4
Clubs; Ace, King, Queen, 8, 7, 3, 2	10, 5
B's hand	*Z's hand*
Hearts; Ace, Queen, 10, 9, 4	7, 6, 3
Spades; Ace, King, Knave, 10	Queen, 8, 7, 4
Diamonds; Knave, 10, 5, 2	7, 3
Clubs; none	Knave, 9, 6, 4

How can A and B get every trick? A leads.

Answers may be sent in to the Office by Saturday, in envelopes marked "Whist Problem" on the outside.

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UNION SOCIETY.

Several inaccuracies having occurred in the official list of speakers at the debate on Tuesday, the 11th inst., the Secretary has sent us the revised report, as follows:—

Mr. J. P. Whitney, King's College, President, in the chair. Mr. R. F. Duff, Trinity Hall, moved—"That in the opinion of this House, Actions for Breach of Promise of Marriage ought not to be abolished."

Speakers.

Ayes.	*Noes.*
Mr. R. F. Duff, Trinity Hall.	Mr. J. A. Duncan, Trinity.
„ J. Russell, St. John's.	„ J. Pieris, St. John's.
„ W. P. Apcar, Caius.	„ J. Brough, Downing.
„ A. Giles, Queens'.	„ R. Temperley, Queens'.
„ E. R. Christie, Christ's.	„ E. V. Arnold, Trinity.
	„ C. Chapman, St. John's.
	„ T. Beck, Trinity.

Neutral.

Mr. Glynn Whittle, Caius.
Mr. E. A. Parkyn, Christ's.

The Honourable Opener having replied, the House divided Ayes, 29; Noes, 88. Majority against the motion, 59.

OXFORD LETTER.

Oxford at present is full of visitors: but among all its objects of interest there is none that attracts so much attention as a desert in the High, once known as University College. The departed may console themselves with a leading article in the *Times*, or with the *Observer's* solemn warning to its readers on no account to confound them with the University: but those who remain have no other consolation but the schools. It is a melancholy sight to see these few sad survivors stalking about the quads like pelicans in the wilderness. Every one should know that it has been an immemorial custom to screw up the dons in University College. Then to omit to do so after a college wine would be worse than passing the wine the wrong way. But of late years the custom has been pretermitted. But providence is just, and University college is no longer at the head of the river. Everyone must sympathise with a noble desire to restore the college to its ancient glory: and it is certainly a great pity that the public should so have mistaken a Conservative re-action. It has been a drama full of interest to the spectators—the Proctor in his robes going up the ladder; disappearing through his window; his breathless instruction to his servant to "send for that locksmith,—the man I had last time, you know;" the college meeting with the President's appeal to his fellows to "act like one Englishman"; the rapid consultation of the dons, all of whom, it subsequently appeared, "strenuously deprecated any such severe measures"; the long line of hansoms, each cheered as it departed by a mob of small boys; and on Thursday morning the gate placarded with "Furnished apartments to let: enquire within"; and to conclude, the *Standard's* explanation that "the dons had friends coming up for Commemoration and lodgings were expensive."

A deputation of sisters is said to have waited on the Master. Perhaps they are the greatest sufferers. But the Master was stern.

The excitement of going out of training took various forms. In Balliol, rowing perhaps being a sore subject, it became political: and the biggest Conservative that could be found was put into a Liberal's bed. In Magdalen a bonfire was lighted, and the party round it was joined by the dons who had also been celebrating the occasion, and the expostulations of the dean succumbed to the enthusiasm of the common room. New are going to have a ball to celebrate their success in torpids and eights. So, perhaps, are Magdalen, but the times are not settled. Magdalen have never been head before. University have been head most often, Brasenose next, Balliol next.

It is rumoured that the Agamemnon is to be acted in Greek in Balliol Hall. If so, there will be a great demand for Grecian profiles, and blanket: that we hear is to be the costume.

The police consoled themselves for the quietness of the town, by some exciting gown conflicts. On Friday night we were informed that a terrible conflict in the High had ended in three policemen being mortally wounded: soon the three policemen dwindled to one: but he was certainly dying. We now hear that a distinguished University oar cut open a policeman's cheek—*hinc illae lacrimae*. He has been fined one pound and the cost of the plaster.

Nothing remains of the election now but a few placards urging one to plump for Hall, and the rumours of a coming petition. I saw yesterday chalked up on a college wall

In Oxford town extremes will meet
(So are the fates commanding),
When, striving to regain his seat,
A Tory's lost his standing.

It seems likely to be verified.

Mr. Brandram's reading was a great success, and the singing which accompanied it almost as great.

Enthusiasm is strong, especially, we are told often enough in College chapels, in youth. It was a touching sight to see members of Magdalen jumping into the river and swimming across rather than waiting for the punt, waving the rattle as they swam. But University men must be especially excitable if, as the papers say, they were incited to this rash deed by their "unusual success in the eights." They kept their place.

To avoid possible misconceptions it would be as well to state that the "Mercury" I said Byron is supposed by certain undergraduates to have kept a bear in, is not the metal but a fountain in Christ Church. I say so because you printed it with a small "m."

The warm weather fills the Cherwell with punts and canoes. Here the worn-out eight's man recruits himself after his exertions prostrate in his boat, or, under the shadow of the coming schools and a sycamore, performs the operation known as "work."

The Chancellor of the University came up the day University were sent down. He came to bring his son to matriculate there. He, at least, has faith in the College.

The last two nights of the Eights have yet to be chronicled. On Monday B.N.C. bumped University—Hertford bumped Balliol—Pembroke fell to Trinity early in the race—St. John's caught Christ Church—Worcester caught Keble, and Queen's, who had been been bumped by Oriel on Saturday now returned the compliment.

On Tuesday there was a splendid race all the way between New and University. New were overlapping more than once but failed to make their bump. Exeter caught Balliol very soon—St. John's bumped Corpus—Worcester bumped Christ Church—St. Mary Hall bumped Keble, and Jesus caught Merton,

The Eights on the whole can hardly be said to have been satisfactory. There were far too many bumps made at a very early period in the race, and it seems to be a matter worth considering whether the distance between the boats is not too short. A short bucketting race of a quarter of a mile is not the best thing for the rowing. Magdalen, as were expected, finished Head, They were a very fair crew, and were well together; their names were:—

H. W. Boustead (bow).	6 A. C. Wells.
2 W. E. Austin.	7 J. H. Wharton.
3 G. D. Dakyns.	A. H. Higgins (str)
4 A. E. Stainland.	H. Norman (cox.)
5 J. E. Ivor Yale.	

Exeter were a good crew, certainly the best on. They have settled to go to Henley, and they ought certainly to do well there. Unfortunately the new rule limiting the standing of men rowing for the "Ladies" will lose them one good man. Three boats had the misfortune to go down every night, Balliol, Christ Church and Keble. Pembroke went down five places. Exeter made the most bumps, four, and would have made more only for bumps in front. B.N.C., Hertford, Trinity and St. John's made three places each. The eights finished in the following order:—

1 Magdalen	12 Worcester
2 Brasenose	13 Christ Church
3 University	14 St. Mary Hall
4 New	15 Keble
5 Hertford	16 Lincoln
6 Exeter	17 Queen's
7 Balliol	18 Oriel
8 Trinity	19 St. Catharine's
9 Pembroke	20 Jesus
10 St. John's	21 Merton
11 Corpus	22 St. Edmund Hall

The eleven came to grief against the next sixteen. The sixteen went in first and made 247, of which Colebrook (Exeter) made 51, Ridley (Exeter) 40, Peake (Oriel) 37, and Walker (Trinity) 22. The eleven made 103 first innings, and 66 second innings, the only respectable scores being Thornton (St. John's) 35 and 11. Patterson (Pembroke) 6 and 28. The ground was very wet and sticky the second day, which accounts somewhat for the poor display of the eleven.

THE GOLDIE MEMORIAL.

The project for erecting a "Goldie Memorial Bridge" over the Cam has been finally given up, owing to the difficulties in procuring the necessary land. It is now proposed to apply the funds already raised to build a University Boat House. The land has already been acquired, and the Architect's plans have been procured, but further subscriptions will be necessary to meet the expenses.

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RECENT ENGLISH ORATORIOS.

To those who watch with affectionate and anxious interest the progress of music in England, it affords matter for solemn thought that so much of the best energies of our best national composers should have been recently directed to the production of Oratorios, and that so little genuine enthusiasm, comparatively speaking, should have been evoked by the works in question.

The explanation of this will seem to many people simple enough. Heaven, they will say, has granted many things to this favoured land, but has refused one. We shall never be able to write music that is worth anything. We need not hope it. The first thing to be said in answer to this representation is that its force is considerably weakened if it can be shown that there are other causes, apart from any want of musical genius in the composers, which would alone be sufficient to prevent these oratorios from being thoroughly successful. Further, it must be remembered that just as great battles have been won by indifferent generals, so works that may really be called successful have been written by men to whom we can scarcely attribute genius in the highest sense of the word. Granting that our composers have wanted the "faculty divine," have the powers that they possess been displayed to the best advantage? May the failure not arise in part from a mistake in the choice of ends, and not merely from inadequacy of means? Have our composers done well in selecting Oratorios as the task on which to expend their best energies? In a word is Oratorio, as a form for further musical composition, "played out?"

There seems to be only one way of studying this question. We must for the present entirely neglect the musical part of our Oratorios, and consider generally the artistic capabilities of subjects of this nature. This can, of course, be done best by examining the *libretti* of one or two typical works. And it is best to avow at this point that the above considerations have been chiefly suggested by a perusal of Professor Macfarren's latest oratorio—"Joseph." The reception given to this work at its first production was in the highest degree favourable. It was spoken of by one of the leading critics as "the finest work from the pen of one of the most gifted and most distinguished of living English musicians." All this, and very much more that might be quoted to the same effect, makes it the more surprising that scarcely any reference should have been made to the way in which the words have been selected, and the story arranged for musical treatment: indeed it disposes one to doubt whether the critics regarded this as falling within their province at all. An examination of the work from this side may therefore prove not uninstructive; and I fear that such an examination will reveal the fact that "Joseph" is encumbered with certain weaknesses, against which no composer, however able, could struggle with success. Whether, so far as the musical portion of the world is concerned, the verdict first quoted is likely to be ratified, is a question on which I will not attempt to enter. No one doubts Professor Macfarren's ability in the domain of sacred music. Indeed, so far am I from wishing to disparage him that I confess I was disposed to regard as quite transcendent the powers of a composer who could make of such materials a work in any way acceptable.

But before we go any further one or two general observations must be offered on Oratorio *libretti*. The composer of an Oratorio has evidently the choice of two forms in which to cast his work, the narrative and the dramatic. Of course these may be combined. Each form is attended with difficulties of its own. On the one hand the narrative form demands a number of recitatives assigned to a narrator, and this predominance of recitative, unless the composer has a peculiar gift for composition of this description, is calculated to make the work heavy and uninteresting. On the other hand the dramatic form is attended with equal or greater difficulties. The attempt to represent the characters of sacred history in their own persons, unless very skilfully carried out, is likely to lead to results that, according to the mood of the hearer, will appear either absurd or profane. The cardinal difficulty of the dramatic form, and it is a difficulty which faces us perpetually under different aspects, is this. In the Scripture narrative, scenes are represented merely in outline: much is left to be filled up by the imagination, or perhaps is best not filled up at all. But when a scene is dramatized, and thus brought before our eyes, vagueness is no longer possible. Instead of infinite possibilites you have extremely finite realities. It fell once to my lot to hear a sermon, perhaps the most remarkable I ever listened to, preached by a Welsh minister at Llandudno. Its peculiarity consisted in an irresistible tendency of the preacher to dramatize every scriptural event to which he referred. For instance, in speaking of Abraham's sojourn in tents he proceeded in some such way as this: "Now you might think that a good many people would come to Abraham and say 'Well, Abraham, this is a pleasant sort of place, this Hebron: why don't you build yourself a mansion of brick, or of stone, Abraham?' 'Oh no' says Abraham 'the Lord has commanded me not to build a house. *I shall just have a tent for Sarah and me, and we'll enlarge it when the Son of Promise comes.*'" The congregation consisted of two parts, Welsh and Saxon. The former evidently accepted this vivid colouring as the only reasonable way of putting things: with the latter there was an evident contest between the feelings of amusement and horror, the former, however, predominating.

Somehow or other, then, this difficulty has to be overcome by the librettist if the dramatic form be selected. And in order fully to estimate the difficulty by considering the various expedients resorted to for getting over it, it will be instructive to refer back to the libretto of Professor Macfarren's earliest Oratorio, "St. John the Baptist." The form adopted here is a mixture of the dramatic and narrative. In the dramatic portions of this work, where the words that it is necessary for any character to say are not to be found in the original narrative, one expedient adopted for supplying their deficiency is to piece together texts that seem appropriate to the situation from other portions of the Bible. Thus, the daughter of Herodias when she dances before Herod sings a song the words of which are drawn from one place in the Book Ecclesiastes and two in the Book of Proverbs: and Herod himself expresses the wicked desires of his heart in strictly biblical phraseology, as if to show that the devil can quote scripture for his purposes.

The same difficulty is met by quite a different expedient in the duet between St. John and Herod; St. John tells Herod "It is not lawful for thee to have thy brother's wife." Herod, not being provided with any *repartee*, ejaculates "Ha!" like the bad baron in a melodrama.

Towards the close of the same duet we get an instance of a third expedient. This consists in taking the words of the original narrative and dramatizing them by a simple change of the third person into the first. We read in our authorised version (Mark vi., 20), "For Herod feared John knowing that he was a just man and a holy; and observed him; and when he heard him he did many many things, and heard him gladly." Now these words in themselves strike one as unsatisfactory; in point of fact both the reading of the Greek text and the translation

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are to some extent uncertain. But quite undeterred by any considerations of this sort the librettist boldly adapts the whole to Herod's uncongenial mouth, and makes him say (or sing) as follows:

I fear thee, knowing that thou art a just man and a holy. I will observe thee: *yea, I will do many things*; and I will hear thee gladly.

This (very safe) promise of Herod's to "do many things" reminds one a little of the threat with which poor old Lear relieves his mind;

I will do such things—
What they are yet I know not.

Let us take just one more example of this extraordinary tailoring process by which the material of the Gospel narration is made up into a dramatic dress. The "expedient" resorted to here is the same as in the example last quoted.

Chorus of Nobles—She goeth forth to take counsel with her mother. What will she ask? Behold she cometh straightway with haste unto the King. What will she ask?

Salome—O King, I will that thou give me by and by in a charger the head of John the Baptist.

Herod—I am exceeding sorry."

It is strange that the librettist should not have seen how utterly these words put into Herod's mouth fail to give the spirit of the word that represent them in the original narrative. When we read "And the king was exceeding sorry," the words do really convey to us that he felt very strongly. But when a man is exceeding sorry he does not deliberately *say* "I am exceeding sorry." This is more the expression that he might use in declining an invitation to dinner on the ground of a previous engagement. No one can imagine that the language in which a man expresses his emotion is the same as that in which a witness or a narrator would assert that the other was possessed by that emotion. I may say "That man is in a violent passion;" but if the man referred to were to say "I am in a violent passion," I should know that he was getting better. And this consideration alone seems to use a sufficient condemnation of the "expedient" here adopted.

Proceeding now to "Joseph," we find that its libretto is distinguished by the introduction of yet another expedient for padding out the narrative skeleton into dramatic substantiality. The various dramatic scenes in this work are cast in what is called "dialogue." But here the old difficulty occurs. The words of scripture, generally speaking, give only an outline of what the principal character in any scene says. The replies of the subordinate personages had then to be supplied from the inner consciousness of the librettist. But fearful of profaning the sacred words by any secular addition of his own he has with a flash of inspiration solved the problem in a mode which bears the mark of all truly great inventions—extreme simplicity. It consists in making these subordinate characters echo the words of the principal speaker. To exhibit the effect of this device it is only necessary to quote No. 5:—

Reuben and the nine brethren. Our father loveth Joseph more than all his brethren; we hate him and cannot speak peaceably unto him.

(Here again we may notice that though the language from which this is adapted may *describe* hate very well, this is scarcely the language in which hate would be *expressed*.)

Joseph. Hear, I pray you, this dream which I have dreamed.

Reuben and the nine. A dream which thou hast dreamed?

Joseph. Behold we were binding sheaves in the field, and lo my sheaf arose and also stood upright.

Reuben and the nine. Thy sheaf arose?

Joseph. And behold your sheaves stood round about and made obeisance to my sheaf.

Reuben and the nine. Shalt thou indeed reign over us? Shalt thou indeed have dominion over us? (*Aside.*) We hate him yet the more for his dreams and for his words.

Joseph. I have dreamed a dream more.

Reuben and the nine. A dream more?

And so on. It has been reserved for the author of the libretto of "Joseph" to discover the resources of imitation as a device not merely in music but in drama.

Another admirable example of the same thing is to be found in an earlier number, the duet (No. 4) between Jacob and Joseph. Copying the words as they run in the music, we have as follows:—

Jacob. And I have made thee a coat of many colours: a coat.
Joseph. A coat?
Jacob. A coat—
Joseph. A coat?
Jacob. A coat—
Joseph. A coat?
Both. Of many colours.

The delight of Joseph in his new finery so clearly betrays a vain and unregenerate heart that for the future our sympathies are entirely on the side of the brethren.

But probably the finest effect to which our librettist has been led by his adhesion to the dramatic form occurs at the point where Joseph is sold to the Ishmaelites. The Ishmaelites come jogging along with their laden camels, and sing as follows, no doubt by way of advertisement:

We come from Gilead with our camels, bearing spicery and balm and myrrh, going to carry it down to Egypt.

The following dialogue then occurs:—

The nine brethren. Let us draw and lift up Joseph out of the pit: we will sell him to you, Ishmaelites, for twenty pieces of silver.

Ishmaelites: For twenty pieces of silver—for twenty pieces of silver? (*after a slight pause, and then very decidedly*) *We buy him!*

The whole scene is brought vividly before our eyes: the brethren name their price without unbusinesslike haggling, and apparently without consultation. The Ishmaelites pause in a meditative attitude. The words of the offer just made them dwell in their thoughts and unconsciously escape from their lips. Perhaps they are incredulous—perhaps they are suspicious. But suddenly all doubts are resolved: they feel that this is too good a thing to let slip, and the simultaneous shout of the Ishmaelites proclaims that they are "on." Truly, "where they *do* agree on the stage their unanimity is wonderful." The only thing wanting is a stroke of the big drum to suggest the fall of the hammer, announcing that Joseph is "going, going, gone!"

E. S. T.

(*To be continued.*)

A HOBBY.

It is commonly thought the privilege of age to have hobbies, and it would be well if the monopoly were more than nominal. Unfortunately young men also take to hobby-riding; and though a young man's seat may not be quite so firm as his father's, his riding is rather more eager and impulsive. But there is a very great difference in our indulgence for these two classes of equestrians. The older has our sympathy, the younger our disapproval, if not more. When people are growing old, and the sphere of work in the world is narrowing for them, we feel it natural and right that there be some non-professional interest, some one subject—it may be the growing of large peaches, or the health of their neighbours, or even the study of metaphysics—which in the form of occupation shall give them the proper pleasures of holiday amusement. Life's larger work being nearly done, we do not grudge them the narrowing of routine, the shortening of vision from which very few old men are exempted. And if their seemingly whimsical

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admonitions or exactions pain us now and then by contrast with their former temper, still both love and duty urge us to indulge the leaning of age. The death of the vexing Polonius was more pathetically mourned by Ophelia, than the incalculable and ruinous conduct of her lover. But there are some narrowings of life and some blindnesses which take place much too soon. Whims offend us in a man whose hair is not touched with grey. As regards unfortunate prejudices from early education and home life, it is natural indeed to retain them even beyond youth, and it is in some cases only a long and painful effort that can quite free us from them. But when young men take up a *new* idea and measure all things by it, adopting a peculiarity of speech, manner, or thought, then we are struck by a painful and ridiculous anachronism; for the prerogative of the old is claimed by the young, a prerogative too, which few old men would ever be pleased to think they were exercising.

Here perhaps we light on the most fundamental distinction between them. The old man's hobby is mounted half unconsciously. He has not searched the market for it. It is an animal bred on his place, and in which his interest has grown until at last it is become his favourite cob. The young man's method is different. Though he may not have a full knowledge of what he is doing, he has a fairly conscious intention to do it. Self-consciousness, that questionable boon to the higher organisms, exercises itself more in the years of development from boy to man, than at any other time in human life. We awake fully to our own existence, becoming conscious of ourselves and our needs; our importance or unimportance to others, our necessary relations to the large world of society, art, science, politics, and the urgent want of some fixed creed in each and all of these matters. This common self-consciousness of ours plays off many tricks on us, now charming us with a heaven of possibilities, now dashing the picture with a brushful of merciless reality. As known to "plain men" it may hardly claim brotherhood, and certainly not identity with that solemnly-marching and glorified self-consciousness which some philosophers possess, and which may or may not contain all the value of life. One of its least admirable performances is exactly this hobby-dealing. When a young man feels that he really must hold something fixed he snatches too readily at something striking. He demands general sufficiency, but is unfortunately not yet a practised judge of it. Of course a modern young man's hobby must be more intellectual than an old man's. Peaches are a very small thing in the universe of law; even butterflies are a poor speciality, and a young man conscious of a developing or developed cerebrum, must have something appropriate to employ it on. Now-a-days we take wide views where our grandfathers had none at all; so we easily become reflective while they are active, inverting the almost proverbial relation of the ages.

The particular hobby intended to-day, is accordingly one of thinking and speaking rather than of acting. There are many such on view. We choose one as merely typical, not exhaustive of the class. It is speculative, and yet may be ruinously practical. It is destructive, but unfortunately not obviously self-destructive. Its drawing-room name is Pessimism.

The young pessimist is not always sad by nature. He has been converted to the mournful creed in good part by reading and thought. His thought has been most active perhaps in debating societies and over the newspaper as he "watches" events. He has looked at the stars and pondered on the nothingness of things, and has wondered sadly at the dark change in a mountain stream that passes through a town. He has read with concern a book or two in English, which give the views of a serious man of the world, and some poetry of a sad naturalism, perhaps. He has even cut open several hundred pages of German, which easily show to his unbiassed mind that life must be for all men a very weary thing, and that all men are liars except himself and the serious Teuton who has printed so much and converted him. The speculative sadness which thus comes upon him, and which would probably sour his temper permanently if his mind were as intense as he thinks it is, may have arisen partly from occurrences in real life, for which he may honestly claim everyone's sympathy; and which, disappointing him in things particular, unhappily darken also his view of things general. Unfortunate love perhaps and experience of human doubleness, happening to come at a time of growth and development, may have been the occasioning cause, while the modern intellectualism above mentioned affords an important permanent condition.

There does come a time to most men when the whole world seems to harden, when the animating spirit flies away, and all that is worth living for either retires into some other life than ours or entirely vanishes; when in the words of Goethe's "Werther," now perhaps a little thrown into shade by another later grown melancholy of ideas, the universe is like an "ever cud-chewing monster:" an appellation more expressive than picturesque; but the reality is not picturesque. This state of highly sensitive feeling, and therefore of unbalanced thought, is, as the world says, morbid. Few people of good constitution have escaped measles, and all men have some time or other been melancholy. Some like to remain physically invalided; young men generally do not. But mental ill-health, if harmonised with a philosophical creed, has a charm of its own. It is "not beautiful but interesting;" and some find in it a resource, surrounded as they are by doings and interests which they can very easily reduce to an exhibition of mere Will, and themselves feel the nothingness of.

Such a sombre temper can produce a considerable, and sometimes even an agreeable effect on others. But this last only when the matter is not taken too seriously. A playful pessimist may be a very good companion. But of all the griefs of this world a sad young man is the worst; and unless he would kill off his companions thus sideways, and so clear the world of the unlucky human race, let him cease to wear his own contemplative misery on his sleeve.

This is not the place for consideration of abstruse philosophy, but we may recommend one small logical difficulty to the attention of the less stalwart Pessimistical thinkers. One William Shakspeare wrote a play "As you like it," in which is a melancholy man Jaques, who amuses himself by saying sad things about the world in a charming way; in fact enjoys his melancholy, and makes other people enjoy it. If pleasure be a worthless thing, this kind of pleasurable contemplation must be below the dignity of any consistent man. It is very nearly identical with that pleasurable pity-feeling which Herbert Spencer, tentatively indeed, brings into close relation with the whole story of the higher organic life; a feeling therefore to be carefully examined and hardly indulged. If, however, our pessimist does admit the value of pleasure in this case, and continues to follow it, thereby admitting that other people also may and should have at least their refined pleasures, then behold our despiser of all knowable things crossing the threshold of the gayer Utilitarianism, where he may try improving on Jaques with our approval as well as his own. His new creed is at least a living one, and to some extent fitted for world-inhabitants, if not for Immortals. But he can then no more speak, or act, or think as a Pessimist pure.

If any melancholy man have read so far, perhaps he will read a few words more. Pessimism does not imply a superiority of mental or of moral balance. The name is

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now about as much hackneyed and as casually used as the reality is diverse and wavering. Newspaper correspondents are to-day "pessimistic," to-morrow "optimistic;" and the Russian Nihilists are only half Utopia-seekers, half are irresponsible madmen about universal destruction. Almost everyone must suffer now and then from intellectual nightmare, and every bad dream vanishes in the fresh morning air. Besides, young manhood is not a time for fixity in any new creed. The impulse with which we seize one may be genuine and manly; but it is needful at any rate to be prepared for later additions to it, if not for alterations of it. So far as any faith or view can be said to exist for the sake of development in thought or life, we may place Pessimism in the same stage with Scepticism. It is of itself desperate. Many of us feel that Metaphysical Scepticism does but clear the ground for a practical and constructive knowledge, leaving room in a healthy mind for plenty of imaginative hopes. Similarly a pessimistic view of life, while momentarily benumbing or even temporarily paralysing, can hardly ever last on in a true man's heart, but will make way for fresh and intelligent effort in a world no longer despised or hated.

H. M. Bower.

POETRY.

ON A FAVOURITE PARROT,

Which Escaped on the First of May, and has not been Recovered.

Flown! If Greek fancy hold our faith,
That spirits wing, as birds, their way,
Part of a human soul took flight
With thee that day. (1)

One purpose less. The thoughts that set
Round that poor purpose, planned thy fare,
Nor lowlier ministry disdained,
Ache for their care.

'Tis not thy form of ruffled grey
And drooping red our grief demands,
Thy yellow shrinking eye, charred tongue,
And wrinkled hands.

Rather thy mimic art of speech,
Which oft with snatch of sense would fill
The lagging time, as if with ours
Conspired thy will.

Yet no! it is love's daily use
That wound the little that thou art,
The sameness of thy petty ways,
About our heart.

What cuckoo cry hath won thee hence?
Though all the wooded spaces ring,
Lone stranger, there shall come to thee
No vocal spring.

Would'st thou against those silver thrills
And rapture changing lest it cloy,
Against the lark's sweet wellings pit
Thy harsh annoy?

Alien! those beaks may pluck and pierce
Which now love's gentler chorus swell:
The rescuing human hand may take
To starve or sell.

Thee have I seen; but one I heard,
Between the meadow and the mill,
At the way's turning, deep in boughs
Which now are still,

Calling and clanging on the air,
When the years thawed, as if to greet
The first faint flutter of the spring,
Harsh presage sweet. (2)

She went: thou followest; and the news
Comes wrapt in picture of thy prime,
A woman with her bird at play,
Tear-stained by time. (3)

This touched me; and I wrote these lines,
Discordant as discarded lute
Which jangles with a shivering wind,
Thenceforward mute.

J. P. P.

(1) Departed spirits are often represented on Greek monuments as birds or bird-like forms.

(2) There used to be a parrot in a garden at Grantchester, which was put out in the garden as soon as the weather began to be warm. It is some years since I have heard it.

(3) The letter which contained the intelligence of the parrot's loss was enclosed in an old faded envelope with this device upon it.

TO MY PIPE.

Meerschaum, efficacious soother,
When the soul is torn with strife!
Sort of universal smoother
Of the ups-and-downs of life!

For an hour, as in my chair I
Sit and puff thy magic smoke,
I forget the throng of wary
Duns in ambush round my 'oak.'

For an hour that ghastly, daily-
Haunting phantom, Littlego,
(Classics! Mathematics!! Paley!!!)
Leaves me for the realms below.

For an hour that spectre flies—is
Little better than a myth—
While a lovelier vision rises,
Namely, S*ph*n*sb* Sm*th!

Sometimes thou hast been untrue, and
Not unfrequently the cause
Of the fines I've paid, pursuant
To the stern Proctorial laws.

Sometimes, when (in moments lazy)
I have smoked thee in excess,
Thou hast tangled all my hazy
Senses in a hopeless mess.

Yet with passion unabated,
Thee I cling to, thee adore,
For the various reasons, stated
Supra—stanzas 1 to 4.

Meerschaum, well may poets liken
Thee to her who from the main
Rose, the foam-born queen of—Why, confound thee! thou art out again!

C. J. S.

THE PAPER-KNIFE.

"*An Elementary Text Book of Botany*," *translated from the German of Dr. K. Prantl, the translation revised by S. H. Vines, M.A., Fellow and Lecturer of Christ's College, Cambridge.* London: Sonnenschein & Allen, 1880. 6s.

There is no dearth of text-books in Botany, occupying a position intermediate between the primer or "Elementary Lessons," and the magnificent "Lehrbuch" of Sachs. But almost without exception those in the English language share one common weakness: they are antiquated both in manner and matter, and worse than antiquated in their illustrations. One exception there is, in the case of the manual of one who, in his day, was the chief and almost the only British vegetable physiologist, and which in the hands of Dr. Masters has had to some extent the new grafted upon the old. The result, as in the old parable of the garments, is not an unmixed success. The eyes of botanists have consequently turned toward Germany, where Vegetable Physiology and Anatomy have been followed up with that enthusiasm which in England has mostly been reserved for the study of Systematic Botany, and this is not the first German intermediate text-book, a translation of which is in the English market. It is, however, the first which, whether in accuracy, or in a philosophical treatment of the subject, is fit to be placed in the hands of the budding student. But even it has its utility for the English student grievously impaired by its origin.

In the preface to the English edition, the Editor says that "this book was written by Professor Prantl to meet a growing demand

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for a work on Botany, which, while less voluminous than the well-known 'Lehrbuch' of Professor Sachs, should resemble it in its mode of treatment of the subject, and should serve as an introduction to it.' Perhaps it is captious to suggest that a book might have a higher aim in existence than to serve even as an introduction to the Text Book of Sachs. That work is so invaluable as far as it goes that there is a danger of its being looked upon as the great aim of botanical knowledge to "get up Sachs." Its incompleteness renders this danger a really serious one. The tendency of examination papers for a few years (and in some places even yet) to run in the lines there laid down, to the almost complete exclusion of at least one half of botanical knowledge, will sufficiently illustrate my meaning. Prof. Prantl's work copies that of Sachs in its great morphological weakness, as well as in its anatomical and physiological excellence. The study of Vegetable Morphology is the necessary preliminary to the study of any section of Botanical Science, and in this department lies the first great weakness of this book.

Part I, however, is not alone generally insufficient for the purpose of giving a fair notion of the forms of plants to the student, but it is not always perfectly reliable in fact, and its divergence in places from the standard English nomenclature (and in this department we are excelled by none) may cause unnecessary confusion in the mind of the student. For example on pages 9, 12, and 13 *rachis* is used only as a term applied to the axis of a compound leaf (as also it is however by Professor Asa Gray), while English authorities apply it to the axis of an inflorescence, and to the petiole of the frond of ferns. On page 10 palmate leaves are described as having a number of equal diverging veins. On page 12 is a figure of the "pinnatisected (sic!) leaves of Papaver Argemone." The figure is that of a "pinnatipartite," and not a "pinnatisect" leaf. (By the way in English floras this plant, with doubtful accuracy, is spoken of as having "bi-pinnatifid" leaves). On the same page the "imparipinnate unijugate leaf of Medicago" is thus distinguished from the "ternate leaf of clover." It would be much simpler, and more morphologically accurate, if the former were spoken of as "pinnately" and the latter as "palmately" trifoliate. On page 13 the *ascidium*, or pitcher, is spoken of as a modified lamina. Now apart from the fact that the ascidium in different plants varies in morphological character, and that to put it down simply as a modification of one organ is hardly wise,—in no case except perhaps *Utricularia* is it generally considered to be a modified lamina, in *Sarracenia* and *Cephalotus*, being probably a phyllode (or modified petiole) and in *Nepenthes* (the example given) a glandular development from the apex of the midrib. On page 19 the word *phyllode* is applied to the flattened leaf-like branches of Ruscus (the butcher's broom), while on page 220 these are correctly named phylloclades, and on page 281 the name phyllode is also, and correctly, applied to the expanded petioles of Australian *Mimoseæ*.

Of Part II, the Anatomy of Plants, and III, Physiology, it is impossible to speak in terms of too high praise. Written in a succinct and lucid style in the original German, and translated into English of equal quality, the student would indeed be a poor one who, when he had entered upon one of these chapters, did not feel his interest excited, and when he had carefully worked through the whole, with the addition of practical work whenever possible, had not a thoroughly philosophical elementary knowledge of this part of the subject. Yet even here confusion is, and it appears to me quite unnecessarily, caused by doubt as to the use of the word "assimilation." In the preface the Editor says:—"Further, I have not designated the decomposition of carbonic acid and water by the chlorophyll under the influence of light, by the term "assimilation," as is usually done. This term has already a well-defined meaning in Physiology, and it is therefore a mistake to reintroduce it in another sense. At the same time I do not feel myself quite in a position to suggest a term to replace it." Accordingly on looking to what is usually known as "Assimilation," one finds it spoken of as the "Absorption of Carbon." What other "well-defined meaning" assimilation has is left entirely to the imagination, as, on looking for the term in the index, behold it is not. Yet if the student refers to Sachs, or to any of the English manuals he finds this very process of the decomposition of carbonic acid and fixation of carbon spoken of as "assimilation," and on page 77 of this very book the same process is casually referred to under the same name.

Similar praise can be bestowed on that portion of Part IV, Classification, which deals with Cryptogamia, and the introduction to the study of Phanerogamia, though perhaps a little more attention might have been paid to the Morphology of the floral organs, since that portion is omitted in Part I. We note that in the Thallophyta, the division into Algæ and Fungi is still retained, though Mr. Vines introduces the student to the latest arrangement of Sachs in the form of an interpolated section. How best to deal in print with these parallel Fungal and Algal forms appears hitherto to have puzzled botanists; might I suggest as a way out of the difficulty the employment of opposite pages—say the left hand pages for the achlorophyllous forms (Fungi) and the right hand for the chlorophyllous (Algæ). Thus the parallelism of the two sides of the class could be retained, exact or incomplete parallellism on the part of the subsidiary sections being represented by their commencing at equivalent positions on the different pages.

When one turns to the details of classification a keen sense of disappointment is felt at the fact than in this English edition a peculiar German system of Classification is adopted. This appears to me to be doubly unfortunate. The book is meant to serve as an introduction to the text book of Sachs, and yet Sachs' details of his system of classification occupy but a dozen pages, while this introduction occupies nearly a hundred. But there is something more than this. This edition is intended for the English student. Now England possesses perhaps the largest systematic literature in the world, and a definite and elaborate system of classification; a system which, with slight modifications, is in use in all English speaking countries, in France and the Latin countries, in Northern Europe, and even in the great majority of the systematic works of Germany itself. The introduction of a peculiar and nearly unused system of classification into a work intended for students is greatly to be regretted. The editor probably did not feel justified in changing it, but I would most strongly urge that in any future editions the modified de Candollean system of classification be adopted.

The œconomic portions, placed in small print, appear to me to be well chosen, a few misprints in the names can be readily detected by those who are likely to be affected by them. I notice that in *Fumariaceæ*, the dissections of *Dicentra spectabilis*, are figured under the erroneous name of *Dielytra spectabilis*. The history of this name is a curious one. The name *Dicentra*, (derived from δίς double and κέντρον spur) was given to the genus by Borkhausen, but by a typographical error it was, in his original description of the genus, printed *Diclytra*. This name was copied, as correct, by De Candolle, in *Syst. Veg.* ii. p. 107. In compiling his Flora Boreali Americana, in 1840 Hooker fils, apparently unable to account for the etymology of *Diclytra*, by a erroneous conjecture altered it to *Dielytra* (i. 35). Professor Asa Gray in the "manual of the Botany of the Northern United States" (5th ed. 1848) corrected the blunder, shewing that the original word *Diclytra* was a printer's error, and that Borkhausen had given the etymology (as above) quite correctly and with his original description. Perhaps it is true therefore that the synonyms *Diclytra* and *Dielytra* should be relegated to the obscurity of old Herbaria and nursery gardens. I miss too, with regret, in Prof. Prantl's work any sketch of the theory and history of classification, an omission of considerable importance in a work, nearly one half of which is devoted to systematic Botany.

It is therefore with mingled feelings that we glance through this book. There is much in it to cordially welcome, and not a little to awake disappointment. It fills a gap in our literature which all existing works seem only to aggravate, but at the same time it will not obviate the necessity to an ordinary student of some other work treating more carefully of the morphological and more rationally of the systematic portions. It is at the same time the most perfect and the most imperfect book of its kind in our language. Once more the thought comes uppermost in our mind, Why cannot some English teacher introduce to us an English book, with the German excellencies combined with those in which England is unequalled? Why will they be satisfied with making translations, without even attempting adaptations? Admirable as in many respects Prof. Prantl's work is, it does not supply all our need.

One word more. I need say nothing about illustrations, except that as far as they go (and that is much further than any work below Sachs) they are perfect. My last word is on the subject of price. In England we are tolerably accustomed to having a translation produced at about double the cost of the original. A German work, costing 15 marks, is reproduced, with the same plates, but bound in cloth, at a guinea and a half; a French one costing 35 francs is, under similar conditions, reproduced at two and a half guineas. In this respect the present work is a remarkable exception. It is cheap, as well as good.

W. HILLHOUSE.

"The Ode of Life," by the Author of "The Epic of Hades." Kegan Paul & Co., 1880.

There is much in a title, whatever there may be in a name; "to good wine they do use good bushes, and good *books* prove the better by the help of good *titles*;" the Author of the "Epic of

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Hades" has been peculiarly felicitous in the titles of his books. In this his latest work he traces life through its varied phases in a series of eleven minor Odes, wisely, thus escaping the monotony consequent on a single Ode of the necessary length. The Ode of Creation" sketches the creation of the earth (not according to Moses), and the development of Life, of Man, and of the Individual. In the "Ode of Infancy" we see the babe with its "infinite possibilities of life," born in a palace or left by the way-side: a study that will probably be extremely appreciated by the mind feminine. The "Ode of Childhood" shews the boy and girl, the two

"Fair streams . . . .
One swift and strong and deep,
One where the lilies sleep,"

soon to be in the "Ode of Youth" the young man and maiden: the studies of Girlhood and Maidenhood are drawn with all the graceful purity and instinctive delicacy that characterise all Mr. Morris' studies of women: the Odes of Childhood and Youth are two of the best in the book. To these naturally succeeds the "Ode of Love," for "how of life to sing, and yet not tell of love:" this Ode is not so happy, it is much too passionless, the course of his love runs much too smooth: the author pleads a voice untrained to love's "celestial strain." More congenial seems the "Ode of Perfect Years," telling of Fatherhood, Motherhood, Labour, and Rest: here, though the subjects and treatment are scarcely remarkable for extreme novelty, are many fine passages and lines: in this Ode occurs the somewhat strange statement that our being is born "of shamefastness and scorn." Following this are the Odes of Good and Evil; the first being a Hymn of Praise to the Creator, the second setting forth the advantages and disadvantages of evil. Evil is bad. "Toil takes the world, and pain," all things "Travail, and groan, and fain would be at rest," yet we are to console ourselves with the reflection that

"There were no Good, indeed, were there no Ill."

The assertion that

"Right and Wrong,
Approach the nearer that they grow more long,"

Seems more poetic than true: the author seems to have had a private revelation of the mystic events occurring "at the eternal feet." How does a circle round itself?

From this we pass through the "Ode of age" Life's Autumn, the time of calmness and peace, to the "Ode of Decline":

"The Book of Life lies open at its latest page":

In this Ode the picture of the Old, when life seems almost gone, living in the past, thinking of the years and friends that are gone,

"Till only what is past and gone doth seem
To live, and all the present is a dream"—

is full of truth and touching pathos: This is that "last scene of all that ends life's strange eventful history." The last of the series is the "Ode of Change." Death:

"Death! there is not any Death; only infinite change,
Only a place of life which is novel and strange.
Change! there is naught but change and renewal of strife,
Which make up the infinite changes we sum up in life."

This is one of the best of the Odes—probably the best: it is certainly the most powerful: Mr. Morris seems strongly attracted by the subject, elsewhere he has beautifully termed it "that strange life we blindly christen death."

As a whole the poem is very good; the writer says that "nothing more mature can be expected from him." This is perhaps true, but it may suggest itself to some readers that the maturity has been attained—as it almost unavoidably must be—at the expense of that freshness so marked a feature in his earliest work.

Next to the "Epic of Hades" it is his best work; but the limpid purity, the calm coldness of his style is better suited to a poem like the Epic than to a subject such as the "Ode of Life:" Also his blank verse—almost perfect as it is—far surpasses his rhymed verse.

It may be noticed that the writer seems to refer in a few lines of the 'Ode of Infancy' unobtrusively and delicately to a subject recently more voluminously treated by a Cambridge aspirant to poetic honours.

R. H. B. Bolton.

The Cambridge Bible for Schools. The Gospel according to St. Luke. Edited for the Syndics of the University Press. Cambridge, 1880.

Dr. Farrar is less lurid in his style as a commentator than as a preacher, and consequently more valuable. This edition of St. Luke's Gospel is a useful and interesting little book. It is happy in containing, what the author's "Life of Christ" so much needed, the writing of the Evangelist at the head of the page; and the commentary below is judicious. It is indeed guilty of the mis-ch[illegible]fice of containing Greek words in English characters, so that school-teachers, who do not know Greek, and who will form a large proportion of the readers, will be encouraged in the idea that there is some credit in knowing the sound of the original Greed words apart from a genuine knowledge of the language. A few Greek words are written in their proper characters (pages 157, 158 etc,) and in the name of honesty, the same should be the case with all. The absurdity of the following remark might then have been so palpable as to exclude it: "Nets] Here *diktua* or castingnets (from *dikô* I throw, *funda, jaculum*)"... (p. 112.) On the other hand this little affectation is more than counterbalanced by many good qualities. The notes are enlivened by frequent snatches of poetry. The ingratitude of the nine lepers is an opportunity for quoting "Blow, blow, thou winter wind," and two following lines. Most of the quotations are more worth making. There is a useful introduction and index, such as all the volumes of this series possess, and some good excursuses at the end, of which II on the double genealogies of Christ, is (like all Dr. Farrar's work) quite readable and instructive. The illustrations of St. Luke derived from the Talmud, contained in VII, are noteworthy as being now published for the first time.

Exemplaria Cheltonensia, by Herbert Kynaston, M.A. London, Macmillan and Co., 1880. pp. 143.

In this volume the Principal of Cheltenham College prints about 50 Latin renderings of passages from English poets—"quae discipulis suis carmina identidem Latine reddenda proposuit, ipse reddidit, ex cathedra dictavit." The book is thus evidently intended "in tironum usum", and accordingly does not pretend to rival such books as the *Sabrinae Corolla* or Mr. Jebb's *Translations*. However, pieces of high merit may be found amongst Mr. Kynaston's *Exemplaria*. The Elegiacs appear to us the best feature in the book. As a specimen, we quote the beautiful rendering of some lines of Bryant:

Airs that wander and murmur round,
Bearing delight where'er ye blow,
Make in the elms a lulling sound,
While my lady sleeps in the shade below!
Lighten and lengthen her noon-day rest,
Till the heat of the noon-day sun is o'er:
Sweet be her slumbers; though in my breast
The pain she has waked may slumber no more.

O vaga, quae blando circum nemus, aura, susurro
Undique delicias quo juvat ire vehis,
Murmura per tilias defer suadentia somnos
Sopitam leviter qua tegit umbra Chloen.
Huic facilem et longam mediâ de luce quietem
Dum sol inclinans deprimat axis iter.
Sit secura quies illi: mea pectora quamvis
Maceret aeternus quem ciet illa dolor.

Equally good Hexameter pieces might also be quoted. Mr. Kynaston's Lyrics are, perhaps, on the whole less successful. We note a somewhat unusual construction of the Alcaic third line in *two adjoining stanzas* on page 29;

"Detergeo et pilis honorem" (ix. 3).
"Mendacium incertaeque vitae" (ix. 7).

Should not this have been avoided in a book intended mainly for schoolboys and teachers of schoolboys?

And what of the following stanza?

* * * *

Artemque honestam? rite vocaveris
Illum beatum, quo populus duce
Stat pacis auctor diligendae,
Quemque regit populum peritus (xlii).

* * * *

This is surely heavily burdened by the prosaic "illum beatum," the rhythm of the third line and the clumsy repetition of "populum."

We notice a few misprints: *e.g. face* (L. 4)? *pace*; and *stillentis* (XL. 9)? *stillantis*. But these are small blemishes. We must conclude by expressing our satisfaction that Mr. Kynaston should have found time, amidst the multifarious duties of a Head-master, for the publication of this attractive volume.

GREAT NORTHERN RAILWAY. ADDITIONAL EXPRESS TRAINS between CAMBRIDGE and LONDON.—The following Express Trains are now running daily (Sundays excepted) between London and Cambridge:—

LONDON (King's Cross)... dep. 11.10 a.m. | CAMBRIDGE ... ... dep. 11.45 a.m.
CAMBRIDGE ... ... arr. 12.30 p.m. | LONDON (King's Cross) arr. 1.0 p.m.

These Trains are in connection, *viâ* Hitchin and Peterborough, with the main line East Express trains to and from Scotland, the North of England, Yorkshire, Sheffield, Manchester, Liverpool, Nottingham, Derby, &c.—The trains through King's Cross have direct communication with the Railways south of the Thames.

HENRY OAKLEY, General Manager.

King's Cross Station, May, 1880.

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SUPPLEMENT TO

The Cambridge Review.

No. 22. WEDNESDAY, MAY 19, 1880.

THE RIVER.

The unusually long period of practice has not been without the effect which we foresaw and foretold in our first number of this term. During the past week rumours, and something more than rumours, have been circulated with regard to quick times over the course.

The different ways in which these reports have been received by the various rowing authorities have been highly amusing, some have scoffed, some have believed, others have feared, whilst others again have set to work on the true British principle of *nescia vinci*, and have been stimulated to an attempt to rival these monstrosities of the times.

Hitherto we have always considered that a course from Little Bridge to the hedge above Charon's ought to be done in about 10 mins. 8 secs. if a boat in the higher parts of the First Division means to do well; such calculations, however, have been completely upset by the performances of the last week.

Many explanations have been offered for these remarkable courses, of which only two recommend themselves to us, viz., the long practice, and the strong and favourable winds; of these two, neither has probably been of more assistance than the other to the much-enduring sons of the oar.

As this is our last opportunity of offering a word of advice to those, who this afternoon will row the first race of May, 1880, we do not intend to be prolix in our precepts, it is too late now to try and mend faults, so that all we recommend is to keep it long and not to start at too fast a stroke. A great many really good boats are spoilt by starting off at a stroke of about 40 per minute; this stroke is all very well for the last rush, but at the beginning of the course it may be disastrous, since in every boat will be found someone who is apt to "lose his head" at that exciting moment when the last gun goes, and for such a man a stroke of "forty" does away with all possibility of recovering himself. After mentioning these "perils of waters" it is only right to say a word about the perils of the land, that is of the towing-path; its condition is such as greatly to endanger the safety of those gentlemen who, as our sporting contemporaries have it, "advise from the bank." It is hardly more than a fortnight since a member of the Clare boat received, whilst riding on the bank, injuries which, almost miraculously, were not serious; hardly had we ended our congratulations to this fortunate gentleman upon his escape when Armytage, who was coaching a boat, and whose knowledge of riding must, owing to his education and birthplace, be equal to that of any member of the University, was thrown, owing to the fact that his horse stumbled and fell, in one of the many holes which render the towing-path absolutely unsafe. We are thankful to say that Mr. Armytage's injuries are not so serious as was at first feared; and it is anticipated that he will be able to serve his college at Henley. We are not aware under whose jurisdiction falls the repairing of the towing-path, but we most certainly hope that that functionary will awaken to a sense of his own responsibilities.

The enviable place of "Head of the River" no doubt will still remain in the possession of its present owners. If report speaks true, the time in which Jesus have accomplished the course is wonderful, even in these days of fair winds and long practice. The accident which deprived them of the services of Armytage does not seem to have affected the boat much; and this afternoon at least promises to be a paddle over for them.

Lady Margaret will probably give way to Caius, if the latter can only do as well in the races as they have done in practice; as however, the Lady Margaret boat is distinctly below average; this is not meant to be taken as a very great piece of praise for Caius. The crew is a rough one, and we still adhere to our last week's opinion.

The authorities of First Trinity I. seem at last to have settled upon the men for their boat. The stroke thwart has been filled till quite recently by Gubbins, but he has been displaced by Biram who has been stroking the second boat, which, under his leadership, is said once to have done a faster time than the first boat did on the same day. It seems hardly probable in spite of the benefit they have undoubtedly derived from their change, that this boat will do much in the ensuing Races, the boats above them, if we except L.M.B.C. I. are very good, whilst behind them they have at least one boat which might make matters rather uncomfortable for them.

Third Trinity I. are hardly what we expected and hoped, they are, strange to say, not very well together, and as that virtue is a *sine qua non* with Third Trinity rowing, they will have to be very careful lest Trinity Hall prove unpleasant neighbours to them.

Trinity Hall are probably at the present moment in tip top condition and, if this only lasts them through the races, ought to do extremely well and register quite two bumps; they are however a light crew and it is with anxiety that we see them quite the most finished crew on the river. They have paid great attention to the eradication of some of their old faults so that the scratchiness which was their distinguishing mark at the beginning of the term has almost entirely left them.

Caius II have benefitted by the rough weather we have been having lately, and as they are a strong lot may do better than their somewhat uncouth appearance at present predicts. There is however an utter absence of swing throughout the boat and if any of the fair boats behind them can manage to row a good long stroke over the whole course we may see Caius II fall from a position which, however honourable, is perhaps a little too lofty for the second boat of any College of a less size than Trinity.

Clare I have been spending all their energies lately over an attempt to row a fast stroke, the result seems to have been rather to knock the boat to pieces, since, neglecting all attempt at getting their hands away, they scramble forward each man for himself; like a great many other boats they are short in their swing; in spite however of these faults there is plenty of honest work in the boat which seems to go along at a good pace and if they will only swing out and get their hands away there seems a very fair chance of their making a bump.

First Trinity II. have been doing really good rowing lately, and their stroke seems quite up to the business. They have got well together, and though it is improbable that they will go up, yet we can only see one boat behind them which is much quicker, and at all likely to try conclusions with them.

Pembroke have quite got together again, and certainly No. 4 shows to greater advantage than any of the others. To-night they will probably register their first bump.

Emmanuel are unlucky in having to start behind Pembroke, as it is highly improbable that they will do more than row over the course. If they wait patiently till to-morrow they will no doubt enjoy the pleasure of having a turn at Lady Margaret II.

Jesus II. are sufferers from the loss sustained by the first boat, in the injuries done to Armytage. Jackson, who was rowing five, has gone back again into the first boat, where he certainly seems much more comfortable than in the second. Sidney, with First Trinity III. and L.M.B.C. II., ought to be easy victims to Jesus.

Trinity Hall II. are hardly going with the life which they did a week ago, they want a little "go" infused into them from the first boat. They ought to go up, and it is just possible that at the end of the races they may find themselves in the first division.

Downing are doing well, and ought certainly to make one bump, but will have to row hard for it, whilst after the first night or so they will have Queens' behind them.

Queens' have improved very much lately, of course they will make an easy bump to-night, and ought to get one other bump afterwards. The swing in the boat is irregular and many of the men especially No. 6, lie too far back at the end of the stroke. It is a pity that Warlow could not have gone further up the boat, as, though a strong and honest oar, his place is hardly at stroke.

King's are wonderfully well together but the pace resulting from this is not what might have been expected.

We are much obliged to First Trinity V. for coming so obligingly and prominently before us lately; with First Trinity IV. it seems to imagine that the Long Reach is its own peculiar and undisputed practising ground; certainly it is a fine thing to see Trinity men rowing, but when other Eights are stopped *nolens volens* to be spectators, the result is often grumbling.

The trial race between Peterhouse and Pembroke II. for last

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place in the Second Division resulted yesterday afternoon in the victory of Peterhouse after a good race.

As, however, most of our readers will have the opportunity of judging for themselves as to the respective merits of the various crews: we will refrain from more elaborate criticism. We have just briefly indicated what we consider to be the probable tendency of this evening's racing, and leave the result for a good start, good luck, and good "coxing" to decide.

The following is the order of boats:—

FIRST DIVISION.

1 Jesus I.
2 L.M.B.C. I.
3 Caius I.
4 First Trin. I.
5 Third Trin. I.
6 Trin. Hall I.
7 Caius II.
8 Clare I.
9 First Trin. II.
10 L.M.B.C. II.
11 Pembroke I.
12 Emmanuel I.
13 First Trin. III.
14 Sidney I.
15 Jesus II.

SECOND DIVISION.

1 Jesus II.
2 Third Trin. II.
3 Trin. Hall II.
4 Corpus I.
5 Downing.
6 St. Catharine's I.
7 Queens'.
8 First Trin. IV.
9 King's.
10 Magdalene.
11 L.M.B.C. III.
12 Caius III.
13 Christ's I.
14 First Trin. V.
15 Trin. Hall III.
16 Peterhouse.

FIRST DIVISION.

JESUS I.

		st.	lbs.
	F. H. Stokes, (bow)	10	7
2	Ll. R. Jones	11	4
3	P. W. Atkin	11	9
4	M. Hutchinson	11	11
5	F. J. Jackson	11	13
6	W. W. Baillie	11	5
7	T. E. Hockin	13	6
	E. H. Prest (str)	11	2
	R. Noell-Usticke (cox)	8	3

LADY MARGARET I.

	C. F. Whitfield (bow)	10	2
2	B. E. Wand	10	7
3	W. P. Mayor	10	12
4	T. E. Forster	10	8
5	G. G. Wilkinson	11	6
6	G. M. Kingston	10	10
7	W. Barton	11	8
	J. J. Lister (str)	10	6
	B. S. Clarke	7	2

CAIUS I.

	M. I. Thackeray	9	6½
2	G. B. Hoffmeister	12	0
3	W. M. Tapp	11	3
4	G. C. Calliphronas	12	3
5	P. A. Roden	13	8
6	R. L. Knaggs	11	9
7	E. F. Weldon	11	12
	E. D. Withers (str)	11	3
	R. C. G. Dill (cox)	8	6

FIRST TRINITY I.

	J. F. Kieser, (bow)	9	0
2	J. H. Gubbins	11	6
3	F. Hutchinson	11	2
4	J. C. Fellowes	12	2½
5	R. D. Davis	12	10
6	A. Nimmo, (capt.)	13	9
7	R. C. Lehmann	11	0
	B. S. Biram	10	9
	R. Blathwayte (cox)	7	9

THIRD TRINITY I.

	H. Rogers (bow)	8	5
2	C. Lyall	10	3
3	E. C. Ames	9	9
4	F. M. Lutyens	10	10
5	W. Herries	11	0
6	J. H. Williams	11	0
7	E. V. V. Wheeler	10	9
	R. C. Gridley (str)	10	1
	H. Aldersey (cox)	8	11

TRINITY HALL I.

		st.	lbs.
	L. G. Reed, (bow)	9	8
2	F. W. Isaacson	10	5
3	G. L. Stevens	10	4½
4	H. Heape	10	6
5	C. S. Brandon	11	11½
6	C. E. Freeling	10	8
7	E. Simpson	10	8½
	E. C. Brooksbank (str)	11	5
	H. Woodhouse (cox)	7	2

Captain, E. C. Brooksbank.

CAIUS II.

	C. E. H. Cotes	9	12½
2	W. H. Cossens	10	4
3	G. F. Welsford	11	1½
4	R. Winslow	11	10
5	J. L. Whittingdale	11	9½
6	J. F. Clarkson	11	13
7	J. A. Bratton	10	10½
	F. S. Sanders	11	7
	S. S. Sprigge (cox)	10	0

CLARE I.

	J. R. Wardale, (bow)	10	1½
2	W. M. Cann	10	13
3	W. Keess	11	10½
4	S. J. S. Banks	11	9
5	F. J. Wardale	11	10
6	P. L. Jones-Bateman	11	13
7	A. E. Campbell	11	6
	H. Roberson, (str.)	10	5½
	J. F. Gaskell, (cox)	8	5½

Captain H. Roberson.

FIRST TRINITY II.

	M. Wills, (bow)	10	10
2	J. W. Pennyman	11	1
3	D. P. Kingsford	10	12
4	S. C. S. Hammond	11	2
5	T. E. Cundy	12	4
6	J. H. L. White (capt)	12	2
7	W. F. Pym	10	7
	F. G. A. Hitchcock, (stroke,)	10	0
	R. M. G. Dill, (cox)	8	5

PEMBROKE I.

	J. W. Walker, (bow)	9	3
2	E. G. Ashwin	10	4
3	A. S. Taylor	11	4
4	A. Collison	12	0
5	C. Morton	12	5
6	E. Lambert	11	13
7	W. Burnside	10	12
	R. M. Ainslie	10	3
	C. Bullock, (cox)	8	0

LADY MARGARET II.

		st.	lbs.
	G. D. Haviland (bow)	9	13
2	W. Curtis	9	12
3	J. S. Clementson	10	10
4	T. C. Ward	11	0
5	W. R. Le Fanu	12	10
6	W. H. Dodd	10	7
7	A. Hawkins	10	8
	J. H. Edwards (str)	11	0
	Ll Lloyd (cox)	8	4

EMMANUEL I.

	H. Jukes (bow)	10	4
2.	H. B. Bulstrode	10	5
3.	T. R. Kneale	11	3
4.	A. Durrant	10	10
5.	W. Thornton	11	4½
6.	E. S. Whelpton	11	1
7.	B. P. Oakes	10	6
	E. Hopkinson (str.)	10	10
	G. C. M. Hall (cox)	9	4

FIRST TRINITY III.

	G. H. Grant (bow)	9	13
2.	L. Beard	11	0
3.	A. J. Black	12	1
4.	J. W. Rudd	12	0
5.	M. Beauchamp	12	1
6.	J. H. Smith	12	6
7.	E. M. Synge	11	9
	G. H. Goodman (str.)	10	0
	J. T. Rowe (cox)	8	4

SIDNEY I.

	C. E. Palmer (bow)	10	6
2.	B. Logan	10	1
3.	K. G. Metcalfe	10	13
4.	R. J. Reynolds	12	0
5.	J. Woodhouse	11	10
6.	A. F. Ostrehan	12	3
7.	C. W. Williams	11	2
	C. C. Naters (str.)	10	3
	S. Loney (cox)	8	6

SECOND DIVISION.

JESUS II.

	R. Assheton (bow)	9	7
2.	S. H. Gollan	11	0
3.	C. H. Gill	11	3
4.	A. J. Shields	11	8
5.	H. J. Carter	11	0
6.	W. S. S. Wilson	11	10
7.	A. Hutchinson	11	2
	H. E. Haygarth (str.)	9	2
	A. Hilliard (cox)	8	5

THIRD TRINITY II.

	F. Grafton (bow)	9	5
2.	E. C. Macnaghten	10	8
3.	W. E. P. Burges	9	3
4.	A. E. Black	10	9
5.	H. Saltemarsh	10	3
6.	W. C. Smith	11	1
7.	D. F. Davidson	9	7
	H. Gandy (str)	9	13
	A. Marson (cox)	9	0

TRINITY HALL II.

	J. A. Milne, (bow)	9	12
2.	F. M. Brodie	10	11½
3.	N. W. Sibley	11	0
4.	H. T. Trevor-Jones	11	1
5.	H. M. Ramus	11	8½
6.	A. Pattullo	11	9
7.	G. G. King	11	10½
	A. D. Wilde (str.)	10	7
	A. O. V. Penny (cox)	8	8

Captain, C. E. Freeling.

CORPUS I.

		st.	lbs.
	L.E. Bartlett (bow)	10	5½
2	J. T. Halland	10	9
3	W. M. Selwyn	11	2
4	J. R. Burgess	11	1½
5	T. A. M. Shepherd	12	11
6	R. Nicholson	11	2
7	H. Tugwell	9	9
	H. Everingham (str.)	11	2
	J. T. Fox (cox)	9	4½

DOWNING.

	T. Robson (bow)	9	5
2	J. H. Beaumont	10	4
3	S. J. Hickson	10	5
4	R. M. Yetts	11	10
5	G. Bradshaw	11	4
6	W. P. Schreiner	11	6
7	W. H. Logan	10	4
	R. D. Brinton (str)	10	7
	C. Alison (cox)	8	10

ST. CATHARINE'S.

	A. T. Corfield (bow)	10	6
2.	G. R. Vicars	10	11
3.	T. Taylor	10	7
4.	E. W. Elliott	11	8
5.	A. D. Davies	11	5
6.	J. M. A. Stewart	10	12
7.	J. Woolcott	10	10
	G. G. Coulton (str.)	11	3
	J. Chisman (cox)	9	4

QUEENS'.

	G. F. Walker (bow)	9	12
2	C. H. Thomson	10	6
3	J. B. Wildman	10	5
4	E. A. Anderson	12	5
5	J. Hind	11	12
6	J. H. Gray	12	1
7	R. D. Prior	12	2
	Capt. W. M. Warlow (str)	12	1
	J. Kidd (cox)	7	11

FIRST TRINITY IV.

	H. O. Drummond (bow)	10	1
2	H. R. Shields	11	0
3	H. E. Prescott	9	10
4	F. W. Fox	11	8
6	H. Pollock	12	5
6	R. B. Walmsley	11	9
7	C. G. Humphreys	11	3
	S. P. Smith (str)	10	1
	S. Taylor (cox)	9	7

KING'S.

	A. R. Stokes (bow)	10	2
2	J. R. Harmer	10	1
3	W. J. N. Griffith	10	6
4	W. E. Willink	10	10
5	W. Crewdson	11	6
6	C. W. Chitty	10	13
7	W. C. Gwatkin	11	4
	H. R. Brooke (str.)	9	6
	W. J. Constable (cox)	8	10

MAGDALENE.

	C. Smith (bow)	10	4
2	J. A. Waller	10	6
3	R. M. Nason	9	4
4	T. E. Thompson	11	7
5	H. Biddell	11	6
6	C. Hughes	11	4
7	A. T. Holmes	11	9
	J. A. Watson-Taylor (str.)	12	6
	H. P. Blencowe (cox)	9	0

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LADY MARGARET III.

		st.	lbs.
	F. Sandford ...	10	2
2	E. Hincliffe ...	10	12
3	S. T. Winkley	10	4
4	K. M. Eicke ...	11	2
5	E. Rosher ...	12	5
6	C. H. Newman	12	0
7	R. B. Davies ...	10	6½
	S. J. F. Johnson	10	10
	F. L. Muirhead (cox)	7	12

CAIUS III.

	E. A. Kinnear (bow)	10	10
2	E. H. Hicks ...	10	13
3	F. Wyatt-Smith	10	5½
4	J. F. Gibbons	12	0
5	E. Francis ...	11	6
6	E. Bazalgette	10	10
7	G. H. Lenox-Conyngham	10	8
	F. A. Barton (str)	10	5
	H. Duncan (cox)	9	6

CHRIST'S I.

	J. E. Stephenson (bow)	10	3
2	K. Jameson ...	11	6
3	E. A. Parkyn ...	11	12
4	H. Holman ...	11	12
5	C. W. Moore ...	11	13
6	W. E. Davidson	12	4
7	H. J. Thompson	10	10
	F. N. Hill (str.)	11	1
	B. Wooding (cox)	8	12

FIRST TRINITY V.

		st.	lbs.
	C. H. Colvin (bow)	10	10
2	W. D. Anderson	10	10
3	J. C. Walker ...	11	8
4	G. Devonshire	11	12
5	W. Hoste ...	11	5
6	C. F. Torrey ...	11	8
7	R. D. Guinness	11	6
	G. P. Trevelyan (str.)	11	6
	A. S. C. Forbes (cox)	9	1

TRINITY HALL III.

	G. Pole-Carew (bow)	9	12½
2	H. E. Simonds ...	9	13
3	S. H. Puckle ...	10	0½
4	J. Drinkwater-Lawe	10	1
5	H. L. Harper ...	11	2
6	R. E. Alexander ...	11	9
7	R. R. Gawsden ...	10	13
	L. Palmer (str.)	10	7
	J. P. Watt (cox.)	9	4
	(Captain, H. Heape.)		

PETERHOUSE.

	W. New (bow)	10	13
2	H. A. Watson	10	7
3	J. J. Dickenson	11	12
4	E. G. Peirson	11	11
5	H. G. Fuller	11	13
6	H. Bott ...	11	11
7	W. O. Parish...	11	5
	E. T. Littlewood	11	2
	H. Henman (cox.)...	9	3

CRICKET.

UNIVERSITY *v.* ENGLAND.

May 10th, 11th.—The University for two whole seasons has not suffered a single defeat; this wonderful run of luck was broken last Friday by a very powerful team of cricketers collected by C. I. Thornton. It is certainly no disgrace to have been beaten by such a strong eleven as came to Cambridge last week, especially when we consider that of their number the three professionals were among the 'Players' of England last year, and that of the nine gentlemen, six, or at any rate five, would be found in the 'Gentlemen's' team at Lords, on the Oval. Still it is difficult to account for the very indifferent show made by the University in batting, especially in their first innings: on the second day the ground certainly was very treacherous and soft, making it difficult to get the ball away: but on the first day the wickets seemed to play very well and in no way helped the slow bowling of Barlow who proved so destructive. A bowler like Rotherham with a very high over hand action would probably bump on any wicket: on Thursday he seemed to create a panic among the eleven, as nearly everyone received a blow from him on some part or other of his body. Bowling of his type is not often met with, and as few of the eleven had met the great Spofforth, whose deliveries are very similar to those of Rotherham's, they were fairly nonplussed.

The eleven having won the toss commenced with Bligh and Whitfeld, of whom the former was bowled off his pad in the second over. Steel was shortly afterwards dismissed with a very good 'yorker' and Lancashire was immediately sent back with a similar ball. Ford after one or two nasty blows was completely taken in by a slow one from the fast bowler, and was well caught at short slip. Roe stayed a long time at the wickets for his four runs, and among other ugly knocks received a full pitch in the middle of his back. Foley played steadily, and was given out for a catch at the wicket; none of the remaining members did anything, though Pereira played in fair form. 37 runs were all that Cambridge could put together. The fielding of the visitors was admirable, especially that of Pilling at the wicket, and of Lucas as longstop. England commenced with Thornton and Barlow. The captain soon succumbed to Pereira who bowled from the Pavilion end, but Barlow with Penn, the next comer, stayed a long time and brought on different changes. Penn's innings was the feature of the match; his hitting especially in driving Steel's slow ones, and in hitting the fast longhops on the off side which were not wanting, was wonderfully hard: he eventually fell to a very good catch made by Wilson at mid on. Lucas succumbed to a really good ball of Gaddum's, but Midwinter, Grace, and Pearson, all added their share of runs at the end of the innings. The total at the end of the first day was 161 for 8 wickets, but after the rain of the intervening night, the ground exactly suited the deliveries of Steel and Ford, and they disposed of the remaining three men for only 11 runs. Gaddum on the first day bowled well, while Bligh fielded well at long leg, otherwise there was nothing remarkable either in the bowling or the fielding of the University. The University being 135 to the bad started inauspiciously at the second venture; Bligh was caught from a good hit at cover point and thus 'bagged a brace,' Whitfeld was taken close in at short leg, and Steel after one or two good hits was bowled by a curly one from Barlow, while Lancashire fell to the same bowler, making the second batsman with 'spectacles' to his name. Ford made a few big hits, but with the exception of Wilson and Foley who both played steadily and were in a long time, no one else did anything. The innings closed for 79, leaving the University defeated by an innings and 56 runs. Score;

ALL ENGLAND.

C I Thornton, b Pereira	2
Barlow, c Exham, b Gaddum	19
F Penn, c Wilson, b Ford	66
J Shuter, c Payne, b Wilson	13
A P Lucas, b Gaddum	0
A J Webbe, c Pereira, b Gaddum	4
Midwinter, c Exham, b Gaddum	20
W R Gilbert, st Payne, b Steel	4
G F Grace, c Pereira, b Steel	18
T S Pearson, not out	10
H Rotherham, c and b Ford	0
Pilling, c and b Ford	1
B 11, l b 1	12
	172

UNIVERSITY.

Hon I Bligh, b Barlow	0	c Gilbert, b Barlow	0
H Whitfeld, b Barlow	8	c Webbe, b Barlow	6
A G Steel, b Rotherham	2	b Barlow	10
O P Lancashire, b Rotherham	0	b Barlow	0
A F J Ford, c Pearson, b Rotherham	4	c Pilling, b Midwinter	22
W N Roe, b Barlow	4	c Rotherham, b Barlow	2
C P Wilson, b Barlow	4	c Pilling, b Rotherham	12
C W Foley, c Pilling, b Barlow	4	c Pearson, b Barlow	10
P G Exham, b Rotherham	4	run out	0
A S Pereira, c Lucas, b Barlow	3	c Penn, b Rotherham	7
J H Payne, b Barlow	0	b Rotherham	5
F D Gaddum, not out	0	not out	0
B 1, n b 3	4	B 3, l b 1, n b 1	5
	37		79

BOWLING ANALYSIS.

UNIVERSITY.

1st Innings.	balls.	maidens.	runs.	wkts.
H. Rotherham	96	17	17	4
Barlow	94	15	16	7

Rotherham bowled three no-balls.

2nd Innings.				
H. Rotherham	114	13	25	3
Barlow	172	27	32	6
Midwinter	72	8	17	1

ENGLAND.

A. G. Steel	108	7	44	2
A. S. Pereira	80	7	44	1
F. D. Gaddum	104	11	34	4
C. P. Wilson	72	9	15	1
A. F. J. Ford	74	9	23	3

G. B. Studd and C. T. Studd were unable to play for the University.

THE UNIVERSITY v. M.C.C. AND GROUND.

The second foreign University match ended in almost as severe a defeat as the first. The M.C.C. had not sent down a particularly strong batting team, though as for bowlers there was no deficiency, Rhodes, Foljambe, W. H. Fowler and J. E. K. Studd represented the M.C.C., while the ground was composed of Shaw, Morley, Ulyett, Barnes, W. Hearn, West, and Wild. The chief feature of the match was the magnificent second innings of A. G. Steel who made 70 runs against some of the best bowling in England, and the unaccountable falling off in the batting of several others on the Cambridge side.

The fielding was not by any means good, as though occasionally there was a smart piece or two, this was generally cancelled by a catch carelessly dropped or some slovenly piece of misfielding.

The University went first to the wickets, Bligh and Whitfeld, representing them against Morley from the Pavilion end and Shaw from the other. After a short time Bligh had the misfortune to play a ball hard on to his wicket. It struck us that Bligh played the bowling of Shaw rather too nervously and was evidently too much afraid on first going in of not scoring. C. T. Studd, who came in first wicket down, made a splendid hit to square leg off Shaw for 4 but in attempting to put a similar ball to the same place unfortunately hit under it and was caught at short slip with only 5 to his name. G. B. Studd played well and with a very straight bat, but was also unlucky, as he hit a leg ball safely into the hands of Ulyett, who, it is needless to say, did not let it escape. Barnes had now been bowling from the pavilion end in the place of Morley, while Shaw continued unchanged at the opposite end. Whitfeld and Steel were both dismissed for small

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scores, as was Ford, though the latter commenced playing well and seemed in for a good score. Rowe made a few runs but except Wilson, who played in his usual steady way for 10 not out, no one did very much. The innings closed for 79.

BOWLING ANALYSIS.

	overs	maidens.	runs	wickets
Shaw	35	18	31	4
Morley	22.2	9	25	3
Barnes	13	6	22	2
West	1	0	1	0

M.C.C. opened their batting with Ulyett and Hearn opposed to Ford (pavilion end) and Steel; runs came freely, till at 13 Ulyett was caught at the wicket for 7.

Barnes came next and commenced a very steady and creditable innings: he hit hard and took no liberties: with Hearn he caused the bowling to be changed several times; Gaddum and Wilson both having a try at the Pavilion end, and C. T. Studd at the other. Hearn was the first to leave, with the total at 75, of which he had made 42 by steady play and good hitting. J. E. K. Studd, who came next, should have been stumped, and likewise caught in the long field, but the latter was a difficult chance. He quickly knocked up 13. After Foljambe and Wild had both been disposed of in one over, W. H. Fowler came to bat and by some daring hitting and tremendous good luck (he was palpably missed twice) added 36 to the already large total, raising the score from 115 to 157. After his dismissal—caught at third man off Gaddum, whom he essayed to hit three times running back handed but on the third occasion managed to send the ball to a field,—Barnes' patient innings was brought to a close. Though not particularly interesting to on-lookers his 51 was very well obtained, and was invaluable to his side. His fall made 7 wickets down. the score standing at 162.

The next morning Rhodes and Shaw made runs rapidly; and with 19 from the former, and 22 from the latter the score reached the formidable dimensions of 207 against 79 made by the University. G. B. Studd dismissed Rhodes with a capital one-handed catch.

BOWLING ANALYSIS.

	overs	maidens	runs	wickets
A. G. Steel ...	43.3	19	65	3
A. F. J. Ford	25	9	45	2
F. D. Gaddum	26	11	34	3
C. P. Wilson...	21	8	34	1
C. T. Studd ...	15	5	24	1

Being 128 to the bad the University commenced their second innings with the same batsmen as before, and the same bad luck. Bligh was caught at the wicket off Shaw and Whitfeld soon after luncheon, which here intervened, was given out leg before wicket, The two Studds brought the score to 34, at which total Ulyett dismissed the younger brother. Steel hereupon came in and commenced a splendid innings. Backed up by small contributions from G. B. Studd, Ford, Rowe, and Lancashire, he saved his side from a single innings defeat, and was not beaten until he had amassed as many as 70 runs, all made in his very best style. The innings closed for 170. This left M.C.C. only 44 to get to win, and on Saturday morning they sent in Ulyett and Wild to make them. Wild was bowled for 8, and Hearn was well caught by the bowler for 5, but on Barnes coming in, the runs were soon knocked off, and M.C.C. gained the victory by eight wickets.

BOWLING ANALYSIS.

	overs	maidens	runs	wickets
Shaw	60	38	50	5
Morley	34	18	29	0
Barnes	24	12	39	4
Ulyett	17	5	41	1
A. G. Steel ...	17	5	29	1
C. P. Wilson...	16.3	9	12	1

UNIVERSITY.

Hon. I. Bligh, b Shaw	3	c Wild, b Shaw	6
H. Whitfeld, b Morley	8	l b w, b Shaw	14
C. T. Studd, c Morley, b Shaw... ...	5	b Ulyett	8
G. B. Studd, c Ulyett, b Barnes ...	10	c J. K. Studd, b Shaw... ...	15
A. G. Steel, c Shaw, b Barnes... ...	9	b Barnes	70
A. F. J. Ford, b Morley	11	c Hearne, b Barnes	15
F. C. Rowe, c Barnes, b Shaw	17	c Shaw, b Barnes	11
O. P. Lancashire, b Shaw	2	not out	18
C. P. Wilson, not out	10	b Shaw	1
J. H. Payne, l b w, b Morley	3	l b w, b Shaw	0
F. D. Gaddum, run out	1	b Barnes	1
		B 11, l b 1	12
	79		171

M.C.C. AND GROUND.

Ulyett, c Payne, b Ford...	7	not out	20
W. Hearn, c Bligh, b C. T. Studd ...	42	c and b Steel	5
Barnes, b Gaddum	51	not out	8
J. K. Studd, b Wilson	13		
G. F. Foljambe, st Payne, b Steel ...	7		
Wild, b Steel	0	b Wilson	8
W. H. Fowler, c Lancashire, b Gaddum ...	36		
H. E Rhodes, c G. B. Studd, b Steel ...	19		
West, b Ford	2		
Shaw, st Payne, b Gaddum	22		
Morley, not out	2		
B 6	6	B 3	3
	207		44

TRINITY v. CLARE.—Played on Clare Ground, on May 6th. Score:

TRINITY.		CLARE.	
L. Bury, c Ormerod, b Lawson ...	256	Alderson, c and b Lambrick	2
C. A. C. Ponsonby, b Maul	8	Ormerod, b Lambrick	2
A. B. Crosby, c Puckeridge, b Maul	9	Weston, run out...	8
T. K. Tapling, c Alderson, b Maul ...	1	Mulliner, c MacMaster, b Crosby ...	23
E. Devas, b Kingsley	0	Puckeridge, b Lambrick	10
J. A. Pease, b Mulliner	8	Mamas, b Lambrick	6
F. W. Leaf, b Lawson...	7	King, b Lambrick	4
F. W. Poland, run out	34	Maul }	
E. MacMaster, c Alderson, b Lawson	36	Lawson } did not bat	
G. Lambrick, b Maul, ...	11	Kingsley }	
C. H. Seely, not out	2	Sidgwick }	
B 4, l-b 3, w 1	8	B 2	2
	380		76

TRINITY v. MAGPIES.—Played on Trinity Ground on May 8th. Score:

MAGPIES.		TRINITY.	
T. K Tapling, b Crosby	13	C. A. Ponsonby, b Lomax	35
E. M. Lawson, c Pease, b Crosby ...	14	E. A. Maynard, b Lomax	25
J. T. Steel, st Pease, b Crosby ...	6	A. Green-Price, b Lawson	5
J. L. Lomax, b Crosby...	2	G. Streatfield, b Lomax	22
A. B. Walford, b Lambrick	1	J. A. Peace, b Bowman	34
W. Bowman, b Lambrick	4	F. W. Leaf, b Lawson	11
N. Hone, c Maynard, b Crosby ...	10	A. B. Crosby, c Walford, b Buckle ...	60
F. Buckle, not out	16	J. D. Cobbold, b Buckle	2
C. W. Kettle, c Maynard, b Crosby ...	3	E. M. Lucas, c Walford, b Buckle ...	0
W. H. Murphy, b Crosby	1	G. Lambrick, not out	4
H. Shearburn, c Lucas, b Crosby ...	13	W. Malden, c Welsford, b Buckle ...	6
B 6, l b 1	7	B 33, l-b 3, w 1	37
	90		241

JESUS v. TRINITY HALL.—Played on Jesus Close on May 15. Score:

W. F. Cole, b Morrice	59	F. Gelderd, b Beddell...	42
W. H. Garforth, b Ramsay	162	W. Orford, b Ramsay...	17
C. Wilson, b Walford	35	J. Bradshaw, not out	8
L. H. Lindon, l b w, b Lomax ...	15	B 22, l-b 7, w 13...	41
E. L. Lucas, not out	140		
G. F. Cole, c Ramsay, b Lomax ...	2		545
P. P. Barnes, l b w, b Ramsay ...	24		

O. T. Cooke did not bat.

ST. JOHN'S v. JESUS.—This match was played on Jesus Close, May 13 and 14, and ended in a draw in favour of St. John's. Score:—

ST. JOHN'S.

J. B. Armstrong, b Barrett	8	b Cole	29
R. Spencer, b Cole...	6	c Sub, b Cooke	39
P. G. Exham, b Barrett...	18	b Barnes	116
J. A. Bevan, lbw, b Barrett	16	c and b Barnes	9
P. T. Wrigley, c and b Roberts	26	b Wilson	27
J. Colman, c Copland, b Barnes	30	run out	19
E. J. Wild, b Roberts	33	b Wilson	17
R. Thorman, b Roberts	0	not out	9
J. G. Wiseman, b Barrett	3	b Wilson	0
E. S. Chapman, c Copland, b Roberts ...	3	b Wilson	4
R. Hall, not out	5	b Wilson	0
Extras	20	Extras	27
	168		296

JESUS.

R. Miller, b Bevan	1	not out	0
E. Copland, b Bevan	3	c Chapman, b Spencer... ...	27
L. H. Lindon, c Hall, b Bevan... ...	21	b Spencer	0
C. Wilson, b Spencer	21	b Spencer	5
T. Moore, b Armstrong	21		
T. C. Barrett, b Chapman	23		
G. F. Cole, c Wrigley, b Armstrong	59		
P. P. Barnes, b Spencer	4	c Spencer, b Armstrong ...	7
H. H. Birley, c Wild, b Bevan	22	retired hurt	5
O. T. Cooke, b Armstrong	0	not out	6
M. Roberts, not out	0		
Extras	7	Extras	8
	183		58

CLARE v. TRINITY HALL.—This match was played on Thursday, May 13th, on the Clare ground. Score:—

TRINITY HALL.		CLARE.	
Hon. W. Dundas, b Maul	3	W. H. Alderson, c Stutfield, b Ramsay	6
T. L. Lomax, c Kettlewell, b Ormerod	41	C. F. Weston, b Ramsay	22
H. E. M. Stutfield, b Ormerod ...	82	O. Puckeridge, run out	18
J. T. Steele, c Ford, b Ormerod ...	7	H. J. Ford, b Lomax	105
F. Buckle, b Lawson	2	W. T. Lawson, b Ramsay	1
N. Hone, b Lawson	33	G. L. King, at Hone, b Ramsay ...	0
M. F. Ramsay, l b w, b Lawson ...	5	J. E. Norman, b Ramsay	19
H. Shearburn, c Sidgwick, b Lawson	8	E. O. Ormerod, b Lomax	2
J. E. Eddis, b Lawson	3	J. A. Sidgwick, not out	15
E. Biddell, c Norman, b Lawson ...	16	S. W. Kettlewell, b Ramsay... ...	0
W. H. Murphy, not out	2	J. B. Maul, c Stutfield, b Lomax ...	4
B 12, l-b 2	14	B 2, l-b 10, w 7	19
	216		211

The British Medical Association Syndicate have reported to the Senate, suggesting that the Senate House, the Arts or Law Schools, the Fitzwilliam Museum, and rooms in the Cavendish Laboratory, New Museums and Lecture Rooms, and Anatomical Schools, should be placed at the service of the association during their visit to Cambridge.

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The Cambridge Review:

A JOURNAL OF UNIVERSITY LIFE AND THOUGHT.

No. 23.] SATURDAY, MAY 22, 1880. [PRICE SIXPENCE.

SUMMARY OF NEWS.

The Bishop of Durham presided at the annual Co-operative Congress at Newcastle, and delivered a striking address on the nature and aim of the Co-operative system, pointing out that it fostered two great habits of life which distinguish civilisation from barbarism, and the higher forms of civilisation from the lower,—providence and combination. Co-operation would make tke working man his own capitalist, and would gradually distribute capital, and would be the best security against communistic developments by which production was paralysed and thrift discouraged.

The Chancellor's Medal for an English poem goes again to Trinity this year, having been adjudged to H. F. Wilson. The Porson Prize, divided as is so often the case, has been awarded to C. H. Garland, of St. John's, and W. R. Inge, of King's, W. Wyse, of Trinity, having gained the Powis Medal for Latin Hexameters.

The dispute at University College, Oxford, has come to a conclusion satisfactory in result, but hardly in character. One of the offenders has written to the Master, acknowledging his share in the outrage, and the College has again been recalled to Oxford. The events of the past week will probably teach the authorities caution, and the undergraduates order.

From the applause on the banks during the first nights of the races it would appear that the favourite boats, leaving the Head of the river out of the question, are Caius and First and Third Trinity; Clare always wins the visitors to its cause, and they are more numerous during the latter part of the week, and on the Monday and Tuesday of the First Division races.

On the first night bumps were made by Caius I., First Trinity II., Pembroke, Third Trinity II., Downing, Queens', Magdalen, Christ's, and Trinity Hall III., no club securing more than a single bump. The race between Third Trinity I. and Trinity Hall I. was the event of the evening.

Thursday's racing was most exciting. Six bumps were again made in the Second Division, and three in the First. All three of the Trinity Hall boats gained a place, so placing their second boat second in the Second Division. First Trinity I. caught Lady Margaret, and Third Trinity II. made up for the defeat of their first boat by catching Sidney. In the Second Division, besides the bump made by Trinity Hall II., Queen's caught Corpus, Magdalene First Trinity IV., Christ's I. Lady Margaret III., while Caius III. succumbed to Trinity Hall III., and First Trinity V. to Peterhouse. In the Second Division no less than five bumps were made in sight of Ditton meadow.

The Professor of Experimental Physics is determined to put the Cavendish Laboratory on a proper footing, so far as apparatus is concerned. It has been notorious that the Professors and Lecturers have for some time suffered serious inconvenience from deficiencies in the "plant" of the Laboratory, and in fact some of them have, we believe, incurred serious expense in procuring what was necessary to carry on their work. Lord Rayleigh has lately instituted a Fund to remedy this evil, and a sum of £1650 has already been promised or subscribed. Among the contributors are the Chancellor, the Earl of Powis, Lord Derby, Sir W. G. Armstrong, and Mr. A. J. Balfour, M.P.

The cricket match between the University and Yorkshire was commenced on Thursday. Cambridge won the toss, and sent in the Hon. I. Bligh and H. Whitfeld, who put together 70 runs before they were parted. Bligh and C. T. Studd played very fair innings for 70 and 68 respectively; but Jones, Steel, and G. B. Studd were all disposed of for small contributions. At the close of the day the score stood at 210 for 7 wickets. Yesterday Lancashire (42 not out) and Morton (25) raised the total to 272. Emmett took 5 wickets. Yorkshire began badly; the first three wickets falling to Steel's bowling for 40 runs. But when Ulyett joined Tayler, the score was rapidly raised to 140. At this point the tide turned in favour of Cambridge, and, when play ceased, 7 wickets had fallen for 149, of which Tayler made 44 and Ulyett 64. Foley made four catches at the wicket. Our special correspondent's report is unavoidably crowded out.

UNION SOCIETY.

Tuesday, May 18, 1880.

Mr. J. P. WHITNEY, King's College, President, in the Chair.

Mr. T. E. SCRUTTON, Trinity College, moved: "That in the opinion of this House the disestablishment and the disendowment of the Church of England would promote the interests of the Church and the Nation."

Ayes.	*Speakers.*	*Noes.*
Mr. T. E. Scrutton, Trin		Mr. J. K. Stephen, King's
„ E. J. C. Morton, St. John's		„ E. R. Christie, Christs'
„ L. W. Posnett, St. John's		„ Herbert Stephen, Trin
„ R. Temperley, Queens'		„ A. Golding, Pemb
„ J. Russell, St. John's		„ J. Rawlinson, Trin
„ C. H. O. Curtis, St. Johns'		„ H. T. Smith, Trin
„ J. R. Tanner, St. Johns'		„ J. Brough, Downing
		„ H. Stephen, Trin
		„ J. Straker, Jesus
		„ C. Wray, Jesus

Neutral.

Mr. O. Rigby, St. John's.

The Honourable Opener having replied,

House divided—Ayes 86, Noes 226.

Majority against the motion 140.

Subject for debate for Tuesday, 25th May, at 8 p.m.

"That this House would approve the admission of women to degrees in this University." Proposed by Mr. E. V. Arnold, Trinity College. Opposer, C. H. O. Curtis, St. John's College.

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THE GOLDIE MEMORIAL.

Eight years ago it was decided by general consent to make some formal recognition of the great services rendered by Mr. J. H. D. Goldie to Cambridge rowing, of his brilliant success as stroke of the University Boat, and of the unwearied patience in performing the other duties of his post.

The first project entertained by the committee then appointed, was to erect a Foot Bridge over the Cam, and protracted negotiations with the land-owners on both sides of the river, were continued for some years, but as the difficulties involved proved insurmountable, another alternative has been suggested and approved, and a proposal has now been definitely made that a University Boat House should be erected in place of a Bridge. The suggestion seems a good one, and though the direct personal benefit that individual members of the University will thus receive must of course be less than if the other plan had been practicable, there can be no reason why all members of the University should not loyally unite to ensure the success of the Memorial. Though a new generation has now taken the place of Mr. Goldie's contemporaries, it is not the habit of Cambridge men so to break with its past, as to forget the names of those who have served their University in bygone years, and we trust that the committee, which is of a thoroughly representative character, will have a hearty and loyal support from all quarters.

A site suitable for the purpose has been secured on a forty years' lease at a reasonable ground rent, and architect's plans have been procured. To meet the estimated expenses of building and fitting a sum of £1,500 will be required, while, if the subscribers to the Bridge fund transfer their subscriptions, a sum of £550 is at once available. To raise the balance a new fund has been opened to which subscriptions are now solicited, which may be paid to the Goldie Memorial Account at Mortlock's Bank, or to any member of the committee, whose names are given below.

The Trinity Hall Boat Club have already paid in to the new account nearly £37, an example which other Clubs will no doubt speedily follow, and several subscriptions have already been received.

COMMITTEE.

Rev. J. Porter, M.A., Master of Peterhouse.
J. H. H. Moxon, LL.D., Trinity.
Joseph Prior, M.A., Fellow and Tutor of Trinity.
Rev. E. H. Morgan, M.A., Fellow of Jesus.
Rev. E. S. Roberts, M.A., Fellow and Tutor of Caius.
E. H. Prest, B.A., President C.U.B.C.
R. D. Davis, Hon Sec. and Treasurer C.U.B.C.
W. Barton, Captain L.M.B.C.
E. C. Brooksbank, Trinity Hall.

Rev. J. Porter, M.A., } *Treasurers.*
J. Prior, M.A. }

ON THE COMPULSORY STUDY OF GREEK.

I.

If the proverbial "intelligent foreigner," whose business it is to explain to Englishmen the peculiarities of English life, were to be asked after spending a fortnight about this time in the University, what are the three principal subjects of intellectual thought and interest at Cambridge, he would probably answer, Vegetarianism, the admission of ladies to degrees, and the compulsory study of Greek. It is upon the last of these that we propose to offer some remarks in the present article.

The Greek question, as it may be called, took its rise in a memorial addressed some long time ago to the Council of the Senate by a number of distinguished persons, who thought that a good many students were prevented from coming to the University by the necessity laid upon them of passing an examination in the Greek language, and that still more, who submitted to that necessity, were injured by it. It was accordingly the prayer of the memorialists that the Council should consider whether the University would not gain something, as well as these students, by a relaxation of the present stringent rule. A Syndicate was appointed in March, 1879, to consider the matter, and after just a year of labour they have presented the Senate with a Report and several Appendices, containing among other things letters from some of the original memorialists who may be supposed to explain what is desirable, and some Head and Assistant Masters who may be regarded as the exponents of what is possible. We could wish that answers had been received from the Head Masters of some important Schools, *e.g.* of Harrow and Marlborough, and that we had more information as to the opinions of Assistant Masters, which would be naturally of high value upon such a point. But on the whole the evidence collected is interesting and important in its bearing upon the educational value of Greek in public schools.

As to the report of the Syndicate, we cannot doubt that the University has received with due respect a document which is signed by a Deputy Vice-Chancellor, four Professors (of Greek, Anatomy, Chemistry, and Mechanism), one Public Orator, one Prælector in Ancient Philosophy, an author of mathematical and other works, a Vice-Provost, two Senior Deans and Mr. Browning. But it is felt, we think, that they have done little more than break the ground of a great question. Their main proposal is that *bonâ fide* candidates for Honours should be relieved from the necessity of taking up two classical languages in the previous examination, and should be allowed to substitute French and German for one of them. But a large proportion of undergraduates are unfortunately not candidates for Honours. It is a melancholy fact that the Pollman is a more striking feature of Academic life in England than the Honour-man. Of course Poll-men are not all homogeneous; some of them differ less intellectually from Honour-men than low Honour-men from high ones. But speaking broadly we may divide the undergraduate population into Honour-men and Poll-men, or in other words, into Class-men and Pass-men; and their cases are very different. People may wish, as many do, to excuse the former from the Greek part of the Previous Examination and yet to retain it for the latter; or again, it is conceivable, though not so probable, that others may be in favour of relieving the latter from the Greek part and yet of insisting upon it in the case of the former. The arguments for either system deserve to be considered without much reference to the other.

It may be good or bad policy to attract the largest possible number of able students in all the various departments of learning to the University. But that is certainly the line which has been taken of late years, and for our own part we are heartily glad of it. Religious and social restrictions have been swept away one by one; Professors and Lecturers have been appointed in a great variety of subjects; the influence of the University has been brought to bear upon an increasing number of large towns; there has been a growing desire in the country for the advantages of an University education and degree, and the result is that men whose antecedents and attainments are strangely divergent have with one accord begun to turn their eyes towards Cambridge. Among these men there are many, and will be more, who have never had any inducement to study Greek. They are self-educated men perhaps or have received their education at schools where Greek is never taught; they have not been able to indulge in intellectual

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luxuries, but have been obliged to shift for themselves, and so have learnt what was most useful to them; and, as they do not feel the want of Greek, so they have not, and never have had a desire to learn it. But they may have a taste for Mathematics or Natural Science, and would do honour to the University, if it were to admit them within its pale. It is undoubtedly a grievance that these men, if they come to Cambridge, should be compelled to pass an examination in Greek.

We know no more pitiable spectacle than that of a potential high wrangler or distinguished man of science who finds himself compelled at a late age to embark upon the study of the Greek language and to acquire for the purpose of a single examination a minimum of Greek learning, which is as useless to him when acquired as it is burdensome and irritating in the acquisition. To take an extreme case,—the misery of the classical man reduced to turning the Fifth Proposition or the Parallelogram of Forces into Greek Iambics is trifling in comparison with that of the mathematician, who aspires to obtain a second class in the Previous Examination, by getting to know not, it may be, even the elements of the Greek language, but merely the look of the Greek words in any passage of the authors set him and the corresponding words of the crib, and applying the one with precarious dexterity to the other. Nor will anyone, we suppose, now-a-days, maintain that there is any especially magical influence in Greek, so that one man who has scraped together a scanty store of Greek learning stands *ipso facto* on a higher level of education than another who is imbued with some slight knowledge of Natural Science or a third who has somehow got a smattering of Mathematics.

We think, therefore, that a case has been made out for exempting *bona fide* Honour men from the necessity of passing an examination in Greek. We say *bona fide* Honour men, because we agree with those who hold that the ordinary third classman in any Tripos is not easily distinguishable from the Pollman, and, if he deserves relief, deserves it on different grounds from one who promises to become distinguished in Mathematics or Natural Science, or any other branch of learning. But what we insist upon in the case of mathematical or scientific students—for it is these who are principally concerned—is that, if they are excused Greek, their education should not become a narrower one than it now is. After all the University is the natural referee in matters of education; the schools must abide by its decision. It is not right that the University should encourage a partial, one-sided education. Premature specialization is an evil which always threatens to invade schools, especially in these days, when all the world is over-examined; and it is held in check only by the action of the Universities. If the Universities should exact no more of an Honour man than a certain knowledge of his own subject, boys would specialize at an early age, and their minds would, we believe, suffer immensely in strength and tone. The pure scholar, *i.e.* the scholar who knows nothing besides his Classics is bad enough, the pure man of Science is worse, but the pure mathematician (if the phrase may be pardoned) is worst of all. We desire that the University should always insist, as it now does, upon every candidate for Honours showing some knowledge of some subject which lies wholly apart from his own immediate study. We believe that the best corrective of a strictly scientific or mathematical education is the study of language and literature, and the best corrective of a strictly literary education is the study of Science or Mathematics. And as we should strongly deprecate a classical man being allowed to go out in Classics until he has shown some mathematical or scientific knowledge, or both, at some period of his career, so we are anxious that a mathematical or scientific man should be obliged to pass an examination in some language and literature before he takes a degree in the subject of his choice. We do not care to insist upon Greek; we would rather offer these men, as an alternative, some subject more suitable to their immediate purposes. Nor is the time at which they shall pass the examination so important, although we would give them their first chance of passing it as soon as they come into residence rather than while they are still at school, as a boy who gets a certificate some time before he leaves school is not unlikely to fall a prey to that premature specialization which we deplore. But the one thing needful is that no one should become a candidate for Honours in Mathematics or Natural Science until he has already proved himself possessed of a tolerable working acquaintance with the grammar and literature of one modern language, *i.e.*, able to answer grammar questions, to translate fairly difficult unseen passages, and to write prose composition. The Syndics propose to exact both French and German in lieu of Greek. We incline to think this rule would require too much; we doubt whether it would afford the desired relief to a number of students whose education has perhaps gone on under difficulties; and we would rather require a man to display a good knowledge of either French or German than put up with a smattering of both. If we do not prefer English to either, the reason is simply that we have always been surprised at the fact of any man being allowed to take a degree in Honours, or indeed a degree at all, without passing an examination in the language and literature of his own country; and this we would exact, whether the study of Greek is retained or abolished.

J. E. C. W.

(To be continued.)

STUDENT DUELS IN GERMANY.

It must not be supposed that I intend entering into any discussion of the system of duelling, as practised and tolerated in Germany; my object is simply to describe one of those periodical encounters at which every member of a recognised 'Corps' is at some time or other expected to present himself. As a rule strangers are not present on these occasions, and to those who merely judge of the proceedings by the ugly scars seen on the faces of the combatants, a description of what I saw while at Heidelberg may perhaps not be entirely devoid of interest.

The duels take place in an inn known as the "Hirschgasse." Standing on the terrace of the "Schloss," this inn is a conspicuous object low down on the opposite bank of the Neckar, and somewhat to the right. The meetings are held every Tuesday and Friday during the Semester, and hither the students repair in groups of two or three to avoid attracting too much attention. Although forbidden by the regulations of the University, no very strenuous efforts have been made to suppress them; occasionally the illegality of the proceedings is made evident by a sudden interruption on the part of the authorities, but as a rule the whole thing is winked at as a piece of folly which is already declining, and will, most likely, come to a natural end.

There are two rooms at the "Hirschgasse" devoted to the use of the students: the larger is occupied on two sides and one end by tables, each of which is specially used by members of some one "Corps," the whole being arranged in order of priority. The roof and walls are decorated with the insignia and devices of each "Corps," of of which there are five. The remaining end and centre of the room is left free for the duels, and is rendered unpleasantly conspicuous by the stains on the floor; within an irregular

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circle three yards in diameter, the boards are of a dull reddish-brown colour, of which the cause is obvious. A similar narrow stain marks the path from this spot to the door leading into the smaller adjoining room. The latter is used as a dressing room in more senses than one—by the students when preparing for the duels, and the surgeon at a subsequent stage of the proceedings whenever his help is required. In the earlier days of the "Corps" no protection was allowed to the combatants, and the encounters were frequently fatal: now, however, a system of covering is adopted which effectually prevents injury to any vital part. A German student, when dressed for his duel, or as it should be called his "Mensur," to distinguish it from those fights which come strictly under the name of duel, is a truly ridiculous object. He first diverts himself of everything but a jersey and trousers. He then suspends a thick sheet of leather over the front of his body, and fastens a stand-up collar of similar material round his neck. A pad of leather is placed in the angle of his right arm and body, and the arm itself is cased in a padding of the thickness of an English boxing-glove. The right hand is left free and is sufficiently protected by the basket-shaped hilt of the sword (Schläger). The eyes are screened by strong iron spectacles, with wire-work in the place of glasses, and the costume is now complete. It will thus be seen that all the vital parts are protected; the ornamental are however left to themselves and often suffer accordingly. The weapons used have a basket hilt, resembling a Scotch claymore, only larger; the blade is about a yard long, slightly bent and blunt at the point. It is sharpened for eighteen inches from the tip on the convex side, and is finally whetted on an oil-stone. When thus equipped the combatants are led into the larger room, each with his right arm raised and supported by his 'second,' for it is one of the regulations of the duel that the right arm must not be lowered until the fight is over. Having been placed facing each other, about four yards apart, they receive their swords and wait for the command to begin. This is given by the student who superintends the duel; it is his business to see fair play, and to decide who is the victor. Another student stands by as time-keeper; watch in hand he notes the time of commencing and ending each, what we should call, 'round.' Unless one of the combatants receives a cut of so severe a nature that it would be dangerous to continue the fight, the duel must last until the sum of the times occupied by the 'rounds' amounts to fifteen minutes; each 'round' ends when a cut is given or received. All being ready, the presiding student or umpire calls out "Auf die Mensur" (Advance to the trial*). At this the combatants step forward, the right arm raised high above the head in a semicircle, and, with the points hanging down, cross swords; the left arm is held behind the back. "Fertig" (are you ready)? calls out the umpire, and after a short pause, "Los!" (go it!) The cuts are delivered with extreme rapidity, and are directed at the head, which each tries to protect with his raised right arm; hence, as rule, it is the left cheek which suffers. When a cut is received the recipient calls out "Halt." The round is over, its duration noted, and the umpire examines the wound: if it is trifling, after a minute the fight begins again with the same expressions as at first. If, however, the wound is serious, the fight ends and the vanquished one, after passing through the surgeon's hands is sent home and put to bed.

The spectators return to their respective tables and pass away the time in the interval between two duels in beer-drinking, smoking, card playing, and throwing dice, as the case may be. A series of the above encounters takes place at each meeting which may be given at ten and last until one or two o'clock; I have myself seen seven such duels in one morning.

And now as to the way the combatants are selected. It must not be supposed that a "Mensur" is necessarily what we call a duel; this fighting is part and parcel of "Corps" life. It is trained for and practised in the same way as our students go to a gymnasium to box, in a regular school of arms where there are professional teachers, and each student on joining a "Corps" knows he will have to go through the above at intervals in his University life. The Presidents of the "Corps" select the combatants and use their endeavours to match them as equally as possible. Frequently, however, they are not thus matched; the "Mensur" is often used as a means of satisfying personal animosity and in such cases the results may be very much more serious. Occasionally a death ensues, not from the direct effects of the wound but from subsequent inflammation and mortification; but these cases are rare. The cuts are often very serious; thus the cheek is laid bare, the nose cut through, the lobe of the ear removed, or the cut may be four or five inches long and through to the skull on the top of the head. In most cases, however, the combatants are merely snicked all over the face, and the blood trickles copiously over them and on to the floor. Frequently so much blood is shed that after several encounters sand is strewn on the boards to give a firmer foot-hold.

And now a few words as to the continued existence of the above. Not a word can be said in its defence, and it is strange that the Germans should continue to tolerate a condition of things which is a conspicuous blot on their in many ways excellent system of student life. It is unmanly, senseless, and useless. I believe its supposed utility has had much to do with its continuance. It was considered to cultivate pluck and endurance, and since a very large number of "Corps" students pass into the army as officers, such qualities were sought for. But this is of course absurd reasoning, to which the answer is ready at hand in contrasting our students with theirs. It is however only fair to say that the practice is dying out, that only a very small number of students engage in it, and that recently the authorities have had the good sense and determination to prohibit it in some of the larger Universities, viz., Leipzig and I believe Berlin and Munich.

S. L.

* Literally 'measure,' *i.e* of skill.

EGOISTICAL ESSAYS.—No. VI.

THE MAY-WEEK.

It is humiliating. After all my self-congratulations that I had made a startling discovery in the way of illnesses, that might perhaps have changed the whole course of the progress of events, to think that it should prove to be the hooping-cough! Now if it had been typhoid fever, or even a mild form of the plague, it might have been worthy of some consideration; but that I should be shunned by society merely for the sake of such an infantile sort of thing as the hooping-cough! I feel quite vexed about it. But there is no getting out of it; the doctor has been here to-day, and after punching me about, and looking into me with a sort of ear trumpet, he has pronounced that I have got the hooping-cough, and that I have been having it all this time and have not improbably been disseminating it about among all my friends liberally. The majority of the boat came to tea here last Sunday, and if it goes down this week owing to the crew having caught the hooping-cough, I shall feel guilty in the eyes of the whole College—and what is worse, I shall have incurred an everlasting obligation to them, and may be called upon to fulfil it at any moment, which may turn out to be extremely inconvenient.

Nevertheless, it is something to talk about, having got the hooping-cough at this particular period. Everybody can pass the time by going about and watching the various festivities that are taking place, but it is not everybody who can say that they have struck out such an entirely new line of enjoyment as I have during the May week. Let the common herd go and devote themselves to these transient frivolities; I desire not to diminish their pleasure.

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I am to be shut up until the east winds go away; if my experience of the weather is worth anything, it will then begin to rain, and I shall not be able to go out because of the damp; after that nothing will dry up the ground except more east winds; so that my chances of getting out for some time appear rather small. For some reasons I am not altogether sorry; I shall have some time now to read my books: I have been cutting the pages all this afternoon in preparation for beginning to-morrow. But the chief reason for which I object to being kept in is that I do not get enough exercise. I have discovered that 220 times round my table make a mile, but it is a monotonous way of getting an appetite for my victuals, besides not being particularly good for the carpet; it also has a tendency to make one giddy, not to speak of the risk of catching my shins against outlying pieces of furniture if I attempt a spurt. I have tried resting a poker across two chairs and jumping over it a fixed number of times; but I cannot get enough run, and either crash headlong into my mantlepiece at one end of the room, or else fall prone on my sofa at the other; while such proceedings not unfrequently attract the attention of casual passers by—perhaps their notice is drawn by seeing the house shaking from the outside. Indoor gymnastics are all very well as treated of in little green books to be obtained at all railway bookstalls throughout the United Kingdom, but they do not answer when practised indoors, unless a general clearance is made of the furniture. So now I pass the time chiefly in studying people as they pass. I have drawn a sofa to my window and have taken up a commanding position for this end. I was going to have had some people of my own down, but now I suppose to them that will be out of the question. Alas! they are no better than the rest; they all forsake me in my adversity. How true is the amendment on the proverb "A friend when you have the hooping-cough is a friend indeed."

I wonder why it should be the fashion for the man who is going to have people to stay with him—especially his own people—to look upon himself as a sort of social martyr, and so entitled to the pity of all whom he meets. If he does not want them, why does he ask them? but the majority of the undergraduates that I have seen passing, especially on the first day of their people's arrival, appear to be particularly bored, and unable to keep up a respectable standard of conversation owing to their thoughts being preoccupied in the arrangement of the next remark but two that they feel they will be called upon to make. The people they seem to be at least at home with are their own nearest relations—cousins always excepted—and when they meet anyone else with his people they look at him as if they would like to effect an exchange. Perhaps something might be done so that by mutual agreement, or perhaps by drawing lots, everybody should exchange sisters for a time, and then nobody would be at such a loss what to do.

This, however, is a reform that cannot be carried out all at once, and we must be content to go on with matters as they are at present. If we have really put ourselves to such trouble to get people down here, we ought to do the whole thing properly, and to provide entertainment for them to the best of our power, and not allow any more secret part of our feelings to show itself. We should parade them round the principal sights, give them all the stock pieces of information, and drown our cares in a reckless plunge of extravagance into the kitchen bill. The last is an infallible resource; three luncheons are equivalent to no end of conversation; and whenever a new topic is wanted, a suggestion of five o'clock tea will always supply the gap. Thus we may convince our people that we are happy; and they will be happy too; and we shall all be playing our parts in the great drama of humbug that is everlastingly going on.

But a truce to this moralizing! why should I act like a wet sponge, and try to damp the ardour of those who are at any rate doing their best to carry out the principle of conferring the greatest good on the greatest number, although they may be, perhaps, keeping to rather worn-out grooves? I am getting morbid; it is all the effect of the hooping-cough. I had made great preparations myself with the same view if this—old—hooping-cough hadn't come and stopped me. (Query. Are there any circumstances under which a Christian may be justified in using a bad word?)

There are two ways of meeting one's people. One is to go down to the station, and offer to look after their luggage. This, however, except so far as the will goes for the deed, is generally of little practical use, as, especially when there are ladies concerned, there are such a lot of things to be found, that the owner has after all to come and identify them for her or himself. This being taken into consideration, perhaps the second method is the best; namely, to be "discovered" sitting at a table surrounded by papers and books, and to rise suddenly in a confused manner, and say that you had just been doing a little work, and had not the slightest idea that the morning had passed so quickly. Then put away your books hurriedly, and say you will just run out and see about luncheon. When you return you will find all your books being severally perused by the ladies, and the deeper the subject, the higher you will rise in their estimation.

You will then have luncheon, which, if skilfully managed, can be prolonged for some hour and a half, and then you had better trot them out to see the sights. As it will probably be the first occasion of your ever having done so, your best plan will be to have purchased a Spalding's Guide before-hand, and crammed it up carefully, as one would Paley for the Little-Go. There are, however, a few stock stories which may be added, and if they refer to undergraduate exploits, and you can contrive to make yourself, or at least, some of your most intimate friends, figure as the hero, so much the better. If you meet any particular fine looking man and the ladies wish to know who he is, say he rows, or plays, or runs, for the 'Varsity, and nod to him when he isn't looking. This will add to the general effect.

In order to get through things in the most convenient fashion, it would be best to pursue some method in your sight-seeing. First, visit the Fitzwilliam; walk up one staircase, through the galleries and down the other; then glance at the sculptures and go out again. Time, about 15 minutes. Then go on to Peterhouse; see the last deer before it is too late—it looked very seedy last time I saw it, and it may not last out another week—look in at the Combination Room, and say something about the rich tints of the windows of the Chapel, point out Gray's fire escape with the required anecdote, and then proceed by Pembroke and Corpus, through Cat's to Queens'.

You should style Queens' as "quaint;" then walk through it, and out over Newton's Bridge—anecdote here—then continue through the backs to King's Bridge. Stand here and say—"This is one of the finest views in Cambridge." Somebody will say, "Oh!" and after three minutes have been allowed for astonishment, it will be time to inspect the Chapel and Hall. Collect the general opinion on the merits of the screen, call attention to the fact that the porter's lodge resembles a cruet stand, repeat all that has ever been said about the fountain, and King's will have been done. Clare can next be visited. I believe there is a story that Clare was built without an architect; at any rate it will do for something to say. Cross Clare Bridge, tell the Senior Wrangler story, and ask the company to count the balls. It perhaps will be better not to do so if any other undergraduate is of the party. The joke appears to have an irritating effect on anyone who has heard it more than—say, a dozen times. I tried it the other day on a bye-term man who had only been up three weeks, and he hit me a severe blow on the hat. You can spend a little mute admiration on Caius, and at the Hall there are the botanical curiosities in the garden. Then walk round by the Trinity Avenue, and call attention to its beauties. Next perform the trick with the knocker in the Cloisters in Nevile's Court. This proceeding is probably immensely appreciated by the inhabitants thereof. At Trinity also there are the Chapel, the Hall, and the Old Court — don't forget it is the largest in England, and don't be quite sure it isn't the largest in the world. Go through John's and over the Bridge of Sighs, and you will have done Cambridge pretty well. If you have any time to spare, Magdalen was where Pepys was at College—the only record left of him is that he was intoxicated one night; Sidney was Oliver Cromwell's place of education; Milton was at Christ's, and has left a tree somewhere about; Emmanuel was the place where the Pilgrim Fathers packed up their luggage and left for America. Jesus Chapel is worth visiting, but by this time your ladies will be tired, and you had better take them home to tea, and give them a little time to put their general ideas of the beauties of Cambridge into a definite shape. Help them as much as you are able, but particularly do not let them fall into the delusion that it is the Cam that runs down Trumpington Street.

There are other things to be done on other days, but this will serve to wear off some of the first awkwardness, and you will soon begin to find that people are not such a terrible thing to have to do with after all. There are balls, and May races, and concerts, and flower shows: but what need to enumerate them, for are they not written in the multiplicity of Calendars that are being circulated at the present time? G. DORSET.

CORRESPONDENCE.

COMPULSORY CHAPELS.

To the Editors of the Cambridge Review.

SIRS,—I wish to draw attention in your pages to the means at present employed for securing attendance at College Chapels. I have only found it necessary to learn the rules which hold in five colleges to convince myself of the existence of scandalous abuses. There are no doubt honourable exceptions, but I believe that some of the rules for compelling the presence of undergraduates at what

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can only in mockery be styled Divine service, need only to be mentioned to be condemned.

At two colleges a fine of one penny is exacted for non-attendance at Chapel, this sum being doubled on "sheet nights," *i.e.* when the undergraduate hides his defects beneath a surplice.

At another the value of a chapel is estimated at the high price of sixpence. Thus during a residence of nine terms the sum of £25 is to be won by assiduous attention to the commands of the chapel-going bell. Verily chapel-goers have their reward—a shilling per diem.

Another college secures the attendance of its unwilling members by a rule which enacts that a day is "kept" by appearance either at chapel or hall. One consequence of this law is that during the Newmarket weeks morning chapel is crowded by men who have no other way of keeping their day. Ought not college deans to look with a benign eye even on the First Spring Meeting, which thus fills the House of God with worshippers?

But most iniquitous, at any rate in the eyes of professing Christians, should be the rule which holds in some of our Colleges that attendance at Communion is equivalent to a Chapel "kept." What a scene is this? The Dean, who has gone out into the highways and hedges and compelled men to come in, blandly proclaims that they "eat and drink their own damnation." Surely no tongue can be raised in defence of a system which allows such scandals as these. And yet such a state of things as I have mentioned exists at one college at least, and is tacitly allowed in another. It is true no man is absolutely compelled to attend Communion, but unworthy motives are allowed to influence him towards doing so.

But not only does this system of compulsory chapels contain numberless abuses; What justification has it for its existence?

By what authority do college deans prescribe hours of prayer to undergraduates, and who gave them that authority? What right has any man to put to another the question "Why were you not at chapel last Sunday?" It is useless for the offenders to suggest that such matters should be left to the judgment of each individual. He is met with the reply, "You have transgressed a rule of the college." Who can withstand reasoning so cogent?

We are often reminded that for the ensurance of early rising and the maintenance of discipline compulsory chapels are useful. One of your contributors has taken the trouble to point out that the seats in his College Chapel are invaluable as a means for straightening the back of the aspiring oarsman. But other and more efficient means of attaining these ends can be found than the forced attendance at a service, sometimes distasteful, often inopportune. No religious ceremony should be degraded to these base uses. The prevailing system replaces the worship of God by "keeping chapels."

It may be said that the abandoning of the present rule would thin the congregation of college chapels. This, coupled with the fact (which may, I think, be asserted without fear of contradiction) that a vast majority of men content themselves with a minimum of attendances, would conclusively prove that the present regulation is really one of compulsion. And whether is it better that men should abstain entirely from chapel or that they should attend solely for the sake of avoiding disagreeable consequences?

Is it to be wondered at that behaviour in chapel is sometimes unseemly? Here, as elsewhere, familiarity breeds contempt. It is true the House of God is no longer profaned by the sight of a pack of cards (perhaps the eye of college-law is more vigilant than formerly) but "Cavendish on Whist" is still not seldom found to be a pleasing substitute for a prayer-book.

There are other and more indirect evil consequences of the compulsory system. Evasions without number, sometimes the lie with circumstance, sometimes the lie direct are pressed into service in case of absence. The word "indisposed" is found to have a happy ambiguity of meaning. Such of course may be the consequence of the enforcement of attendance at hall or lectures, but it is a particularly deplorable result of endeavours—however mistaken—to improve the condition of erring undergraduates.

To me it seems that no valid reason can be given for upholding a system—the legacy of the monastic spirit of three centuries ago, a cause of error and offence to thousands.

Ralph J. Beevor.

UNIVERSITY INTELLIGENCE.

The Chancellor's (English) Medal.—The gold medal given annually by his Grace the Duke of Devonshire, to such resident undergraduate as shall compose in English the best Ode or Poem in heroic verse, has for this year been adjudged to H. F. Wilson, Trinity College. The subject given out was "Rienzi."

The Porson Prize.—This prize, given annually "In Memoriam" of Professor Porson, in the shape of Greek books, to such resident undergraduate as shall make the best translation of a proposed passage from the works of any standard English poet into Greek verse (the metre to be Tragic Iambic Trimeter Acatalectic), has been adjudged to be divided between C. H. Garland, St. John's, and W. R. Inge, King's, whose merits were declared equal by the Examiners. The subject given out was a passage from "Timon of Athens."

The Powis Medal.—This gold medal given annually by the Right Hon. the Earl of Powis, High Steward of the University, to such resident undergraduate as shall produce the best exercise in Latin Hexameter verse, has been awarded to W. Wyse, Trinity College. The subject given out was "Ravenna."

The Professors, the Superintendent of the Museums of Zoology and Comparative Anatomy, the Strickland Curator, and the Trinity Praelector in Physiology, on the request of the Museums and Lecture Rooms Syndicate (in their annual report to the Senate) have reported on the condition of their respective departments.

The Professor of Experimental Physics, on discovering the great deficiency of apparatus at the Cavendish Laboratory, has taken steps to put the University in a more satisfactory position, and to supply the most pressing wants. He has therefore instituted an apparatus fund to be spent in eight or ten years, at the discretion of the Professor, and help has already been received from the Chancellor and from other sources. The amount at present subscribed is about £1,900, and it is estimated that a total of £2,500 will be required during the next ten years to put the institution on a proper footing.

THE MAY RACES.

Wednesday, May 19.

On Wednesday morning the easterly winds that had prevailed for so long shifted round to the south, and the afternoon was warm and the air almost close, though there was no sun to increase the heat. It was a perfect afternoon for a race; no wind, no stream, and no sun, and although the lowering sky may have deterred some visitors from putting in an appearance, the banks were crowded, and the meadow at Ditton, though sombre in hue, was as full as ever.

The boats started in the following order:—

First Division.	Second Division.
1 Jesus I.	1 Jesus II.
2 L.M.B.C. I.	2 Third Trin. II.
3 Caius I.	3 Trin. Hall II.
4 First Trin. I.	4 Corpus I.
5 Third Trin. I.	5 Downing.
6 Trin. Hall I.	6 St. Catharine's I.
7 Caius II.	7 Queens'.
8 Clare I.	8 First Trin. IV.
9 First Trin. II.	9 King's.
10 L.M.B.C. II.	10 Magdalene.
11 Pembroke I.	11 L.M.B.C. III.
12 Emmanuel I.	12 Caius III.
13 First Trin. III.	13 Christ's I.
14 Sidney I.	14 First Trin. V.
15 Third Trinity II.	15 Trin. Hall III.
	16 Peterhouse.

The Bracket shows the bump.

In the Second Division there was some fine racing. From the start Third Trinity II. began to gain on Jesus II., while Trinity Hall II. was creeping up to them at "Grassy." The Jesus cox by bad steering lost a considerable amount of ground, and the Trinity boat pressed them hard as far as Ditton, where, in spite of the efforts of the Trinity Hall boat to make their bump first, Third caught their rivals, and ran into them in a way that not a little endangered seven's outrigger, and placed the bump beyond all dispute, thus placing themselves in the position of "sandwich" boat. The Hall, disappointed with their prey snatched from them in the moment of victory, rowed steadily over the course, untroubled by the boats behind them: for Downing had started at a rattling pace, and caught up Corpus in the Plough Reach. Catharine's had been even still more unfortunate, and had fallen a victim to Queens' in the Post Reach, at a very short distance from the start, a fact showing the importance of getting away with and not after the sound of the gun.

First Trinity IV. rowed over, taking it easily after Grassy, where a bump was made behind them.

Lady Margaret III. was closely pursued up to Ditton by Caius III., where a bump was certainly missed by the cox of the latter boat, which in its turn was closely followed by Christ's, who got away with a good start, and settling down to a pretty fast stroke,

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gained about half a length on Caius, continuing to do so up the first half of the Post Reach. Here Caius put on a spurt after Lady Margaret III., and began to gain. In the Gut Christ's were still well in their distance, and Caius, failing to make their shot, began to go to pieces, and Christ's gained slowly up the Plough Reach. Good coxing round Ditton brought Christ's to within a length of Caius, who tried to avert the evil day, but in vain. Christ's gained hand over hand, and after over-lapping them for several strokes ran into them about 150 yards below the Willows.

First Trinity V. started off at a fast stroke, but as they never rowed a single stroke right out this was of little use to them. Hall III. outpaced them from the first, and caught them just as they got into the Gut.

Peterhouse had a row over, without perceptible gain or loss, when the bump in front of them occurred.

In the First Division only three bumps were made. Jesus seemed to keep away from the other boats with comparative ease, and not being pressed, made a most effective display as "Head of the River." Among the boats behind them was some exciting racing, for Caius I., rowing fast and in good style, caught Lady Margaret I., about half way up the Long Reach, First Trinity I. being unable to gain on them, partly owing to considerable rolling soon after the start, but mainly owing to the very wide course round Grassy taken by their cox. But the race between Trinity Hall I. and Third Trinity I. was probably the best of the da The Hall slowly crept up to the Trinity boat, until at Ditton they had gained about half their distance, the boat going well together, and from this point they gained ground rapidly, rowing about 40 to the minute, until at the middle of the Long Reach they were within half a length of the leader. Here the wash made the boat rather unsteady, but Brooksbank took his men steadily up, until at the Railway Bridge they overlapped the Trinity boat. No change took place in the relative positions for a considerable distance, the Trinity boat occasionally drawing away for a foot or two, and then again being rowed down. After the big horse-grind was passed the Trinity Hall men began to fall away slightly, and both boats eased at the post without the long-expected bump having taken place.

Caius II. rowed over, keeping well to their distance from Clare.

First Trinity II. wasted very little time at the start, and rowing about 37, gained about three quarters of a length on Clare I. before Post Corner. In the Gut they quickened and continued to gain. After Grassy they quickened once more, and quickly walked up to Clare. They overlapped just as Clare were getting well on to the corner, and quickening well together, made a bump exactly opposite the Ladies' Meadow, Dill's coxing was very good throughout, especially at Grassy.

Lady Margaret II. shared the misfortunes of their first boat, for after a good race Pembroke caught them about the Plough. Pembroke having made their bump so early, Emmanuel rowed over the course at a steady stroke, First Trinity III. gaining on them, though without actually pressing them at all hard. The Trinity boat, starting at a brisk stroke, gained somewhat up the Post Reach, but at Post Corner they began to lose ground, and at Ditton had quite lost their advantage. In the Long Reach they rowed pluckily, and at the Railway Bridge had again gained, this time quite a length: but from here to the finish they were unable to increase their advantage. They were well out of their distance from Sidney all over the course.

Sidney I. rowed over, keeping well away from Third Trinity II., (who rowed in their heavy boat), though it never gained very much on First Trinity III. In Plough Reach it was within its distance, but lost a little down the Long Reach, towards the end of which the time became bad, and the Trinity boat in front rowed away from it.

THURSDAY, May 20.

The brightness of the afternoon considerably increased the crowd of spectators, and the weather was as pleasant for the crews as for the on-lookers. The number of bumps made was the same as on the previous day, three in the first division, and six in the second.

FIRST DIVISION.

1 Jesus I.
2 Caius I.
3 L.M.B.C. I
4 First Trinity I
5 Third Trinity I
6 Trinity Hall I.
7 Caius II.
8 First Trinity II.
9 Clare I.
10 Pembroke I.
11 L.M.B.C. II.
12 Emmanuel I.
13 First Trinity III.
14 Sidney I.
15 Third Trinity II.

SECOND DIVISION.

1 Third Trinity II.
2 Jesus II.
3 Trinity Hall II.
4 Downing.
5 Corpus I.
6 Queens'.
7 St. Catharine's I.
8 First Trin. IV.
9 Magdalene.
10 King's.
11 L.M.B.C. III.
12 Christ's I.
13 Caius III.
14 Trinity Hall III.
15 First Trinity V.
16 Peterhouse.

SECOND DIVISION.

Third Trinity II. rowed over, never being pressed at all.

The Hall boat started well, and rapidly commenced to overhaul Jesus II, which was in front of them. The cox took an admirable course, and gained considerably round Grassy. Up the Plough Reach the distance was very quickly decreased, and on arriving at Ditton the nose of the Hall boat was inside the stern of the Jesus boat. But just at the critical juncture one of the bow-side oars of the second boat came out of the rowlock, and the Hall boat in consequence fell back some few feet. Wilde however held his spurt with great spirit, and the crew quickly got together again and scored their bump at the Willows.

Downing rowed over.

Queens' gained on Corpus up the Post Reach, but lost somewhat round Grassy Corner: up the Plough Reach the boats kept about the same distance, and Corpus were safe until both boats got round Ditton Corner, when Queens' quickened their stroke and began to overhaul Corpus rapidly: an exciting race down the Long Reach ended in Queens' securing their bump about half-way down.

First Trinity IV. got off after Catharine's at a good brisk stroke. Magdalen came on fast after them, and, just as Trinity gained on Catharine's so Magdalen gained on Trinity. In the Plough the three boats were almost touching each other. Round Ditton Magdalen fell back a little and Trinity seemed certain to catch Catharine's: but Catharine's quickened and kept away. As soon as the boats were straight in the Long Reach Magdalen began to come up. But Trinity quickened up very pluckily, and were not caught until half-way up the Reach: Catharine's were then not more than two feet away from them.

King's rowed over.

L.M.B.C. III. nearly made its bump at Ditton but missed it and was unable to catch the boat above it, and was quickly caught up about the middle of the Long Reach by Christ's, which got away with a good start, but rowing with rather too slow a stroke did not gain much more until the Gut. The cox took a fair Grassy, though not so good as on the previous night; assisted by this Christ's rapidly diminished the distance about a length, which separated them from L.M.B.C. III., and at Ditton were within half-a-length. The racing was rather exciting as L.M.B.C. kept continually overlapping King's, who pulled very pluckily. All up the Long Reach Christ's gained hand over hand, and eventually made their bump in nearly the same spot as they did on the previous night.

Trinity Hall III started behind Caius 3rd at the bottom of Post Reach, the Hall boat gained rapidly; up the Gut it travelled very fast, and on rounding Grassy the two boats were so close that it was evidently merely a matter of when the bump should be scored. The question was soon decided, for the Hall crew ran into the leading boat with great ease at Ditton, thus scoring their second bump in these races.

First Trinity V were again unfortunate. Peterhouse gained on them from the start, and went into them in the Gut.

FIRST DIVISION.

As on the first night Jesus and Caius rowed over in procession, neither being pressed by their neighbour in the rear. L.M.B.C. had a good race all through; First Trinity I. getting off pretty well, gained very slowly on them. In the Plough they came up more rapidly, and at Ditton scarcely a length separated the boats. Down the Long Reach they gained steadily, and at the Railway Bridge actually touched the Lady Margaret boat. By some mistake this was not acknowledged, and the consequence was that First Trinity jumped right into them, two's oar unshipping the Johnian's rudder. Unfortunately both boats were considerably injured, and the Trinity stroke's oar broken short off.

Third Trinity I. got off well, and until Ditton scarcely lost ground at all. But different tactics were employed by Trinity Hall I. in this second essay, and the wisdom of the change was shown by the result. Starting long and clean, the Hall crew kept it going fairly well till Ditton. Up to this point the boat had been not altogether steady, but the length of the stroke was beginning to tell, and the gap between the boats was already diminished. On turning into the Long Reach, the crew got beautifully together, and still maintaining the long stroke, their rowing was remarkably clean and easy. The boat therefore began unmistakeably to overhaul the Third Trinity crew, and on reaching the Railway Bridge, about a length and a quarter separated the boats. Here Brooksbank quickened a little, and the crew, still rowing long and easily, picked up the leading boat with surprising quickness. At the Little Ditch the bell was going for the quarter-length, and then the moment for which the Hall had been waiting came. Picking up the spurt with excellent precision, a few strokes drove their boat well into Third Trinity, the bump being scored just before Charon's. This last piece of rowing was probably the best that the Hall has done this year.

First Trinity II rowed a very exciting race with Caius II. The

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Trinity men started well and gained considerably in the first reach. In the Gut they spurted and reduced the Caius' lead to a length; this was steadily and rapidly diminished up the Plough, and off Ditton the boat's overlapped so much that unfortunately the Trinity cox took a shot. The Caius men were fortunate in being just on their stroke at the right moment, and the Trinity bow passed over their rudder without touching it. This shot made their Ditton a poor one, and Caius gained by it quite a length. Down the Long Reach the boats kept apart, until near the Bridge when Trinity quickened up, and came up to Caius fast, overlapping them just at the last corner before Charon's. Their cox took another shot, which was not more successful than the former one. This again gave Caius a lead, and Trinity, finding their oars knocking against a boat under the bank, easied.

Pembroke did not succeed in catching Clare.

L.M.B.C. II. was hotly pursued up to Ditton by Emmanuel, but they managed to get away and succeeded in rowing over the course safely.

First Trinity III. got off well at a fast stroke and gained a full length on Emmanuel in the Post Reach. Encouraged by this they quickened well up on the corner and rowing well together overlapped them at Grassy. With a capital burst together they bumped Emmanuel before they had got off the corner.

Sidney I again rowed over. They rowed steadily up Plough Reach at a slow stroke, with Third Trinity II gradually gaining on them. At First Post Corner Third were about a length and a half behind, and at Grassy about a length. At Ditton Third were nearer than at any other part of the course, having gained quite two and a half lengths; but on getting well into the Long Reach Sidney quickened and did more work. They then increased their lead to about a length and maintained it all down the Reach. At the Railway Bridge Third made a final spurt, and got within half a length at the finish.

Third rowed in a light ship fitted with fixed seats; considering that they had only been out in her that very morning they sat her remarkably well.

FRIDAY, May 21.

The afternoon was bright and warm, and great crowds of spectators flocked down in carriages, in boats and on foot, lining the river bank beyond the Railway Bridge, and crowding the meadow at Ditton. Later in the afternoon the sky clouded over, but no rain fell, and the crowds did not disperse. All the boats of the First Division were heartily applauded as they passed Ditton Corner, the Head of the River, Caius I., and Trinity Hall I. eliciting the greatest enthusiasm. After the races the usual scenes took place as the boats returned, and a large number of boats lost oars and rudders. while a few received more serious damage, without the occurrence of any real accident.

FIRST DIVISION.		SECOND DIVISION.	
1	Jesus I.	1	Third Trinity II.
2	Caius I.	2	Trinity Hall II.
3	First Trinity I.	3	Jesus II.
4	L.M.B.C. I.	4	Downing
5	Trinity Hall I.	5	Queens'.
6	Third Trinity I.	6	Corpus I.
7	Caius II.	7	St. Catharine's I.
8	First Trinity II.	8	Magdalene.
9	Clare I.	9	First Trinity IV.
10	Pembroke I.	10	King's.
11	L.M.B.C. II.	11	Christ's I.
12	First Trinity III.	12	L.M.B.C. III.
13	Emmanuel I.	13	Trinity Hall III.
14	Sidney I.	14	Caius III.
15	Third Trinity II.	15	Peterhouse.
		16	First Trinity V.

SECOND DIVISION.

Between the starting posts and Grassy Third Trinity II. and Trinity Hall II. remained about equidistant, but Jesus II. were gaining on Hall: Queens' did not appear to be either losing or gaining. Magdalene bumped St. Catharine's about 200 yards below Grassy. King's were rowing pluckily and gaining rapidly, but were hard pressed by Christ's. Trinity Hall III. and Peterhouse were also gaining. First Trinity V. were a long way in the rear. In the Plough Reach Trinity Hall III. bumped L.M.B.C. III. Off Ditton, Downing gained rapidly on Jesus II., and bumped them at the Willows. At Ditton corner two in Trinity Hall II. broke his stretcher, and during the remainder of the race could only keep time with the boat. In spite of this mishap, the Hall gained steadily up to the Railway Bridge, and at the finish were but a quarter of a length behind the leading boat. Peterhouse again gained a place, bumping Caius III. in the Long Reach. King's almost regained the place they had lost on Wednesday: at the finish they were within a quarter of a length of First Trinity IV.

FIRST DIVISION.

The gun was fired at 7 o'clock precisely. Between Baitsbite and Grassy the first 6 boats rowed in a procession moving at equal intervals. First Trinity II. were gaining on Caius II. and Pembroke I. on Clare. First Trinity III. bumped Lady Margaret II. in the Gut, but not till they had almost rowed past them. Third Trinity II. were rowing pluckily considering their previous labours. In the Long Reach First Trinity II. worked steadily up to Caius II., and, rowing parallel for some distance, at last turned and ran into them half-way up the Long Reach. Trinity Hall I., following the same tactics as on the previous night, rowed steadily, reserving their spurt till they neared the Railway Bridge; from which point they gained steadily, effecting a bump opposite the Ditch. First Trinity I. did not appear to gain on Caius; Jesus held its own throughout, without any apparent effort.

FIRST DIVISION.

JESUS I.

		st.	lbs.
	F. H. Stokes, (bow)	10	7
2	Ll. R. Jones	11	4
3	P. W. Atkin	11	9
4	M. Hutchinson	11	11
5	F. J. Jackson	11	13
6	W. W. Baillie	11	5
7	T. E. Hockin	13	6
	E. H. Prest (str)	11	2
	R. Noell-Usticke (cox)	8	3

CAIUS I.

	M. I. Thackeray	9	6½
2	G. B. Hoffmeister	12	0
3	W. M. Tapp	11	3
4	G. C. Calliphronas	12	3
5	P. A. Roden	13	8
6	R. L. Knaggs	11	9
7	E. F. Weldon	11	12
	E. D. Withers (str)	11	3
	R. C. G. Dill (cox)	8	6

FIRST TRINITY I.

	J. F. Kieser, (bow)	9	0
2	J. H. Gubbins	11	6
3	F. Hutchinson	11	2
4	J. C. Fellowes	12	2½
5	R. D. Davis	12	10
6	A. Nimmo, (capt.)	13	9
7	R. C. Lehmann	11	0
	B. S. Biram	10	9
	R. Blathwayte (cox)	7	9

TRINITY HALL I.

	L. G. Reed, (bow)	9	8
2	F. W. Isaacson	10	5
3	G. L. Stevens	10	4½
4	H. Heape	10	6
5	C. S. Brandon	11	11½
6	C. E. Freeling	10	8
7	E. Simpson	10	8½
	E. C. Brooksbank (str)	11	5
	H. Woodhouse (cox)	7	2

Captain, E. C. Brooksbank.

LADY MARGARET I.

	C. F. Whitfield (bow)	10	2
2	B. E. Wand	10	7
3	W. P. Mayor	10	12
4	T. E. Forster	10	8
5	G. G. Wilkinson	11	6
6	G. M. Kingston	10	10
7	W. Barton	11	8
	J. J. Lister (str)	10	6
	B. S. Clarke	7	2

THIRD TRINITY I.

	H. Rogers (bow)	8	5
2	C. Lyall	10	3
3	E. C. Ames	9	9
4	F. M. Lutyens	10	10
5	W. Herries	11	0
6	J. H. Williams	11	0
7	E. V. V. Wheeler	10	9
	R. C. Gridley (str)	10	1
	H. Aldersey (cox)	8	11

FIRST TRINITY II.

		st.	lbs.
	M. Wills, (bow)	10	10
2	J. W. Pennyman	11	1
3	D. P. Kingsford	10	12
4	S. C. S. Hammond	11	2
5	T. E. Cundy	12	4
6	J. H. L. White (capt)	12	2
7	W. F. Pym	10	7
	F. G. A. Hitchcock, (stroke,)	10	0
	R. M. G. Dill, (cox)	8	5

CAIUS II.

	C. E. H. Cotes	9	12½
2	W. H. Cossens	10	4
3	G. F. Welsford	11	1½
4	R. Winslow	11	10
5	J. L. Whittingdale	11	9½
6	J. F. Clarkson	11	13
7	J. A. Bratton	10	10½
	F. S. Sanders	11	7
	S. S. Sprigge (cox)	10	0

CLARE I.

	J. R. Wardale, (bow)	10	1½
2	W. M. Cann	10	13
3	W. Keess	11	10½
4	S. J. S. Banks	11	9
5	F. J. Wardale	11	10
6	P. L. Jones-Bateman	11	13
7	A. E. Campbell	11	6
	H. Roberson, (str.)	10	5½
	J. F. Gaskell, (cox)	8	5½

Captain H. Roberson.

PEMBROKE I.

	J. W. Walker, (bow)	9	3
2	E. G. Ashwin	10	4
3	A. S. Taylor	11	4
4	A. Collison	12	0
5	C. Morton	12	5
6	E. Lambert	11	13
7	W. Burnside	10	12
	R. M. Ainslie	10	3
	C. Bullock, (cox)	8	0

FIRST TRINITY III.

	G. H. Grant (bow)	9	13
2.	L. Beard	11	0
3.	A. J. Black	12	1
4.	J. W. Rudd	12	0
5.	M. Beauchamp	12	1
6.	J. H. Smith	12	6
7.	E. M. Synge	11	9
	G. H. Goodman (str.)	10	0
	J. T. Rowe (cox)	8	4

LADY MARGARET II.

		st.	lbs.
	G. D. Haviland (bow)	9	13
2	W. Curtis	9	12
3	J. S. Clementson	10	10
4	T. C. Ward	11	0
5	W. R. Le Fanu	12	10
6	W. H. Dodd	10	7
7	A. Hawkins	10	8
	J. H. Edwards (str)	11	0
	Ll Lloyd (cox)	8	4

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EMMANUEL I.

	st.	lbs.
H. Jukes (bow) ...	10	4
2. H. B. Bulstrode ...	10	5
3. T. R. Kneale ...	11	3
4. A. Durrant	10	10
5. W. Thornton ...	11	4½
6. E. S. Whelpton .	11	1
7. B. P. Oakes... ...	10	6
E. Hopkinson (str.)...	10	10
G. C. M. Hall (cox)	9	4

SIDNEY I.

C. E. Palmer (bow)...	10	6
2. B. Logan	10	1
3. K. G. Metcalfe ...	10	13
4. R. J. Reynolds ...	12	0
5. J. Woodhouse ...	11	10
6. A. F. Ostrehan ...	12	3
7. C. W. Williams ...	11	2
C. C. Naters (str.) ...	10	3
S. Loney (cox) ...	8	6

SECOND DIVISION.

THIRD TRINITY II.

F. Grafton (bow) ...	9	5
2. E. C. Macnaghten ...	10	8
3. W. E. P. Burges ...	9	3
4. A. E. Black	10	9
5. H. Saltemarsh ...	10	3
6. W. C. Smith... ...	11	1
7. D. F. Davidson ...	9	7
H. Gandy (str) ...	9	13
A. Marson (cox) ...	9	0

TRINITY HALL II.

J. A. Milne, (bow) ...	9	12
2. F. M. Brodie ...	10	11½
3. N. W. Sibley ...	11	0
4. H. T. Trevor-Jones...	11	1
5. H. M. Ramus ...	11	8½
6. A. Pattullo	11	9
7. G. G. King	11	10½
A. D. Wilde (str.) ...	10	7
A. O. V. Penny (cox)	8	8

Captain, C. E. Freeling.

DOWNING.

T. Robson (bow) ...	9	5
2 J. H. Beaumont ...	10	4
3 S. J. Hickson ...	10	5
4 R. M. Yetts ...	11	10
5 G. Bradshaw ...	11	4
6 W. P. Schreiner ...	11	6
7 W. H. Logan ...	10	4
R. D. Brinton(str) ...	10	7
C. Alison (cox) ...	8	10

JESUS II.

R. Assheton (bow) ...	9	7
2. S. H. Gollan... ...	11	0
3. C. H. Gill	11	3
4. A. J. Shields... ...	11	8
5. H. J. Carter... ...	11	0
6. W. S. S. Wilson ...	11	10
7. A. Hutchinson ...	11	2
H. E. Haygarth (str.)	9	2
A. Hilliard (cox) ...	8	5

QUEENS'.

G. F. Walker (bow)...	9	12
2 C. H. Thomson ...	10	6
3 J. B. Wildman ...	10	5
4 E. A. Anderson ...	12	5
5 J. Hind	11	12
6 J. H. Gray ...	12	1
7 R. D. Prior ...	12	2
Capt. W. M. Warlow (str)	12	1
J. Kidd (cox) ...	7	11

CORPUS I.

	st.	lbs.
L.E.Bartlett(bow) ...	10	5½
2 J. T. Halland ...	10	9
3 W. M. Selwyn ...	11	2
4 J. R. Burgess ...	11	1½
5 T. A. M. Shepherd ...	12	11
6 R. Nicholson ...	11	2
7 H. Tugwell ...	9	9
H.Everingham(str)...	11	2
J. T. Fox (cox) ...	9	4½

MAGDALENE.

C. Smith (bow) ...	10	4
2 J. A. Waller	10	6
3 R. M. Nason	9	4
4 T. E. Thompson ...	11	7
5 H. Biddell	11	6
6 C. Hughes	11	4
7 A. T. Holmes... ...	11	9
J. A. Watson-Tayl (str.)	12	6
H. P. Blencowe (cox)	9	0

ST. CATHARINE'S.

A. T. Corfield (bow)	10	6
2. G. R. Vicars... ...	10	11
3. T. Taylor	10	7
4. E. W. Elliott ...	11	8
5. A. D. Davies ...	11	5
6. J. M. A. Stewart ...	10	12
7. J. Woolcott	10	10
G. G. Coulton (str.)...	11	3
J. Chisman (cox) ...	9	4

FIRST TRINITY IV.

H. O. Drummond (bow) ...	10	1
2 H. R. Shields ...	11	0
3 H. E Prescott ...	9	10
4 F. W. Fox ...	11	8
6 H. Pollock ...	12	5
6 R. B. Walmsley ...	11	9
7 C. G. Humphreys ...	11	3
S. P. Smith (str) ...	10	1
S. Taylor (cox) ...	9	7

KING'S.

A. R. Stokes (bow) ...	10	2
2 J. R. Harmer... ...	10	1
3 W. J. N. Griffith ...	10	6
4 W. E. Willink ...	10	10
5 W. Crewdson ...	11	6
6 C. W. Chitty ...	10	13
7 W. C. Gwatkin ...	11	4
H. R. Brooke (str.) ...	9	6
W. J. Constable (cox)	8	10

CHRIST'S I.

J. E. Stephenson (bow)	10	3
2 K. Jameson	11	6
3 E. A. Parkyn	11	12
4 H. Holman	11	12
5 C. W. Moore	11	13
6 W. E. Davidson ...	12	4
7 H. J. Thompson ...	10	10
F. N. Hill (str.) ...	11	1
B. Wooding (cox)	8	12

TRINITY HALL III.

G. Pole-Carew (bow)	9	12½
2 H. E. Simonds ...	9	13
3 S. H. Puckle ...	10	0½
4 J. Drinkwater-Lawe	10	1
5 H. L. Harper ...	11	2
6 R. E. Alexander ...	11	9
7 R. R. Gawsden ...	10	13
L. Palmer (str.) ...	10	7
J. P. Watt (cox.) ...	9	4

(Captain, H. Heape.)

LADY MARGARET III.

	st.	lbs.
F. Sandford	10	2
2 E. Hincliffe	10	12
3 S. T. Winkley ...	10	4
4 K. M. Eicke	11	2
5 E. Rosher	12	5
6 C. H. Newman ...	12	0
7 R. B. Davies	10	6½
S. J. F. Johnson ...	10	10
F. L. Muirhead (cox)	7	12

PETERHOUSE.

W. New (bow) ...	10	13
2 H. A. Watson ...	10	7
3 J. J. Dickenson ...	11	12
4 E. G. Peirson ...	11	11
5 H. G. Fuller ...	11	13
6 H. Bott	11	11
7 W. O. Parish... ...	11	5
E. T. Littlewood ...	11	2
H. Henman (cox.)...	9	3

CAIUS III.

	st.	lbs.
E. A. Kinnear (bow)	10	10
2 E. H. Hicks	10	13
3 F. Wyatt-Smith ...	10	5½
4 J. F. Gibbons ...	12	0
5 E. Francis	11	6
6 E. Bazalgette ...	10	10
7 G. H. Lenox-Conyngham	10	8
F. A. Barton (str) ...	10	5
H. Duncan (cox) ...	9	6

FIRST TRINITY V.

C. H. Colvin (bow) ...	10	10
2 W. D. Anderson ...	10	10
3 J. C. Walker	11	8
4 G. Devonshire ...	11	12
5 W. Hoste	11	5
6 C. F. Torrey	11	8
7 R. D. Guinness ...	11	6
G. P. Trevelyan (str.)	11	6
A. S. C. Forbes (cox)	9	1

The order of the boats this evening is as follows:

	FIRST DIVISION.		SECOND DIVISION.
1	Jesus I.	1	Third Trinity II.
2	Caius I.	2	Trinity Hall II.
3	First Trinity I.	3	Downing.
4	Trinity Hall I.	4	Jesus II.
5	L.M.B.C. I.	5	Queens'
6	Third Trinity I.	6	Corpus I.
7	First Trinity II.	7	Magdalene.
8	Caius II.	8	St. Catharine's I.
9	Clare I.	9	First Trinity IV.
10	Pembroke I.	10	King's.
11	First Trinity III.	11	Christ's I.
12	L.M.B.C. II.	12	Trinity Hall III.
13	Emmanuel I.	13	L.M.B.C. III.
14	Sidney I.	14	Peterhouse
15	Third Trinity II.	15	Caius III.
		16	First Trinity V.

C. U. M. S.

The following will be the programme for the Full Choral and Orchestral Concert, on Tuesday, May 25th:—

CANTATA, "Nenie," Op. 10 ... ... *Hermann Goetz.*

CONCERTO for Violin and Orchestra in G minor *Prof. Macfarren*

Violin—Herr LUDWIG STRAUS.

DOUBLE CHORUS ... "Now shall the Grace" ... *J. S. Bach.*

AND

"SINFONIA EROICA," No. 3, in E flat, Op. 55 ... ... *Beethoven.*

COLLEGE CHAPELS.

SATURDAY, May 22nd.—*King's*: Anthem, "I was in the Spirit.' Blow. *Trinity*: Anthem, "I saw the Lord." Stainer.

SUNDAY, May 23rd. (Trinity Sunday).—*King's*: Anthem, "Holy, holy, holy." Handel. *Trinity*: Anthem, "Holy, holy, holy." Handel. *St. John's*: Holy, holy, holy." Handel.

MONDAY, May 24th.—*King's*: Anthem, "And lo a throne." Spohr.

TUESDAY, May 25th.—*King's*: Anthem, "In humble faith." Garrett.

The *Pall Mall Gazette* in Friday's issue reports the death of Professor Miller, who for many years has held the chair of Mineralogy in the University.

The University Musical Society gave the first of their two May Term Concerts in the large room at the Guildhall yesterday afternoon. Every seat was occupied, and the performance was most successful. It should be remarked that owing to the inadequate arrangement of the building sunshades and parasols were freely used by the lady visitors.

People are beginning to ask when the proposed Memorial Cross in old All Saints' Church-yard, opposite St. John's College, will be proceeded with. We understand that the delay is due to the slow pace at which subscriptions are coming into the hands of the Committee. The deficit is not large and we hope it will soon cease to exist.

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CRICKET, BOATING, ETC., FIXTURES.

SATURDAY, May 22nd.—May Races; Cricket: C.U.C.C. v. Yorkshire; Corpus v. Jesus; Sidney v. Non-Collegiate; C.U.Bi.C. Races.

MONDAY, May 24th.—May Races; Cricket: C.U.C.C. v. Gentlemen of England; King's v. John's.

TUESDAY, May 25th.—May Races; Cricket: C.U.C.C. v. Gentlemen of England; Pembroke Second Eleven v. Corpus Second Eleven; Clare v. Trinity.

C. U. Bi. C.

The Inter-University Trial Races were run on Thursday, May 20th. The path was rough in many places, and there was a little wind.

TWO MILES.—C. A. E. Pollock, Trinity, 1; G. D. Day, St. John's, 2. Pollock got the best of the start, but Day went ahead after 200 yards and kept in front till the conclusion of the first mile (time, 3 min. 7 sec.) Pollock then made the pace, Day not trying to get by until the last lap, in which he drew up level, but was unable to pass, and was beaten at the finish by about ten yards. Time, 6 min. 12 sec.

TEN MILES.—O. G. M. Leeds, Clare, 1; F. F. Tower, Trinity, 2; C. A. E. Pollock, Trinity, 3; F. S. Colman, Corpus, 0; F. G. Mayor, St. John's, 0; H. G. Atkinson, Emmanuel, 0. Atkinson led for the first three laps, when Tower went in front, Atkinson soon after giving up. The others kept well together until a spoke of Mayor's front wheel broke and he retired. The order for some miles was Tower, Leeds, Pollock, Colman, the last gradually dropping behind the others, who were riding in close company. The time for five miles was 16 min. 19 sec. Pollock then spurted ahead for a couple of laps but being attacked by cramp was repassed by Tower and Leeds. Soon afterwards Colman retired. At the commencement of the ninth mile Leeds spurted and was soon some way in front, winning ultimately by 60 yards, Pollock more than a lap behind.

TWENTY-FIVE MILES.—G. D. Day St. John's, 1; D. J. S. Bailey, Jesus, 2; H. Nicholls, St. John's, 3; O. P. Fisher, Jesus, 0. All four starters kept close together for 17 miles when Fisher got the cramp and after riding two or three more laps, retired. Before this he had been leading for the greater part of the distance. The three left in all led in turn during the next four miles, till in the 21st mile they settled down into the order, Nicholls, Day, Bailey. There was no further change until the last lap when Day and Bailey ran right away from Nichols, the former winning after a hard race by a yard, Nicholls about 50 yards behind.

The times for each five miles were as follows:—Five miles, 16 min. 34 sec.; 10 miles, 33 min. 11 secs.; 15 miles, 49 min. 55 sec.; 20 miles, 1 hr. 6 min. 40 sec.; 25 miles, 1 hr. 23 min. 45 sec.

Besides these races there was a three miles learner's race, which was won by W. G. Barclay, Downing, in 10 min. 43 sec.

The competitors against Oxford on Wednesday will probably be as follows: Two miles, Pollock and Day; 10 miles, Leeds, Tower, and Mayor; 25 miles, Day, Bailey, and Nicholls.

KING'S COLLEGE MUSICAL SOCIETY.

This Society gave its third concert in the College Hall, on Thursday, May 20th, at 9 p.m., before a fairly large audience; and the committee are to be congratulated on the very attractive programme they offered to their guests. It is satisfactory to notice the classical character of the concert, and the variety obtained by an alternation of instrumental and vocal music. The society set an example which might well be followed elsewhere in allowing no *encores*, though sometimes asked for: the programme itself being quite long enough for the enjoyment of all visitors who had gone through the usual gaieties in the course of the day.

It would be invidious to notice any one's performance in particular, but several things in the programme call for remark. Gade's trio in F major, for violin, violoncello and piano, opened the second part. The first movement (*allegro non troppo*) recalls the same composer's, "The sun in ocean sinks to rest," in the "Erl King's Daughter." It has the same light *motif* running through it, but the composer has worked it out more fully in the trio. This was perhaps the most attractive of all the movements; though the climax of the trio was reached in the finale, *Allegro vivace*. Messrs. Crowder and Mann opened the concert with one of Mozart's later sonatas, that in D major, and did full justice to one of the finest violin compositions of that master. Mr. Capel Cure played part of a violoncello sonata of Walter Macfarren's; Mr. Johnson gave Schumann's first Novellette, and Mr. Croft, Chopin's Nocturne, in F, and Impromptu in A flat. These gentlemen are to be warmly congratulated on the successful assistance they have given to these concerts. Of the vocal music, which the audience seemed thoroughly to appreciate, perhaps one of the best things was Sir George Elvey's part song, "Softly blow, ye breezes," which, though not a new composition, was performed for the first time at a madrigal concert, at Bristol, last Christmas, and met with an enthusiastic reception. It is a pity that Mr. Alan Gray's version of the "Three fishers" is not better known. It is an excellent setting of Kingsley's well known poem, and was well rendered by Mr. Foley. Mr. Gompertz sung Sullivan's "The distant shore," and Mr. Crowder, "Madamina un catalogo e questo," from the "Don Giovani." A very successful concert ended with Purcell's "Come unto these yellow sands," which forms part of the Tempest Music. The only thing that calls for remark in the arrangement of the programme is that the audience appeared to consider that a somewhat undue preponderance was given to the instrumental music. This, however, is certainly a fault on the right side, and when there are so many able instrumentalists in the College, their performances make an excellent programme. Thanks are due to all the performers for their kind assistance.

CHOIR MUTUAL AID SOCIETY.

THIRD ANNUAL FESTIVAL SERVICE IN KING'S COLLEGE CHAPEL.

The festival was very well attended this year, perhaps partly owing to the showers which prevented much sight seeing during the afternoon, and every part of King's Chapel was crowded with visitors.

We thought that the anthems given this year were not so interesting as they have been in former years, but the singing was good throughout, the only fault to be found being that perhaps the trebles were rather too powerful for the other parts. This peculiarity is often to be observed in the Cambridge College Chapels, where there are not so many men in the choirs, in proportion to the boys, as in the corresponding Oxford choirs of New and Magdalen Colleges.

In every festival the difficulty of uniting conductor and organist is to be found—the organ being generally so placed, and so fenced about with screens, that it is a difficult thing for the organist to watch the conductor's baton, and King's was no exception. In the last anthem, Beethoven's "Hallelujah," from the 'Mount of Olives,' this was especially to be observed. It is, no doubt, a difficult anthem to accompany, and in the latter part the organ was not always well with the choir.

Taking the singing more in detail—the service began with "I will arise,' by Creyghton, which opened the service very suitably. The first part of the service was intoned by the Precentor of Trinity, the music of the Magnificat and Nunc Dimittis being Walmisley's, in B flat. This setting of the evening canticles is for double choir, and went admirably. The phrase 'and His mercy,' taken up alternately by the two choirs, gives a beautiful effect. The anthem placed in the usual part of the service was Greene's "God is our hope and strength;" the verses were for four and six voices, with a duet for two counter-tenors. The remaining part of the service was intoned by the Precentor of King's, and ended with the prayer of S. Chrysostom, after which the following anthems were sung:—"Now my God, I beseech Thee,"—Sterndale Bennett; "O Lord, Thou art my God"—Wesley; and Beethoven's 'Hallelujah,' from the 'Mount of Olives.' A voluntary was also played before the Hallelujah—Andante in G—C. E. Stephens. The service was concluded by the blessing given from the altar. Bennett's anthem is not very well known, and is a fine work, although the first movement is rather disfigured by peculiar separation of the word 'let,' from the words to which it belongs. The third chorus, "So we, Thy people," in peculiar $\frac{3}{2}$ rhythm, and the quartet recitative that follows are very original.

In Wesley's "O Lord Thou art my God" there is a quintet, and a bass solo, which was taken by the first bass of the Trinity Choir; Beethoven's noble "Hallelujah" is too well known to require notice.

On the whole we thought the festival was rather too long, particularly Wesley's anthem, but at the same time it is an institution that well deserves the support that it gains. It is so seldom that one can hear in King's a choir suitable to the size of the building, that one wishes the choir festivals came oftener. One more criticism, and we have done—Why were the responses played on the organ? They never are so played at the ordinary services, and surely with a trebled choir, it would be still less necessary. The result of playing them was that the intoning was made a matter of great difficulty, as the least change of pitch became painfully evident at the end of the unison. The service and Beethoven's "Hallelujah" were conducted by the organist of Trinity, the extra anthems by the organist of St. John's.

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C. U. R. V.

On Tuesday, the 11th inst., B, E, and F Company cups were shot for, the winners being:

		B Company.				
Lieut. Cash	... ...	27	20	24	6	77
		E Company.				
Lieut Goddard	...	23	30	19	14	86
		F Company.				
Private Blake	...	32	21	29	27	109

On Wednesday the terminal competition for the handsome Peek Challenge Bowl, with silver cup added, came off; it was won by Lieut. Lindsay, F Company, with a score of 42 points, Lieut. Goddard, E Company, taking the second prize of £1 with 34 points.

On Friday and Saturday the preliminary competition for the Prince of Wales' Grand Challenge Cup took place, only the first six in this competition being entitled to shoot for the grand prize itself. Both days were fine and the shooting on the whole was very good, notably that of Col.-Sergt. Dove, who was to the fore with plenty in hand. The scores of the six were as follows:

Col.-Sergt. Dove	...	32	25	25	28	110
Lieut. Goddard	...	30	26	23	21	100
Private Daldy	...	28	24	29	18	99
Private Bowden	...	28	29	25	16	98
Private Blake	...	28	24	20	25	97
Private Pollock	...	29	23	20	14	86

On Monday the annual match with the Inns of Court was shot, fifteen a side, resulting in the defeat of the University, but this is not to be wondered at, as some of our crack shots were unable to take part. We shall give the detailed scores next week.

CRICKET.

CAIUS *v.* TRINITY.—Played on Caius Ground, on May 5th. Score:

CAIUS.		TRINITY.	
F. E. Lacey, l b w, b Maynard	14	G. M. Lambrick, c Clark, b Mackern	11
T. Mackern, b Lambrick	4	E. A. Maynard, c Mackern, b Lacy	2
T. M. Liff, b Lambrick	13	C. L. Bicknell, c Davy, b Lacy	45
H. T. Rutherford, c Seely, b Maynard	0	F. W. Poland, b Mackern	31
E. W. R. Clark, c Lambrick, b Maynard	21	C. H. Seely, b Lacy	0
W. A. Evelyn, b Maynard	13	E. W. Lyon, c Bull, b Lacy	15
W. H. Caldwell, c Poland, b Lambrick	0	E. Devas, run out	1
W. C. Davy, b Maynard	1	M. Fowler, b Lacy	1
W. C. Bull, c Firth, b Lambrick	3	E. T. Bird, not out	5
G. C. Fitzgerald, not out	4	M. Firth, b Mackern	5
J. L. Templar, st Poland, b Maynard	2	T. Jacob, c Clark, b Lacy	9
		B 4, l-b 1	5
	75		128

CLARE *v.* CHRIST'S.—Played on Monday, May 17th, on the Clare Ground, and resulted in their favour by 41 runs. Score:

CLARE.		CHRIST'S.	
C. F. Weston, b Pereira	18	H. S. Cooper, b Ormerod	85
O. Puckeridge, c Young, b Pereira	47	G. McMillan, c Puckeridge, b Ford	25
E. O. Ormerod, c Pereira, b McMillan	4	A. S. Pereira, l b w, b Maul	0
H. J. Ford, b Young	47	B. Young, c Norman, b Ford	2
W. H. Alderson, c Cooper, b Pereira	0	W. Dowson, c Maul, b Ford	8
J. E. Norman, b Young	5	W. Clarke, b Maul	2
J. A. Sidgwick, b Pereira	0	A. Gibbons, run out	0
W. T. Lawson, b Pereira	0	J. S. Ostle, not out	0
J. B. Maul, b Pereira	0	W. W. Sedgwick, c Ormerod, b Maul	0
J. C. E. Kidson, b Young	11	H. Morris, c Ormerod, b Ford	2
H. R. Ebler, not out	17	H. Lewes, b Ormerod	3
B 18, w 4	22	l-b 2, w 1	3
	171		130

TRINITY *v.* ST. JOHN'S.—A match between these colleges was commenced on Monday at the St. John's ground, and ended on Tuesday. The result was a draw in favour of Trinity. Score:—

TRINITY.			
C. T. Studd, c Colman, b Armstrong	62	C. P. Wilson, b Bevan	22
H. Whitfeld, b Spencer	0	F. M. Lucas, b Bevan	65
Hon. Ivo Bligh, c Bevan, b Armstrong	127	C. E. Grainger, not out	11
G. B. Studd, b Gaddum	6	T. K. Tapling, s Payne, b Gaddum	0
L. Bury, st Payne, b Gaddum	1	B 13, l-b 6, w 6	25
P. T. Henery, b Gaddum	12		335
F. C. Rowe, b Bevan	4		

ST. JOHN'S.			
J. B. Armstrong, b Wilson	0	c Tapling, b G. B. Studd	15
P. G. Exham, c Wilson, b C. T. Studd	12	not out	35
R. Spencer, c Wilson, b C. T. Studd	15	not out	15
J. H. Payne, b Lucas	65		
J. A. Bevan, c Wilson, b C. T. Studd	24		
P. T. Wrigley, b Lucas	36		
E. J. Wild, b C. T. Studd	0		
J. Colman, c Wilson, b C. T. Studd	5		
F. D. Gaddum, st Rowe, b Lucas	4		
R. Thornton, b Lucas	10		
J. G. Wiseman, not out	0		
B 8, l-b 3, w 1	12	B 4, l-b 1, w 1	6
	183		71

RECENT ENGLISH ORATORIOS.

PART II.

I propose now to consider a rather different class of points calling for criticism in our Oratorios, which will be sufficiently suggested to the reader by the term Realism. Of course Realism in the sense of mere vividness or concreteness is inseparable from the dramatic form. But besides this, we have in these Oratorios some attempts at Realism, more properly so called, that is to say the introduction of local colouring intended to suggest to the senses the details of the scene as they actually occurred.

To go into the general question of Realism in sacred Art would take us much too far afield. It is sufficient for the present purpose to point out that some tendency in that direction seems now observable. The great painters of old used to represent sacred personages with the features and in the raiment of the persons they saw about them. Mr. Holman Hunt spends a long time in the Holy Land with the object of giving us a faithful representation of the face of a youthful Oriental Jew and the interior of an Oriental carpenter's shop. Whether this Realism will be found in the long run to strengthen the religious feeling, or whether it is rather to be regarded as the outcome (no doubt often the unconscious outcome) of a rationalistic and sceptical age, is a very grave question.

Traces of such Realism occur in "St. John the Baptist" in the three blasts of the trumpet that commence the overture. This, as we gather from the Preface, is intended to represent "the sounding of the ram's horn, or silver trumpet that announces the new year," and which "may be supposed to have been an intended greeting for the Messiah." Again, speaking of the daughter of Herodias, the preface says: "The difficult incident of her appearance at the banquet is attempted to be met with due reverence for the solemnity of other portions of the history, by the avoidance of all familiar forms of dance music, and the employment of scales in use among Eastern nations, and by the introduction of some fragments of genuine Oriental melody. It will be fortunate if a picture may thus be raised of the possible reality of the scene, dissociated from conventional notions."

With these applications of local colouring I have no wish to quarrel. They seem to me thoroughly legitimate effects. But I must say that I think the same principle is carried to a point beyond the line that divides the ridiculous from the sublime in the chorus at the beginning of Part II. of "Joseph," where the Egyptians show their reverence for Pharaoh in the following language:—

> "Lord of diadems, hail!
> Regulator of Egypt, hail!
> Chastiser of foreign lands, hail!
> Sun-born of the gods, hail!
> Possessor of the Upper and Lower Country, hail!
> Hawk of Gold, hail!
> Arch in years, hail!
> Greatest of the powerful, hail, all hail!"

To this "neat derangement of epitaphs" (as Mrs. Malaprop would very appropriately have called it) is appended the following extraordinary note:—

> "Records of the past; being English translations of the Assyrian and Egyptian monuments, published under the sanction of the Society of Biblical Archæology"

One reflection is forcibly suggested by these attempts at Realism in Oratorio. How much harder the task set before the arranger of an oratorio librett) is now than it was in the days of Handel! Then the author might if he chose cast his work in the dramatic form without being encumbered with any of the difficulties that surround that form in the present day. Then there was a conven-

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tional colouring to be given to every scene, and a conventional language for the characters to talk; and both were accepted by the people of that time as suitable and sufficient. There was no thought of Realism. Solomon and the Queen of Sheba bow and set to one another like a Dresden-china shepherd and shepherdess. Nobody thought for a moment that no words but Scripture should be admitted to Oratorio. A sufficient supply of verses, generally more flowery than devout, could always be obtained at short notice, such as this:—

"Low at her feet he bowed, he fell,
And laid in dust his haughty head,
And long posterity shall tell
That where he bowed he fell down dead."
Handel's Deborah.

Or this:

"'Tis thus the crocodile his grief displays,
Sheds the false tear, and while he weeps betrays,"
Handel's Susannah.

Now all that is changed. The reason is twofold. In the first place the historic sense has become more exacting: in the second place the religious sense has become, if not stronger, more refined. On the one hand the critical spirit has made us more impatient of merely conventional representations of great events: on the other hand our increasing fastidiousness has tended to make us more or less dissatisfied with any concrete representation of sacred events, whether conventional or realistic.

If we look at the early history of oratorio we find that it was in its origin a religious service. But insomuch as it made its appearance in Italy, where the application of scenic effects to religious services has always been regarded by the people as natural and proper, before long the purely devotional character of the original oratorios was broken in upon. We read* with regard to some of the early oratorios that they were "curious mixtures of piety and profanity." That these two elements have a sort of affinity for each other in oratorio seems clear from quite recent instances. We may say perhaps that oratorio has throughout its history been beset by the conflicting traditions of the Church and the Theatre. It is not difficult to divide oratorios into two classes according as the one set of traditions or the other has been uppermost in them. And we may notice that whereas one of these classes, the ecclesiastical, tends to adopt the narrative form, the other, the theatrical, attempts as far as is practicable the dramatic. Instances of both classes readily occur. Among the former class we have Bach's setting of the "Passion" and Handel's two finest works, the "Messiah" and "Israel in Egypt." On the other we have the greater number of the rest of Handel's oratorios. If we ask to which of these two types of oratorio "St. John the Baptist" and "Joseph" belong, we are somewhat puzzled. To the librettist, as pointed out above, the circumstances of the time no doubt presented peculiar difficulties. Determined to be dramatic, but also obliged to be scriptural, he has evolved a type of oratorio which may perhaps be described as a game of capping texts interspersed with lessons in biblical archæology.

There is just one more point about these oratorios to which I would call attention. The introduction of reflective or devotional passages occurs in oratorios of nearly all kinds. The greater part of the words assigned to the chorus, indeed, are commonly of this kind. But similar passages are often assigned to solo singers.

It is evident that the difficulty of setting words of this kind so as to maintain the requisite emotional level is much greater in the case of a solo than of a chorus. It must also be pointed out that the difficulty is greater when the dramatic form predominates than where the narrative form is employed. In the former case the composer is likely to be in the vein for writing dramatic music, and the transition to the devotional style may not be easy. In "St. John the Baptist" the words that form the commencement of the Gospel of St. John are made the subject of a contralto air. Some may think that such words could under no circumstances form a suitable subject for music. But even if they could, it could only be by the most careful preparation, and most fortunate treatment. In "Joseph," again, there is a long didactic air for sopranos (No. 30) which ends up with the words "Wherefore let us run with patience the race that is set before us," &c. So far as the words are concerned there is here no fault to find; but in the setting of the words it seems to me as if the composer had been unable to shake off the influence of the dramatic style. Anyhow these words are set to a tune which—well, if we heard it in an opera-bouffe we should scarcely think it over solemn for the occasion. The climax is reached when the singer at length runs (with patience) up to the high soprano C, whence a brilliant descent is made to bring the air to a conclusion.

To return to the general question. The defects I have pointed out seem all to spring, more or less, from the adoption of the dramatic form. "Is all this, then," it may be asked, "written to prove that the narrative form is the only one left for oratorios?" Not exactly, for I should not admit that the narrative form was without its drawbacks either. In fact I should rather say, "If your work is to be distinctly ecclesiastical and devotional, why have a story at all?" What need of a Bible story to serve merely as a peg for devotional airs and choruses? Is not this practice connected with an idea which if pressed few would now like to avow, that the stories of Sampson and Jephtha are "fit for Sunday" because they are in the Bible, and the story (say) of King Arthur not, because it is not? As for purely sacred music let us consider the field offered by the Psalms. These wonderful poems are surely capable of treatment as elaborate as the most ambitious composer need wish. In fact I am disposed to think that if (besides instrumental music and secular vocal music not of a dramatic nature) we have on the one hand real religious music, and on the other real dramatic music with all the scenic accessories that are its due, we shall do pretty well in the future without more oratorios. I do not wish to undervalue the immense mine of music to be found amongst oratorios already written, and with regard to the English oratorios of the present day I am far from wishing to reduce them all to one level and ignore the fact that there are amongst them really delightful works, especially where (as with Mr. Sullivan's "Prodigal Son") the composer has has been fortunate with his libretto.

It only remains to consider one argument that may be brought forward in favour of the maintenance of oratorio. I mean the patriotic argument. The oratorio, it may be said, is our national form of music, and we must not desert it. It is very difficult indeed to define the right attitude to assume in regard to music, as a natural question. On the one hand we feel that in judging of music the nationality of the composer ought to be left entirely out of account. On the other hand we cannot suppress a desire that we, as a nation, may eventually possess a real school of composers of our own. But to attempt to conjure up, or bolster up, any such school, by what we may call a Protective System, is the greatest possible mistake. We must recognize that we are still in discipleship. As Germany once looked up to Italy, so we must look up to Germany, only possibly with the recognition of a still wider interval between master and pupil than in the former case. We need not, I think, be afraid that any genuine elements of

* Stainer and Barrett's Dictionary of Musical Terms, article "Oratorio."

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national music that do exist among us will be completely obliterated. The astonishing spread of musical taste and musical knowledge in England in the last few years seems to promise much. But in any case it would be much better that we should never have a national school of composition than that we should cheat ourselves of good music by favouring composers and forms of composition simply because they are English.

E. S. T.

THE DECAY OF CEREMONIAL.

A salient feature of these times of ours is the triumph of Business over Art. They have grappled in needless conflict, and, for the present at least, the former has the honours of victory. And nowhere has devastation been more complete than with the Arts of Ceremony. We have lost two mutually dependent capacities, that of contriving stately ceremonies, and that of enjoying them. They 'bore' us, we have no craving for them; they are lifeless, we have no care to put life into them.

In whatever direction we turn we can see the relics of old ceremonies: some are dying, some dead, and some buried, not without reverence, in the tombs of archæologic lore. It cannot be said that the air is fragrant with their memories; what has gathered about them is a musty savour of decay. Look at the old Calendar of the year—what has become of the 'Days' which in quick succession brightened or solemnified the passing months?

> Jack-in-the-Green no more is seen,
> Nor May-pole in the street,
> No mummers play on Christmas-day,
> St. George is obsolete.

"Elia" might indulge in pleasant fooling about them, as realities to him, none the less pleasant for the antiquarian flavour gathering about them, but to us they are not Days but Names.

Look at Elections, too. The boisterous hilarities of the hustings are no more: no longer does the holding up of the miry and perhaps hireling hand give the non-elector a temporary share in the visible management of the nation's affairs. This, very likely, is well. But need the change have been so drastic? Was there nothing between rowdyism and the present system of ticket meetings, select nominations, and general attempt to keep the different sides apart? Here and there, indeed, during the late elections something more ceremonious spontaneously asserted itself, as in that pleasing arm-in-arm procession of candidates and leading supporters at the Manchester nomination. And the Celt evidently retains some relish for the olden humours, as the Egg of Enniscorthy bears witness; is the dourness of the Saxon to be another addition to the "wrongs of Ireland"?

Then, at home: what human ritual can cope in poverty of artistic imagination with Degree-day in the Senate-House of Cambridge? Prosaic is not the word for it; there is utter blankness. Even if the candidates themselves are lost to better feelings, the disappointment of sisters, aunts, and cousins, bears witness to the deeper needs of the human bosom on occasions like this. And the poverty of Ceremonial receives here no aid from the rich arts of Music and Painting. No statues* suggest an Academic Walhalla or are carried, Roman-wise, in ambition stirring procession; no paintings beguile our time or fill our minds with lofty memories or high resolutions: no swelling strains assist the imagination to realize that the close of University life means somewhat worth thinking on. Stateliness and grace have departed, though "graces" are not wanting; it is a "business;" and soon the deepest recollections of Degree-day will be those connected with that not unpainful tour, when, bills in hand, the laurel-crowned makes reckoning for the expenses of the terms which have fled.

Similar ruin is coming, or has come, upon the chief occasions of familiar social rejoicing; of which Weddings used, at least, to stand foremost. I leave outside such an arrangement as a marriage at an office-desk in a register-office; imagination recoils from the contemplation: but even from wedding days when no actual embargo is laid upon cheerfulness, most of the poetry has gone. Bridesmaids are struggling for existence; groomsmen have perished, save one to show what once has been. The breakfast is a scene of ordinary chatter, references to the deeper meanings of the day flickering, perhaps, fitfully and dubiously about; speech-making is tabooed. No longer is the whole day spent in gratulatory rejoicing,

> The whiles the maydens doe theyr carroll sing,
> To which the woods shall answer, and theyr echo ring.

The guests, if any, just linger on until the newly-married have driven to the nearest railway-station, and then, pell-mell away. We have lost, it seems, the whole poetry of the situation; if we have the feelings we think that they need not be expressed, or else that we cannot do it with tact and grace. Can the real reason be that because we no longer care to cry

> Crowne ye god Bacchus with a coronall,

that we reject also

> And Hymen also crowne with wreathes of vine?

In our eagerness to suppress Bacchus have we expelled Hymen with the Muses and the Graces, all in one dishonoured rout?

From weddings the transition is naturally to funerals. Of private ones I will not speak further than this, to ask the friends of Funeral Reform what substitute they propose for the 'pomp and circumstance' which have hitherto engaged the attention and soothed the imagination of mourners? As for public funerals of great men, the general mind still holds firmly to them:

> Lead out the pageant sad and slow,
> As fits an universal woe.

If the deeds of the dead are to be recorded, we have in their public funerals a means of impressing the memories of the multitude which it were a thousand pities to throw away.

In connection with the dead, we must notice a movement running counter to the general tendency dealt with in this paper. Symbolism has re-asserted itself through a combination of two of the deepest of human feelings—respect for the dead, and love of flowers. The decoration of graves is now a custom revived to pristine vigour, but it has stepped in only just in time to prevent the very terms "wreath" and "garland" becoming mere echoes from poetry and history. Another symbolicism, running counter to the decay of ceremonial, is very prominent just now. I mean the Ritualistic movement in religion. Of this I shall say nothing except to point out that its effect extends very much farther than the expressly ritualistic Churches, and even than the Church of England itself.

There are also one or two important bodies among whom ceremonial still holds honoured and useful sway. Our legal friends, now, maintain a cheerful devotion to robes and wigs, to "openings of commissions" and mysterious javelin men. Whether or not this proceeds from inherent love of precedents I do not know, but I, for my part, am comforted to see it, nay, I have to rejoice that it has of

* This I say purposely, as the Hanoverian Kings in the garb of Roman Senators hardly fulfil this purpose. Pitt is well, but where are the others of the mighty dead?

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late received extension to the less reverent minds of Solicitors, who now plead in gowns before the not too awful dignity of the County Court. True, here and there an ill-regulated mind may allow a Judge to appear on the Bench in a shooting-jacket, as Lord Young did the other day, but this was a mere vagary, and it was in Scotland.

Then there are the mysterious fraternities, Freemasonry, Oddfellows, Foresters, Good Templars, and perhaps more. I have no knowledge, and I dare not make surmises, as to what of elegant ceremonial still attaches to their rites. By us of the outside world they are known as delighting in quaint insignia, and having many ranks and many offices; about an office for each member, let us say. And I have heard it affirmed that it is this very love of Symbolism which gives them one half of their attractiveness. It has been declared that the prospect of possessing medals, ribbons and aprons galore, with a free supply of capital letters for titular purposes has no small share in the making and the keeping of many a worthy Mason or Templar.

These strivings after better things are, however, merely oases standing verdant in the spreading desert. There can be no manner of doubt that the most widely evinced attitude towards ceremonial art is to despise it. We will cling to the few golden threads in the fast paling fabric of social life, but we do not close our eyes to the fact. It is curious to see how people attempt to justify the growing gloom. Many, perhaps most, urge *simplicity*, some of them forgetting that there is a simplicity which is itself ceremony, just as Diogenes' humility was a form of pride. If Lord Castlereagh appeared, as was said, at the Vienna Conference without decorations, he went very grossly over-decorated. The evening dress of an American Minister at a Drawing-room is a uniform as decided as the most broadly laced suit in the room. But besides those who do not see that there may be pretentiousness in simplicity, there are more who cannot distinguish splendour from gorgeousness, formality from artificiality. Offended with pompousness they fly to brusqueness, forgetting that stateliness lies between. Ceremoniousness is dismissed as childish or barbaric, forgetting that children give life half its poetry, and not seeing that barbaricism is a quality of one stage of art, not the perennial substance of it. If we turn to that period of our history to which we must turn so often when thinking broadly of English life, the Elizabethan period, what do we find? Is it not that stateliness, elegance, decorousness, all that makes external life ceremonious and pictorial, were at their highest pitch just among the most splendid set of men of whom we can boast? Sidney, Raleigh, Spenser, Bacon, Shakespeare, Jonson—these were men the splendour of whose writings reflects the magnificent exterior of the age as well as its vigorous and high-hearted energy. What could we make of Raleigh in an unceremonious world, of Spenser going down by train to his modern wedding, Bacon at a modern Cambridge degree day? Imagination collapses at the attempt to realize such incongruities. It seems to me that Sidney or Raleigh would have insisted on proposing the health of the ladies, that Spenser would have—well, perhaps, done like Mr. Allingham, published his epithalamium in some *Cornhill*, that Bacon would hardly have been restrained by force from addressing the Vice-Chancellor on the present and future condition of the Mathematical and all other sciences.

The decay of ceremonial is, after all, one of the broad effects of the prevailing weakness of the æsthetic spirit. Our noblest living artist has lately given us his opinion as to the obstacle our modern life offers to the development of fine art: "A great school of art is possible in England," he says, "only on the ground that all things are possible." Our poets when they leave psychological analysis wander back to Arthurian legends or Greek myths. One solitary art advances, Music, and even that with a tendency to become mathematical, so to speak, appealing to intellect rather than to feeling.

To quote Mr. Watts again, "the world has become unnecessarily grey." And yet there are colour-blind souls who plume themselves on their supposed superiority, trying to cover with the pretence of simplicity the poverty of their imaginations. Of course if we have lost the feelings for graceful pomp, for stately dignity, we must make the best of it: but can such loss be permament? will not the warmer side of nature reassert itself and a new life erelong arise even for the Art of Ceremonial?

A. C.

POETRY.

ODE TO MAY.

πῶς οὐ χρὴ καὶ ἀοιδὸν ἐν εἰαρι καλὸν ἀείσαι;
Meleager.

What song to welcome coming May, the queen
Of flowery meadows and delicious days?
Are not the banners green
That wave along the hedges, and the songs
Of lark and nightingale sufficient praise?
What other due belongs
To this sweet creditor, whose unpaid debt
Grows every moment by no offerings met?

We owe thee more than we can ever tell,
But thou more bounteous wouldst not be repaid,
Knowing thy grace too well,
How from the fount of thy Divinity
Clear waters spring more gracious in cool shade
Because they are so free:
We worship at the shrine of hot July,
But thou giv'st happiness nor seek'st reply.

Surely thou wast not born within our ken,
But fashioned far away in fairer skies,
A gift of gods to men.
The Graces wove thy Vesture bright of mists
Breathed from the sun when first he doth uprise
And girds him as he lists
In crimson panoply, the king of might
Coming forth as a giant to the fight.

Thou from the song they labouring at the loom
Sang clear retainest yet some melody:—
For they from dawn to gloom
Spun ceaselessly, then gathering the thrums
Wound them upon the spool right carefully
And straightway each one comes
Into her palace high and wonderful,
After they wrought the raiment beautiful.

There did they rest, and thou being clad didst down
From heaven descend along the golden stairs
And Joy a flowerful crown
Set on their head, and sorrow fled away
Before thy feet, and melancholy cares
Went after him their way;
And thou, a goddess sprung of love and light,
Camest to our shores to make thereon delight.

But we—our ears are dull, souls heavy grown,
We cannot hear thy music as we would;—
O queen, are we thine own?
Dost thou not now remember and regret
The vale of Tempe and the shadowy wood
And crocus-blossoms wet
In the dim dawn, where once thy favoured sons
Paid at the shrine their earliest orisons?

Or wave-charmed isles lulled by the summer sea,
Where she, thy sister, stilled the nightingales,
Thy heralds, filled with thee
And thy glad tidings*, till gods envious grown
Cast her to lie for prey to waves and gales;
Nor from her golden throne
Could Aphrodite save her votaress
Or clasp her beauty with a last caress.

* ἥρος ἄγγελος, ἱμερόφωνος ἀηδών. *Sappho.*

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Wilt thou not bear us back with thee again?
Wilt thou not fire us as of old, O May?
Sweet as before thy reign
Fills woods and hills, fills field and fountain sides,
Dishonoured, disenchanted; nymph nor fay
In wood or fount abides,
No more thy morning worshippers salute
Thy feet with praise and incense, song and lute.

Yet unto us is given joy of thee,
We too from feebler lips and fainter heart
Still praise and bow the knee.
Thou bringest back hope and sweet memories,
And fresh as from the morn of years thou art,
A gladness in our eyes.
Thou shalt not sink into the summer time
Unpraised, unsung in even a colder clime,

Behold, beneath her feet the streamlets flow
And blossoms break into a fiery spray;
A milder air doth blow
Through the green fields and forests ever young:—
Crown me with flowers and frondage, fairest May,
Whereof sweet birds have sung,
And sing thou with thy voice content and peace,
And from the loud world grant a little ease.

J. A. PLATT.

May 3, 1880.

THE PAPER-KNIFE.

Macmillan's Science Primers. Introductory. By Professor Huxley, F.R.S.

Messrs. Macmillan and Co. have recently been publishing a series of Science Primers, under the joint editorship of Professors Huxley, Roscoe and Balfour Stewart. The last of the series that has appeared is introductory to the whole. Professor Huxley is the author, and his name was sufficient to procure a great sale for the work, even before publication. There are three chapters headed respectively Nature and Science, Material Objects and Immaterial Objects; of these the first covers but eighteen pages, the last two, while the remainder of the ninety, composing the whole book, is devoted to chapter II. This seems a strange division of the subject. Excellent Primers have been published in the same series on Chemistry, by Professor Roscoe, on Physics, by Professor Balfour Stewart, and on Physiology, by Dr. Michael Foster, and yet Professor Huxley thinks it necessary to fill three-quarters of his work, with matter most of which must be found in one of the three works alluded to. In an Introduction to a scientific series of books, primers though they be, we look for something more than Professor Huxley has given us about the aim of Science, the Relations of Nature to Science, and the methods by which scientific discoveries are made.

The true object of a scientific training and its importance are things too easily passed over, and might well have been more fully developed and insisted on in a work like the present. A class of boys it may be are learning Physics or Chemistry from some other book; it would have been no small help to the teacher, and would have added considerably to the interest felt by the class, could they know more fully why they should be so employed, or what use their work was to be to them. An Introduction to a series of sciences need not consist merely of the elements of some of these sciences put in a simple manner.

There would, however, have been less reason of disappointment if the book as it stands had been thoroughly satisfactory, but this unfortunately is far more than can be said for it. On page 28 we have some remarks on "the mischief done by the inaccurate use of such words as attraction and force," and are told that "it is worth while to take pains to get clear ideas on this head at the outset of the study of science." Before writing to any purpose on Physics it is not only worth while but absolutely necessary to have clear ideas, to be in a position to form a clear physical conception of the facts to be explained in the book and their mutual relation.

Now the theory of Energy and the great principle of the conservation of energy form the basis of most physical research at present and are of fundamental importance. Section 29, page 43 is on the energy of moving water. In the previous section the motion of water issuing through a short horizontal pipe from a vat has been considered and explained, and now we are asked to turn one end of the pipe vertically upwards and again observe the jet of water. We are told that neglecting the resistance of the air the horizontal jet might go on for ever if its weight did not gradually cause its path to become more and more bent towards the earth, and then the author continues:—

"When the jet is vertical the case is altered. The water thrown up vertically constantly tends to fall down vertically as any other heavy body would do, and its momentum has to overcome the obstacle of gravity." It is not easy to see how the case is altered; the direction in which the water starts is different it is true, but the important point is the manner in which the motion is modified by the weight of the water. This weight is due to the attraction of the earth, and its effect is identical in the two cases. Suppose the velocity with which any particle leaves the pipe be such that if we could destroy the effect of its weight the particle would by the end of one second be at a distance of 50 feet measured in a horizontal direction from the pipe, we can find its position by travelling this same distance 50 feet in the horizontal direction, and then descending about 16 feet vertically downwards. Had the particle been started with the same velocity in any other direction, vertical or otherwise, our rule would have been just the same, we should have still to travel 50 feet in the original direction of the particle's motion, and then descend 16 feet. If it be thrown vertically upwards it will at the end of one second have risen 34 feet. But for the action of gravity it would have gone 50 feet, gravity has pulled it down 16, it has therefore risen 34 feet. The two cases, so far as the action of gravity is concerned, are the same, not different.

But we have not yet reached the end of this strange confusion, for in the next sentence we learn that "any given portion of water is in fact acted on by two opposite tendencies, momentum urging it up and gravity pulling it down. Now if two equal tendencies exactly oppose one another, the body does not move at all." The momentum of a body then, according to Prof. Huxley, is something external to the body tending to produce motion. Momentum and the weight of a body are quantities of the same kind, and can therefore be compared. Numerically we can say which of the two is the greater, and in what proportion. Can our teacher tell us which is the greater, the volume of a box or the area of its lid, the size of a field or the length of one of its sides? It is just as impossible to compare weight and momentum as it is to compare volume and area or area and length. They are quantities of a different kind. The effect of gravity or the weight of a body acting on a body free to move is to produce momentum, and to find the momentum produced by its weight in a given time when a body is falling freely, we multiply the weight by the time during which it has been falling.

In continuing his explanation Professor Huxley says, "Thus a portion of water which has just left the spout shoots up because the velocity with which it is impelled upwards is sufficient to carry it through a greater space in a given time, say a second, than that through which its gravity would in the same time impel it downwards." Gravity would in one second draw the body through about 16 feet. If then the velocity upwards with which the water leaves the spout be less than 16 feet per second, it will at once begin to fall downwards, this at least, nonsense though it be, is the only meaning of which the words are capable.

Page 45 introduces us to the conception of energy, the word obstacle has been used several time previously. "The horizontal jet has no obstacle to overcome"; "the vertical jet has the obstacle of gravity," and then we learn that "when a body in motion overcomes any kind of obstacles in its way, parting with its momentum and more or less coming to rest in the process we say it has energy and that it does work."

Now this statement is far too general. Any body in motion has energy of course. It may, however, lose its momentum entirely and yet retain its energy unchanged; because it parts with its momentum it does not follow that it parts also with its energy. The energy of a body or its power to do work is of two kinds; it is partly kinetic and partly potential. Kinetic energy depends on the motion of the body, and if the body loses its momentum it also loses its energy. The potential energy depends on its position with reference to other bodies which affect it and on the forces acting on it, for the body, even though at rest, may in virtue of these be capable of doing work. The kinetic energy may be transformed into the potential or *vice versâ*.

This is what happens in the case of the jet of water. Any particle of the water has always till it reaches the ground the same amount of energy; it does no work, though it overcomes the obstacle of gravity; it loses kinetic energy, but it gains potential. But the fault is, energy to Professor Huxley means kinetic energy; potential is ignored. The same error occurs in the next next page, where we are told that water falling down hill "acquires momentum and hence energy." It does not: it acquires kinetic energy, but loses an equal amount of potential.

Less than four pages have furnished matter for a long notice. The rest must be passed over with but few words. The proportion of its weight to its volume does not, as is stated on page 32, give us the density of a

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body. The distinction between mass and weight is a difficult one to make clear to elementary students; it is missed in section 22. The same section contains this definition of relative velocity: "Of two bodies, one of which travels through one foot in a second while the other travels through two feet, the latter has the greater relative velocity." What this has to do with relative velocity we entirely fail to see. In conclusion, then, all must regret that Professor Huxley should have thought it requisite to leave his own subject and attempt to teach people physics. To write well on any branch of science requires a comprehensive grasp of that branch in all its bearings. For this long special training is necessary, and now-a-days but few are able to make many subjects their special study.

The theory of energy is clearly stated in the late Professor Clerk-Maxwell's book, Matter and Motion, chapter V. May we express the hope that in a second edition of the present work Section 29 may be re-written more in accordance with the principles there enunciated.

R. T. GLAZEBROOK.

Professor Skeat's Etymological Dictionary of the English Language. (Part II., Dor-Lit.)

Our readers will be glad to be reminded that the *third* part of this excellent work is to be published on the 1st of July. Of the general merits of Professor Skeat's work we have already expressed our opinion in the columns of this journal,* and to that opinion we have nothing to add, except that the better is our acquaintance with this Etymological Encyclopædia, the more deeply are we sensible of the vast obligations which its author is conferring on English linguistic studies and Philological Science in general.

In our previous review we ventured to think that Professor Skeat had taken too extended a view of the province of English Etymology. We then gave a promise, which we have been tardy in redeeming, of shewing how the space which would have been gained by a less liberal estimate of his task might have been turned to account. The room now occupied by more or less detailed discussion of foreign derivations might, we think, have been more advantageously filled by developing, in their applications to single words, the laws of English phonetic change. We know that this is an unpopular suggestion. Phonology is a name that is odious to the general public (there is a general public, even in Cambridge), and its recent extensions by Brugmann, Sweet, de Saussure, and others will not tend to make it more popular. But for all that it is a study with which no philologer can dispense, and least of all the English philologer. Thanks to the stereotyped monstrosity which we call English spelling, whose connexion with pronunciation is nearly as slight as in Chinese and much more misleading, the notion of a sound apart from a symbol is strange even to the educated Englishman. His sole acquaintance with the representation of words in writing is through the sight: in most cases he merely translates a cluster of muscular movements into a succession of written or printed figures or *vice versa*, without attaching any definite idea to them separately; and, paradoxical as it may seem, he would be satisfied that (apart from the meaning) two words in Chaucer and Tennyson were the same, if you could shew him that they were *spelt the same*! How serious an evil this confusion of letter and sound, of speech and character, has become, we cannot stop to demonstrate at length, though we are sorry to say such demonstration is by no means superfluous. It will be enough to shew by an example that it is absolutely necessary for the etymological student that he should be acquainted with the changes which have passed over the pronunciation of each word; or rather over the word itself. For the representation of the word in writing and printing is merely its ghost or shadow, which has disembodied itself from the substance to haunt and trouble the uninstructed with its vain and phantom suggestions. 'The word 'name,' says Mr. H. Sweet,† *as its spelling indicates*, was in Chaucer's time pronounced *naamə*, or something like it. It is now *neim, although still written 'name.'* The investigations of Mr. Ellis have proved that 'name' passed through the following stages: *naamə, naam, nææm*, (long of æ in 'man'), *naem, neem, neim'. Verbum non amplius addam.*

I add some notes on special points which are the outcome of a tolerably minute scrutiny.

Drone. The root *DHRAN* can hardly be to make a *continuous* sound, and an extension of rt. DHAR to bear maintain. It is much more probably a simple onomatopœia.—'*Duplication* from Lat. *duplic-, stem* of *duplex* and *Duplicity* from Lat. *duplici-, crude form* of *duplex*' is probably an oversight, for there is no ground for a distinction between crude forms and stems. *Easel.* Compare the use of the Greek κιλλίβας an ass.—*Elephant*, 'from Lat. *elephantem*, acc. of *elephas*: from Greek ἐλέφαντα acc. of ἐλέφας'. *Elephantus* is the original and the popular Latin form. It comes from the Greek *gen.* ἐλέφαντος: compare *delphinus, Titanus, abacus*, &c.

Emolument cannot come from *emŏliri*. It is from *emolere* (compare *tegumentum*), and means 'what is ground out,' the corn which is the *profit* of the grinding. *Equine.* ἵκκος is misprinted ἵκκος—*Etymon.* 'ἔτυμος an extended form from ἐτεός' (ἐτεός): rather a formation with a different suffix. *Euphrasy.* It would have been better to have quoted φρεν-, base of φρην, the mind, in the old form φραν- which comes in Pindar. *Excise*, to cut out. Professor Skeat's statement that it is very rare and must apply only to our earlier literature. It is surely common now. *Fastidious.* It is not clear from Professor Skeat's quotation that Bréal's explanation of *fastidium* as for *fasti-tidium* involves that of *fastitidium* being for *fastutaedium*. If it does, it is clearly wrong, as there is no analogy for the formation. *Fastidium* is formed with the same suffix as *for-m-ido* and *fastidare* is exactly parallel to *formidare*. *Fish.* I have never been able to see any objection to deriving *fish, piscis*, &c., from root PI to drink: cf. 'he drinks like a fish.' *Flagitious*, 'from Lat. *flagitium*, a disgraceful act, from Lat. base *flag-* to burn.' *Flagitare* properly means to 'beat': *flagitatus* in an old phrase in Cato (ap. Prisc. 719 P.) and in Festus p. 110 appears as *caesus* in Tertullian Pall. 4. Hence it = 'hammer at, importune.' *Flagitium* either means 'a matter for the lash' (*flagrum, flagellum*) or else 'a burning shame.' *Foment.* The origin of the Lat. *fovere* should not be unknown. It is from a root BHAW‡ to warm, or shine, which we find in φα(F)os, favus, &c., and is an expansion of BHA to shine. *Formidable.* Lat. *formido* is connected with *horreo*. The alternation of *f* and *h* in the same word is not uncommon in Latin. *Fulcrum. Fulcio* is closely connected with *farcio* and means properly "to press." It has nothing to do with Skt. *dhru* to stand firm. — *Galaxy.* Brunnhofer's derivation of γαλακτ is satisfactory. He takes it from a root GAR to swallow, drink (Curt. No. 643). He compares γάρος pap. We may add βδέλλα, βδάλλω where the *g* is treated as in βίεω.—*Gastric.* The various forms may be explained thus: Root GAT. Skt. *jatharas* = root + suffix + *ara* (compare Goth. *quithr* in *laus-quithr-s*), Gk. γασ-τήρ (for γατ-τήρ) = root + suffix *-tar* Lat. *venter* (for *g uenter*) and Teutonic *wanst* for *want-t* come from a nasalized form *gant. Grail.* It does not seem likely that Spenser's use of *grail* for 'fine particles' should be derived from the O.Fr. *graile*, fine, small. May it not be simply the Fr. subst. *grêle* hail?—*Habitude*: "formed with suffix *-do* from *-habitu*, crude form of *habitus*." It is more correct to say formed with suffix *-tudo* (or *tudin*) from stem *habe-* compare *vale-tudo*, &c. *Ichneumon.* The Greek ἴχ-νος is much better connected with *ικ-νέομαι* (Curt. No 24 c) than with ἔοικω. *Iron.* Professor Skeat's ingenious connexion of *iron* with *ice* is very probable. Iron's rapid conduction of heat which in a northern climate would make it feel extremely cold for the greatest part of the year would contribute to fix the name. *Lemur.* The sing. of *Lemures* is not found in Latin. *Lea.* 'Lat. *lucus* a grove, glade, open space in a wood (derived *a lucendo*!§)'. It can be shewn that this is not the primary meaning of *lucus*, but belongs to *nemus* = Gr. *νέμος* a feeding place among trees. Propertius, a poet full of archaisms, has V. 9.24. *lucus* ab umbroso fecerat orbe *nemus, i.e.* a *lucus* (the sacred plantation) had made a *nemus* or glade by a circle of shade trees.' We may compare Gk. λυγή, λυγαῖος ἐπηλυγάζω and probably *lugeo* to put on black', λυγρὸς which point to a root LUK to be dark. Thus *lucus* means shade and is named *a non-lucendo* after all.

We cannot conclude without again expressing our admiration of the way in which Professor Skeat is executing his task.

J. P. POSTGATE.

* *Cambridge Review*, Nov. 19th, 1879.

† *Handbook of Phonetics*, p. 200.

‡ We are exceedingly obliged to Professor Skeat for this innovation in the spelling of Indo-European roots. V is entirely misleading to us Englishmen.

§ The "l" is Professor Skeat's.

CALENDAR FOR THE WEEK.

SATURDAY, May 22.—Organ Recital in Trinity College Chapel by Mr. Stanford. Excursion of Cambridge Entomological Society to Monk's Wood.

SUNDAY, May 23. *Trinity Sunday*; Scarlet day.—Select Preacher, Rev. G. Salmon, D.D., Trinity College, Dublin.

MONDAY, May 24.—Organ Recital at Trinity College Chapel by Mr. Cobb. Annual General Meeting of Cambridge Antiquarian Society. C.M.S. Concert.

TUESDAY, May 25.—C.U.M.S. Full Choral and Orchestral Concert at the Guildhall.

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No. 24.] WEDNESDAY, MAY 26, 1880. [PRICE SIXPENCE.

SUMMARY OF NEWS.

The University Commissioners have invited the several Colleges to express their opinions about the comparative merits of their original scheme for the attachment of fellowships to professorships, and a new scheme intended to encourage the election of professors to fellowships, without making it compulsory.

The late William Hallows Miller, LL.D., F.R.S., Professor of Mineralogy in this University, whose death we chronicled last week, was born in 1801. He graduated at St. John's, in 1826, and became Fellow and Tutor of that Society. In 1832 he succeeded Dr. Whewell, in the Chair of Mineralogy; and in 1856 became Foreign Secretary of the Royal Society. In 1843 Professor Miller served on the Committee appointed to superintend the construction of the Parliamentary standards of length and weight, the originals having been destroyed by the fire in the Houses of Parliament. The work was brought to a successful issue, mainly owing to the late Professor's exertions. Amongst his numerous scientific productions may be mentioned his papers on Crystallography and the Standard of Weight, and his very important edition of Phillips' "Introduction to Mineralogy." Professor Miller had been in very delicate health for some years past, but the end came somewhat suddenly.

We regret to record the death of another very distinguished man of science—Professor David Thomas Ansted, formerly Fellow of Jesus College. Professor Ansted was the author of more than twenty works on Geology and Physical Geography, besides numerous memoirs in scientific periodicals.

Preachers of very different styles have lately occupied the pulpit at Great St. Mary's. First came the brilliant eloquence of Canon Farrar, next the sound practical wisdom of the Tutor of Pembroke, and on Trinity Sunday the theological learning and critical acumen of Dr. Salmon, the celebrated mathematician, now Professor of Divinity at Trinity College, Dublin. A considerable portion of Dr. Salmon's argument appeared to be directed against the position taken up in a popular course of Hulsean Lectures, which have since been published under the title of *Through Nature to Christ*.

The Syndics of the Pitt Press have made arrangements with Mr. J. G. Fitch for the publication of a volume on Education, which will contain the substance of the course of lectures delivered by him last Lent term, under the auspices of the Teachers' Training Syndicate.

Professor Bain has resigned the chair of Logic, at Aberdeen; and Mr. Charles Niven, of Cork, late Fellow of Trinity College, has been elected Professor of Natural Philosophy in the same University.

We must congratulate the eleven on their victory over Yorkshire, which will, we hope, prove the first of an unbroken series of successes. The batting was all that could be desired, the two principal scores being first-class performances; the bowling was well tested during the long stand made by Ulyett and Taylor, and came well out of the trial; and we are glad to see the captain is not afraid of trying repeated changes. The fielding was on the whole good, sometimes very brilliant, but one or two easy chances were unaccountably missed. C. W. Foley was successful at the wicket.

The cricket match between the University and the Gentlemen of England was begun on Monday, when the Gentlemen went in first and scored 232, of which Hon. A. Lyttelton made 67, and F. Penn 88. Yesterday, at the close of play, the University had made the grand score of 343, with the loss of only three wickets. Of these Hon. I. Bligh contributed 90, H. Whitfeld 116, C. T. Studd 23, R. S. Jones 81 (not out), and A. G. Steel 11 (not out.) Play will be resumed to-day.

In the First Division on Saturday no bumps were made, but, in the Second, Jesus II. were caught by Queens', and St. Catharine's I. by First Trinity IV. Christ's I. bumped King's, and Peterhouse Lady Margaret III.

On Monday night in the First Division races Emmanuel caught Lady Margaret II., and Third Trinity II. bumped Sidney I.

On Tuesday evening, the last night of the races, Third Trinity II bumped Lady Margaret III, but no other change took place, most of the boats having already settled down into their true places. There was a fine race between Trinity Hall I and Lady Margaret I, who adopted the very questionable tactics of bringing up two such powerful oarsmen as Sandford and Prior, after the races had already begun, with the view of retrieving the defeats already experienced. St. John's is to be congratulated on escaping the inevitable consequences of a success so attained.

Mr. Galpin's assault of arms will take place next Saturday evening at the Bijou Theatre in St. Andrew's Street. Several well-known performers will take part in the proceedings, and the entertainment can hardly fail to draw a large number of visitors.

The undergraduate loan collection of pictures opened yesterday; it is a really representative selection judiciously made. The water colours are hung by themselves in a verandah; and one corner is reserved for oils, among which are said to be a Murillo and an Ostade; another is filled with curious old sporting pictures, well worth a visit. We trust that Addenbrooke's Hospital will benefit by the Exhibition.

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UNIVERSITY CULTURE.

Free thought seems pretty well established in Cambridge. We may say what we like on politics, literature, social science, and within certain limits, on religion. But there are two institutions which it still seems rather blasphemy to call in question, namely, Public Schools and Universities. With regard to the first I am happily one of the orthodox: I believe heartily in Public Schools, and shall have occasion to call attention to some of their merits in this particular article: but with regard to the latter, I should like to ask some questions which cannot but occur to a sceptical temperament.

The ordinary degree at Cambridge is confessed on all hands to be no token of any real learning. The Third Class of some of the Triposes is probably little better. But we are told that the B.A. of Cambridge conveys a certain social stamp: that those who are dignified with that title have lived in a certain kind of society and received the "culture" which it necessarily imparts. The notion of University society, which its defenders entertain, is something of the following kind, I suppose:—They think that all sorts of men meet up here on an equal footing, that poor men meet with rich men, clever with stupid, volatile with serious, poll men with honour men, "smugs" with "swagger" men. It is a fine idea, if it only could be realised; but is it?

It is always dangerous to generalise from one's own experience, even in so limited a sphere as Cambridge: consequently I do so with fear and trembling. There are no statistics available with regard to Cambridge society; but it is my own experience that men of different sorts do not combine together. Poor men by themselves, reading men by themselves, "smugs" by themselves, this, in spite of exceptions, is the great rule of University life. Our society is thoroughly exclusive, just because we are not forced in the natural course-of events to know our neighbours, as we are in provincial society and at school. I do not forget those strange friendships, where chance seems not merely have brought together, but to have bound indissolubly men of utterly incongenial tastes and habits, But ἦλιξ ἥλικα τέρπει is, and must be, the rule of a society where neighbour is not forced to know neighbour, independent of his personal likings.

"Juxtaposition is great, but, you tell me, affinity greater."

If then the idea that College life gives a wide experience of men and manners is chimerical, I believe there is hardly any advantage to be claimed by College over school. Every lesson that a young man learns by associating entirely with young men, may be learnt equally well by boys from boys. *Esprit de corps*, a rare possession now-a-days, except amongst men who have passed through school or college, is certainly stronger at school.

Few men, except those immediately concerned feel as much interest in their College boat or eleven, as they did in the cricket or football matches at school. It is frequently noticed that collegians of the present day are not as enthusiastic as those of former time, simply because then the Public Schools were few in number, and College was the only place were most men could acquire patriotism. But since the cheap big schools sprung up, things are changed: his school is a man's first love, and College can seldom rival it. Sociability again, which is merely encouraged at College, is absolutely forced on a boy at school. He cannot lead a hermit life: he must see and talk to other boys. Take another great lesson of Cambridge life; deference to public opinion. No doubt a boy who has been petted for years at home, without ever doubting that the world feels anything but admiration for him, will learn much at College. His favourite ideas are laughed at: he is told pretty plainly that such and such actions will not do: in fact he is made to behave himself as public opinion prescribes. But if this is true of college, it is still truer of school: the lesson there is taught more roughly, but at the same time more completely. Independence again, and contempt for money and rank, which are the other two chief lessons of University life, are so thoroughly characteristic of the schoolboy, that I need not dwell upon them.

In fact put Mr. Verdant Green at school and he cannot fail to get rid of his greenness. Send him to college and he may or not fall into the hands of Mr. Bouncer and Mr. Larkyns. More likely than not those gentlemen will not think an occasional laugh at his expense worth the general nuisance of his society. He will consequently fall into the hands of others only less green than himself and his enlightenment will never be complete.

If then all, and nearly all the advantages of college can be obtained at school, is it worth while for a boy of 18 or 19, who is no particular scholar to be sent to the University for three or four years more. A boy of 19 who has passed through every phase of school life is just fitted to enter the world, if anything can make him fit. He has acquired the qualities mentioned above: he has learnt the one great lesson of the centurion of Capernaum, "to be himself a man under authority, having others in authority under him." Above all he has been trained to do definite work, not excessive indeed, but very different from the sham work of a moderately clever poll-man. Is he not really more fitted to enter life of any kind, than he will be after his University training: he will then have been for three years, without any responsibility or any discipline, except the pseudo-discipline of deans and proctors. He will have spent these three years in idleness, giving a few hours perhaps in the week to what is called work, but without any Carlylean Work with a capital W, no object in fact except to do what Tennyson pleasantly calls "catch the blossom of the flying terms," or in other words, to eat, drink, and be merry.

Again we may ask if it is wise to restrict a young man for half a year to the society of his contemporaries. That young men may gain experience from their elders no one will doubt: that purity is best promoted by free social intercourse between the sexes, is one of the great principles of English society. And surely it is no answer to say that this seclusion is only for half the year? If the society of women and older men is beneficial for half a year, will it not be so for the other six months, Moreover, I imagine that it is a common experience of men up here, that they get thrown behind-hand in home society, by their frequent absences. They forget people and people forget them, and the result is within the experience of many people, that the undergraduate contrasts unfavourably in general society with the young officer. The latter labours under many disadvantages: as a rule he is less clever than the Cambridge man, and he is conscious that his coat and profession will secure himself admiration from some people, irrespective of his personal merits. Consequently he has almost as much temptation as a curate to become a coxcomb. But in spite of this he shews, I believe, more *savoir faire*, and less offensive shyness, than the other, because he mixes more in general society and sees something beyond the mess.

This same objection applies of course to schools to some extent, but not so strongly, I believe, as might at first sight appear. That school boys want something to promote purity amongst them, every public-school man knows well enough: but it is a doubtful question, whether female influence will do it. They are capable no doubt of falling in love, more so possibly than their elders. But they have little of that feeling of respect towards any member of the sex, whatever may be her personal attractions, which is the

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essence of modern chivalry. They are too near the days of the nursery: the petticoat is still to them the symbol of despotism. Similarly with the society of elder men. We all know how, when good food and pleasant society, is eliciting from his elders their best wit and wisdom, the schoolboy sits stolid and listless, and gazes only on his plate. No doubt the curious principle on which we are brought up, that "little boys should be seen and not heard," which simply means that children should never voluntarily try to learn anything, has much to answer for. But the fact remains behind, that the ordinary boy is unreceptive of ideas, however plastic his moral character may be.

Finally the question has its pecuniary aspect. We have to consider not merely whether the thing is valuable in itself, but whether it is worth the money spent on it. It costs, on a moderate computation, £600 to maintain a man at College for three academical years of six months each: for the same money, a boy may be maintained at one of the great cheap schools, such as Shrewsbury, Haileybury and many others for six school years of eight or nine months each. The money spent on the school boy, is spent on him at an age when he could hardly be earning his own living: whereas by coming to college a man is thrown back three years in every profession, except the clerical. If he went straight from school into the world, he might be able to marry at 25, instead of having to wait for three or four years more as so many impecunious lovers have to do. No doubt a University degree often confers a privilege, which has a pecuniary value. But my contention is not that a University degree is not valuable at present, but that it ought not to be valuable.

I have discussed this subject in a way that will probably seem to some readers dogmatic and shallow. But the whole matter is so wide, that I can do little more than state the various questions that arise: and it is difficult to be brief without being dogmatic. That sensible people have sensible reasons for sending their sons to Cambridge cannot be doubted: but they are certainly apt to hide their light under a bushel of generalities about "culture" and "polish."

F.

ON THE COMPULSORY STUDY OF GREEK.

(Continued.)

The case of the Poll-man is more difficult to deal with than that of the Honour-man. We feel a generous sympathy for the average Poll-man. But our principal desire at this moment is that his intellectual life at Cambridge should not become an easier one. We think he gets off cheaply already. We suppose there are few places where a degree, as such, represents so little necessary attainment as at an English University. We are convinced that the amount of knowledge now required in the case of any Poll-man before he can proceed to the B.A. degree is not beyond the capacity of all industrious and of most idle men, or that, if it is, the schools are to blame and it is not the business of the University to humour the educational deficiencies of public schools.

The typical Poll-man who seeks exemption from the study of Greek stands on wholly different ground from the Honour-man of whom we spoke in our last article. It is not generally the case that he has laboured under especial educational advantages. He is not enthusiastically devoted to some one study above all others; nor does he show promise of remarkable proficiency in any. He has no strong love of knowledge for its rewards, still less for its own sake. He adds little or nothing to the reputation of the University as a place of learning. He dislikes Greek and complains of it, but then there are many other things of which he complains. He objects to Greek as he objects to Latin, and to Latin as to science, and to science as to mathematics, and to mathematics as to modern languages, and to modern languages as to compulsory chapels. They are so many restraints upon his freedom; perhaps he would willingly, if he could, renounce them all. In considering the case of the Poll-man, the real difficulty we have to meet is not that he is obliged under the existing system to take up one study which is odious to him and to abandon, even temporarily, another of which he is fond and in which he excels, but that he appears to get almost as much intellectual good from one study as from another, and unfortunately not much good from any. We are tempted to say that it does not matter what he studies.

We believe the opinion is gaining ground among schoolmasters that ordinary boys of indifferent abilities and without any special taste for language are not much benefited on the time and labour they have devoted to learning Greek. They may master it so far as to pass the previous examination. But they have no real insight into the language or literature. They cannot read Xenophon or Sophocles with ease and pleasure. It is exceedingly probable that many of them never open a Greek book from the time that the obligation to do so ceases. Whatever benefits Greek confers upon those who enjoy it and can enter into its spirit are non-existent for men of this kind.

It is possible, of course, to defend the study of Greek upon other grounds. Schoolmasters sometimes argue in behalf of Latin verses that, if they do no particular good, on the other hand they do not appear to do any harm, that they occupy boy's time and give them a good deal of wholesome trouble and have a tendency to keep them under control; and the same may doubtless be said of Greek. But such a defence amounts to a confession that the educational value of Greek, as it is at present taught, is small.

The practical difficulty in the way of relieving Poll-men from the necessity of passing an examination in the Greek language is that the change would widely and seriously affect the public schools, and in this respect it seems to differ from any legislation regarding the cases of Honour-men only. If in each year a few distinguished students of Natural Science or Mathematics were allowed to take up a modern language—say French or German—instead of Greek in the Previous Examination, it is not probable that the curriculum of the schools would be materially changed; indeed we doubt whether it would be influenced at all. But if a way of escape is opened for any Poll-man who is acquainted with some modern language or languages; in other words, if the University no longer insists upon Greek as a necessary study, it is practically certain that the schools will follow suit, and the result, not immediate, of course, but gradual and ultimate, will be that Greek knowledge, which is now an universal element of higher education, will become the property of comparatively few, and will lose something of its present educational importance in the eyes of the world. For there is always a ground-swell of feeling against Greek; schoolmasters find it a troublesome subject, fathers have an idea that it does not "pay," superstitious mothers dislike and distrust the look of the letters; and no doubt any discouragement of the study in the University would immediately injure its position in the schools. The modern sides, which are now subordinate to the classical, and receive the weaker intellectual vessels, would become their rivals or superiors, at least in numbers. And there are many schools which stand below the great public schools in reputation and success, in these it would

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perhaps be difficult, on the score of expense, to support both a classical and a modern side, and consequently, if the claim of modern studies were strongly felt here, as it probably would be, there would be a danger of classics going to the wall.

We cannot help feeling that the position of Greek in English education depends principally upon the action of the University in regard to Poll-men—not so much, if at all, upon its action in regard to Honour-men. It it therefore with great diffidence that we express an opinion in favour of relieving Poll-men under certain conditions from the Greek part of the Previous Examination. Our reasons are simple. We do not rate the intellectual capacity of ordinary school boys very highly. We think with Mr. Arthur Sidgwick that Greek is too hard for them. We are sure that they could not combine the study of Greek with the study of what are called modern subjects. But the claims of modern studies are becoming imperative; and there is a constantly increasing number of boys who are inclined to study French and German instead of Greek. We are afraid, as we have said, that the intellectual advantage they will derive from any study must be small. But we think they might be brought to take a certain degree of interest in a modern language, and we doubt whether they could ever make progress enough to get any actual good out of Greek. It is true that modern languages have not often been taught successfully in our public schools; but the reason is rather that there has been a want of efficient teachers and serviceable books, whereas Classics have been taught to boys under the most favourable conditions and have not, we think, been satisfactory in their result. Besides, there is one important distinction to be made. A stupid boy who has devoted several hours a week for many years to the study of Greek and then abandons it, finds himself in no way benefited by his labours, but if he has acquired even a smattering of modern languages, he has something that is or may be of direct use to him any day, something which can be improved whenever he goes abroad and which he has an obvious immediate motive to keep up.

If then modern languages, instead of Greek, are to be an essential element in the education of many boys, the University must relax its existing rule, or these boys will be debarred from the advantages of an academic education. We are opinion that they would be greatly the losers by such a state of things. We desire that all boys should be encouraged to study Greek, who are capable of studying it to any purpose. There are some boys who could not or would not be benefited by it, but would probably be benefited by a modern education. It would be well to let these boys pass an examination in modern languages instead of Greek, but to make this examination so hard that they shall not get through it without the same amount of work which is now devoted to Greek. In the case of Poll-men we would insist upon their passing both in French and in German. A boy who has been educated on the modern side of a public school may be fairly expected to know something of two modern languages; and every Poll-man who gives up Greek, should, we think, be required to pass an examination in Grammar and the translation of unseen passages in French and German. It may appear paradoxical to require two modern languages of the Poll-man, and one only of the Honour. But the interests of higher education demand that the Poll-man shall not be let off more easily than he now is, and it must be remembered that the Honour-man is taking up language as a mere supplement to the study of his choice, while to the Poll-man modern languages will be either the first thing, or at least as important as anything else.

J. E. C. W.

EGOISTICAL ESSAYS.—No. VII.

MY MODEL COLLEGE.

When I decease, and make my will, after having handsomely provided for all my indigent relatives, my old and attached servants, and various favourite animals, I shall devote the rest of my property, amounting to so many shares East Timbuctoo railway stock, at 150 per cent., to the foundation of a College at Cambridge.' This College shall be founded expressly with a view to the Promotion of Social Culture; now that the Pollman is to be done away with, some provision must be made to supply his place. It shall be called St. Tibb's. I don't exactly know who St. Tibb was, or whether a masculine or feminine saint, but I have seen the name up on a street corner, and it has struck me as a good one for a new College. It must not be in any way supposed to be intended as an association with Cat's; indeed, Cat's has grown so proud lately, that perhaps it would not deign to be associated with any other College.

The foundation will consist of a Master, twelve Fellows, and twenty-four Scholars. The Master and Fellows will be required to dine all together at least once in three terms, so that a vacancy will be ensured every year. The Fellows will be divided into the useful and the ornamental, and in order that promotion may not be too slow, an inspection will be held at the end of every year, and those that cannot prove themselves to be either useful or ornamental will be expected to resign their fellowships. The vacancies will be supplied from among the scholars, who will be required to toss for preference.

Of the twenty-four scholarships, sixteen shall be reserved to candidates who can prove kinship to the family of Smith; the remaining eight shall be open, consideration always being taken of the neatness of the candidate's tie and the polish of his boots. These scholarships shall be held until the time of passing the Previous Examination, or in the event of that not taking place, until the third year of residence. Any scholar who is unable to satisfy the examiner at the end of the May term that he has not exercised a sufficient degree of hospitality will be liable to be deprived of his Scholarship.

The examinations will be held once a year, and will consist of passages from the following prescribed books:—

The Whole Book of Etiquette,
The Ball Room Guide,
The Art of Conversation,
The Gentleman's Complete Letter Writer,
Cavendish on Whist.

Besides this, the candidate will be expected to compose an extempore piece of poetry suitable for a lady's birthday book, and to write an original essay on one of the following subjects:—

The Weather,
The Last Bit of Scandal,
The Pictures,
What to do with one's Hands.

In addition to the main foundation, there will be a Professorship of Practical Economy attached to the College, of which the holder will be required to publish, at least once a year, a pamphlet on the subject of "the Circumvention of Creditors."

The building itself will be carried out in strict accordance with the principles of modern architecture. The architect will be given some money and materials and turned in loose to adapt them as he can to certain requirements.

The College will form a quadrangle, the buildings on the four sides comprising a judicious mixture of styles, calculated to provide an adequate supply of materials for conversation. The whole of the frontage will be occupied by a stone wall, pierced with apertures resembling windows, so that the impression will be conveyed that there is more behind than appears at first sight. Part of the revenues of the College will be derived from the letting out of this wall to bill-posters. In the middle of the wall will be the Porter's lodge, and if the architect happens to have a large supply of superfluous pinnacles on his hands, they will be placed wherever there is available room for them. On the right hand on entering the gate there will be the Chapel, which will combine the beauties of a Cathedral and Cannon Street Railway Station. The windows of the Chapel will be peculiarly fine specimens of old stained glass, with legends connected, and representing curious subjects, such as people's legs going up ladders with no particular bodies attached, typical of the incomprehensibility of the early Christian allegory.

Exactly opposite the Chapel will be the Hall, with some of the Scholars' rooms attached. Strict attention will be paid to the outward appearance of these buildings, the rooms inside having to take their chance of getting a window or not. Exactly facing the entrance will be another row of buildings, on which the architect will be allowed to give free scope to his ideas of origi-

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nality. The result will probably be something between the early Norman and the Swiss Cottage style, with a dome and a slate roof. The Kitchens, Offices, and staircases, not having been contemplated in the original designs, will have go in wherever there is room.

The court will be occupied by a green, which will be appropriated to the use of the Fellows. Provisions, however, will be made to prevent too evident tracks being worn by the Fellows making short cuts. If any Fellow wishes for a particular short cut, he may apply to the Master to have a paved way laid down for him, to be deliberated upon at the next meeting.

In the centre of the green there will be a pump, on the top of which there will be a statue of the founder, dressed in accordance with the received notions of statuary, in a bath towel and a pair of spurs. His right elbow shall be resting on a pillar—with a cushion at the top, for there is no need why he should be uncomfortable,—and the relative position of his dexter fore finger and his profile, combined with the peculiar expression of his right eyelid will at once recall the spectator to a sense of his sagacity. At the base of the pump will be the figures of Sincerity and Courtesy sitting back to back, to signify the main object of the foundation of the College, and round the foot shall be inscribed in letters of gold the legend:

"Ille bonus socius, sic semper diximus omnes."

There will be an official attached to the College whose especial duty will be to admire this pump.

There will be certain regulations as to the general behaviour of the Scholars, such as there not being permitted more than three German bands in the college at the same time, if they are found to disturb the general quietude of the College; no one will be allowed to rise at any unfashionable hour, the limit to be left to the judgment of the authorities; too much energy will be discouraged, the most recognised pastime being to drive to Ely and be photographed; anyone convicted of taking part in any more vulgar occupation rendering himself liable to the strictest censure; but all these will be more strictly defined when the Charter is drawn up.

Once a year there will be a grand Commemoration, or Founder's day. All the old Fellows and Scholars will come up and combine with the present ones. They will remind one another of past times, and of things that they once did together, and which in many cases will have slipped the other's recollection, unless some third person, ignorant of the details of the transaction, happens to join in. Everybody will forget themselves and revert to the happy days of youth. The Master will be required on this occasion to sing a comic song.

The date of the anniversary of the Founder's day had better be the first of April.

G. DORSET.

CORRESPONDENCE.

PROPOSED SWIMMING BATH.

To the Editors of the Cambridge Review.

SIRS,—The importance of the proposal to start a swimming bath at Cambridge is, I trust, sufficient excuse for further arguments in its support. Mr. Howard Wright's letter rather insists and rightly so, on the *obligation* resting on the University to see that all its members can swim. But with the present facilities this would seem impossible of accomplishment. Surely the one lesson from the late sad accident is this. We ought all to be able to swim. But we cannot without a bath. And by 'we' I do not mean only men. After Miss Beckwith's late performance at the London Aquarium, tho' with Mrs. Grundy we may agree that we should not like to see *our* sisters, *our* cousins, or *our* aunts make such exhibitions of themselves; still we must acknowledge that it explodes the idea that the "weaker sex" are, or must be helpless in the water, or very soon overcome by fatigue. Now that the fact that women are the better for physical development is being recognised, is it vain to expect support from both sexes for a bath? The *Women's Union Journal* for February, gives an account of swimming classes in Glasgow, referring to the same at Dundee, Edinburgh, Greenock, &c. At Tiverton, with less than half the population of Cambridge, there is a swimming bath (that *pays*) with "days for women," at a charge of 1*d*. I know ladies who use the great advantage there offered at this absurdly low price, *without inconvenience or unpleasantness*. At Liverpool, Folkestone, and Queen's Road, Bayswater, ladies' schools and others use the baths. Mr. ("Rob Roy") Macgregor's efforts in London have been successful. It is true that the university and townsmen have the river; and that there might not be custom enough to make an exclusively women's bath pay. But might not both classes of men use the baths as well as the river? And would not the combined patronage of *all* suffice for profit? A gymnasium for women would also be useful; and in conjunction with one, a bath might succeed better financially. There is already a gymnasium: but if the bath could not be combined with it, each might exist apart.

No one who has read articles on "Feminine Athletics" in *Good Words* for August 1879, and March 1880; in *Chambers's Journal* for August 1878 on "Swimming for Girls;" and on the physical education of women generally in Dr. Caldwell's "Physical Education," and Herbert Spencer's tract on education, to say nothing of Locke and other educational reformers; no one, I feel sure, can doubt the necessity for, and benefit from such a scheme. At Blackheath there is a gymnasium largely frequented by ladies.

With suitable arrangements there is no reason why all classes should not share the benefit of both bath and gymnasium. Lawn Tennis is scarcely feasible in the October and Lent terms, and all might be better for swimming all the year round.

I hear that once there was a bath in Cambridge. As there is none now, we may assume that it failed. Will some one who knows tell us 'why,' 'when,' and 'where'? Surely the scheme deserves outspoken condemnation if not support. Let those who see obstacles name them. If the Town and University would coöperate for establishing this bath, and that energetically, perhaps the last accident may prove to be finally the last. At any rate discussion may do good. Will no "influential Fellows" of the University *express* the readiness they *feel* to act as working directors? Is Midsummer Common unsuitable or unavailable as a site?

I am, &c.,

May 20th. W. E. REDDIE.

LADIES' COLLEGES AND DEGREES.

To the Editors of the Cambridge Review.

SIRS,—"Fair Play" is inaccurate in stating that the only institutions mentioned in the article on "Ladies' Colleges and Degrees," in your issue of May 12th, are the University of London and Girton College; he has overlooked notices of the Royal University of Ireland, and of Queens' and Bedford Colleges, London.

† For the omission of Newnham College I am not responsible; the article in its original form contained an account of this body, which you omitted either for want of space or, perhaps, because the changes in constitution whereby the College replaces the Hall of the same name have very recently been before the public. It did not fall within my purpose to recapitulate the positions achieved in examination by the students of either institution.

In writing on the subject I had to choose between making the article a bare catalogue of the numerous colleges, associations, &c., for the higher education of women, such as is to be found in any educational hand-book, and giving a fuller account of one or two of the most prominent movements; the latter course seemed preferable. Otherwise I should not have passed over University College, London, and its open lectures; Alexandra College, Dublin; the Lady Margaret and Somerville Halls, Oxford; the lectures in connection with Owens College and the new Victoria University of Manchester, and many others, to say nothing of continental and American Colleges and degrees.

Lastly, the University of St. Andrew's did not "open" the degree of L.A. to women, but created it for them; a small favour in comparison with the thorough-going measures of the University of London.

I am, Sirs,

Yours obediently,

May 20. THE WRITER OF THE ARTICLE.

A PHOTOGRAPHIC SOCIETY.

To the Editors of the Cambridge Review.

SIRS,—As nothing has come of my last letter to the *Review* of May 12th, would those men who are interested in photography kindly communicate with me, so that we may know about the number of men who would be likely to join a photographic club, if such an one were to be started in Cambridge, and that a meeting may be held as soon as possible, so that something may be arranged before next term.

Yours truly,

Pembroke College. F. S. WYLLIE.

† The paragraph on Newnham College was omitted, because it was impossible for the writer to represent adequately in a dozen lines the educational work and success of that institution, and at the time no further space was available.—Editors of the *Cambridge Review*.

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COLLEGE CORRESPONDENCE.

ST. PETER'S.

There has been considerable rejoicing over the success of our boat in the May races. That it had rowed good courses before the races was known, but we have been so often disappointed of late years that success had become a thing to be hoped for, but hardly expected. Our rise of four places has been achieved by steadily rowing down the boats in front, and not by bucketing, so that it is the more likely to be permanent. Our stroke deserves credit for his judgment and plucky rowing.

The Scratch Fours were rowed on April 23rd. Four crews entered. The winning boat was made up as follows:—Bow, Lamb; 2, Sidley; 3, Bott; 4, Peirson; cox., Bingham.

The lawn tennis match with the Mayflies has been put off till Thursday. The Scratch Pairs were begun on Monday, when six out of the thirteen pairs that entered were disposed of.

On Saturday Peterhouse gained on Lady Margaret III. at first, soon reducing their lead to a length. Here, however, they seemed likely to stick, as they rowed from First Post Corner to Ditton without gaining any further advantage. After rounding Ditton they gradually got nearer and bumped just before the Railway Bridge.

PEMBROKE.

Of our boat there is little news to tell; on Wednesday night they caught Lady Margaret II. and since then have each day pursued Clare, always gaining more or less upon them, our nearest approach to them being on Friday, when we finished up within half a length of them.

On Tuesday, the 18th, we played Corpus. They went in first and made 120, we then went in and had got 185 for 7 wickets when time was called, of these Finch made 75, while the two "not outs" Gregory and Haviland had made 29 and 18 respectively. On Thursday and Friday we played Emmanuel and were beaten with 4 wickets to spare.

On Monday, our Lawn Tennis Club, represented by Cobbold and Eden, played the Caius Lawn Tennis Club, represented by Lacey and Francis. It was arranged that the best out of 5 setts should decide the match. Cobbold and Eden won the first, third, and fourth setts, and were thus the victors. On Wednesday, the 26th, the Lawn Tennis Match with Christ's comes off on the Amalgamation Ground, (6 a side).

GONVILLE AND CAIUS.

Our three boats all rowed over on Saturday night, the Third boat keeping far ahead of First Trinity V.

CORPUS CHRISTI.

Our first boat has not been fortunate, going down two places, which reduces our Lent gains to one place.

Our Cricket eleven have suffered two defeats last week, at the hands of Pembroke and Jesus; against the former we made 162, Richardson making 35, Greenland also played good cricket. Against Jesus we collapsed for 78.

On Thursday we gave the Non-Collegiates a day's outing, scoring 253. Owen knocked up 68, while Hough made 54, Greenland and Cooper scored 35 and 29 respectively.

Our Lawn Tennis team managed to defeat Christ's, on Monday, each of our pairs getting the best of three sets. Our representatives were:—Selwyn and Wade, Cooper and Hough, Colson and Petit.

KING'S.

The great event of last week, at King's, was our concert, which, by all accounts, was a great success. We hope, however, that the reception given to the National Anthem is not a fair indication of the loyalty of the College.

A match was played on Saturday with St. John's, on their ground. After getting 144 ourselves, we got six of their wickets down for 108, and then decamped to the river, leaving the match in a most interesting state. Our patriotism was but poorly rewarded, by the sight of our boat being bumped at Ditton by Christ's.

QUEENS'.

There is no College news to report this week except the success of our boat, which made three bumps, and is now 4th in the division.

We have cricket matches this week with King's School, Ely, on the 27th, and Clare on the 28th.

In the first tie of the first round in the Lawn Tennis Tournament Haynes and Rowlands beat Giles and Priestly.

ST. CATHARINE'S.

Our boat started in front of First Trinity IV. on Saturday night, and did not lose much ground until the Gut, where Trinity spurted; in the Plough Reach, they gained again and were less than a length off; our stroke then quickened, but the men behind fell to pieces, and they overlapped us at the Willows, and rowed almost right past before they bumped.

On Friday night we got off rather badly, and Magdalene came on with a very fast stroke, and caught us at First Post corner.

JESUS.

There seems no doubt now, whatever opinions may have been entertained, that our first boat has deserved to hold its past position as head of the river. Ditton corner seemed universal each night in its admiration of the long steady stroke and excellent time, and the boat is not far behind an average 'Varsity crew. Our 2nd boat has sustained four successive bumps, but when it is remembered that it lost its strongest man, in consequence of Armytage's accident, and an untrained man had to take the vacated seat, regret rather than surprise should be expressed at its fall; besides our second boat always has had a way of catching up all it has lost in the May races, during the Lent term.

Our cricket continues eminently successful, notable chiefly for tall scoring. So great indeed appears to have been the dread aroused by our doings in this branch, that St. John's second, who were to have played Jesus second on Thursday last, failed to put in an appearance.

Little lawn tennis is going on, the courts during the last week, having been generally deserted.

The College is honoured by a constant succession of admiring and admired visitors, and the reading man, who, in the present state of the weather, hardly likes to exclude the fresh breeze by closing his windows, is often more tempted to gaze on the many passers by, as he hears a step somewhat lighter and a voice somewhat softer than usually resounds in the courts, than to pore over the regular lines of wearying type.

CHRIST'S.

The success of the boat in the May races has caused a feeling of intense satisfaction throughout the College. An open air soiree was held on Saturday to celebrate it, at which a prominent member of the boat assisted with his fiddle. The evening finished up with a dance. The bump supper will take place on Wednesday.

The Brundit Sculls will be rowed on the 28th, and the Philipp's Pairs on the 29th.

Christ's Lawn Tennis Club played Corpus on Monday. The nature of the balls and the condition of the ground were, however, so exceptional as to render our defeat inevitable.

ST. JOHN'S.

We regret to record the death of Professor W. H. Miller, M.D., F.R.S., Fellow of this College, and Professor of Mineralogy in the University, which took place at his residence, in Cambridge, on Friday last. Professor Miller, who was Fifth Wrangler in 1826, was elected in 1832 to the Professorship of Mineralogy, on the resignation of Dr. Whewell, and was, we believe, the oldest Professor in the University.

At the close of the third ties of the lawn tennis competition the following were left in:—A. Fitzherbert, B. E. Holmes, G. W. C. Ward, J. H. Haviland. There was not time to play the final tie, and accordingly the committee selected Fitzherbert and Holmes to represent us against the Trinity Mayflies. The Trinitarians, however, completely over-matched our representatives, though perhaps the result was partially due to the bumpy state of the Mayflies ground, where the match was played.

Mr. J. Tillard, late scholar of this College, and an assistant master at Haileybury, has been appointed an Inspector of Schools.

MAGDALENE.

We are glad to say that our boat has made three bumps, and though they tried hard to catch Corpus on the last night they were not able to get nearer than a length. In the last three May races we have now made eleven bumps out of a possible twelve.

Our eleven has not played any matches during the last week. This week, however, there are four matches on the card. We were very glad to see that one of our members, W. N. Roe made 153 against St. John's, for the Crusaders.

TRINITY.

The Irregulars have adjourned until next term. May Flies L. T. C.—On Tuesday, May 13th, the final round of the Scratch Pairs was played off. G. H. C. Wright and J. R. H. McLean carried off the prizes. On Friday, May 21st, the May Flies played John's L. T. C. The Johnians were represented by a single pair. C. P. Harvey and J. H. C. Wright played for the M. F. L. T. C. and won easily the first three out of five setts, only losing one game.

The Chancellor's Medal for an English Poem on "Rienzi" has been awarded to H. F. Wilson.

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DOWNING.

On Saturday night, May 22nd, the success of our boat was celebrated in the usual way by a bump supper, in the College Hall, to which about 45 men and their friends sat down. Dr. Perkins, President of the Boat Club, took the chair. Among the guests was R. E. Webster, Esq., Q.C., who added to the festivity of the occasion by speech and song. The presence of four ex-captains added greatly to the enthusiasm and interest of the evening.

Considering that in three years our boat has risen from the third division to near the head of the second, without ever going down a place, the club has reason to be proud of its captains.

NON-COLLEGIATE.

The Cricket match with the Ley's School, on Wednesday, resulted in our favour. In response to their 119, we put up 129 for eight wickets. This result was mainly owing to Mitchell, who bowled in capital form, and to Williams, whose score of 43 was made without a chance.

On Thursday, Corpus employed us pleasantly for three hours' leather-hunting, making in the meanwhile about 260 runs. As they left us but ten minutes to return the compliment the match was necessarily drawn.

Fourteen men take their degrees this June. Ten in Specials and four in the Natural Science Tripos. This is the largest number presented at one time since the non-collegiate system came into operation.

UNIVERSITY INTELLIGENCE.

Sir William Browne's Prizes have been adjudged to—For the Latin Epigram, H. C. Goodhart, Trinity College; Greek Epigram, T. G. Tucker, St. John's College; Latin Ode, J. C. Moss, St. John's College; Greek Ode, J. C. Moss, St. John's College.

An ode bearing the motto Σικελίας γαρ, κ.τ.λ., was highly approved, and the author is requested to call on the Vice-Chancellor.

The election to the Professorship of Mineralogy, now vacant through Professor Miller's death, will take place in the Senate House, on Saturday, June 12th, at twelve o'clock noon.

F. G. Howard, M.A., of Trinity College, has been elected Secretary to the Lodging House Syndicate for a term of three years.

The order of the papers in the General Examination will be as follows:—Monday, May 31st, 9—12, Acts of the Apostles. 1—4, Statics. Tuesday, June 1st, 9—12, Hydrostatics and Heat. 1—4, Terence. Wednesday, June 2nd, 9—12, Demosthenes. 1—4, Algebra. Thursday, June 3rd, 9—12, English Composition and Shakespeare. 1—4, Latin Composition.

At the Congregation to be held on Thursday, May 27th, among the Graces offered to the Senate, it will be proposed to confer the degree of D.D. on the Rev. G. E. Moule, B.A., of Corpus Christi College, Bishop Designate of Ningpo, and the degree of M.A. on C. Creighton, Demonstrator of Human Anatomy.

It will also be proposed that E. S. Roberts, M.A., of Caius College, and H. E. Savage, Inceptor in Arts, of Corpus Christi College, be appointed Examiners in the Classical Tripos, for the ensuing year. Professor Fowler being unable to examine in the Moral Sciences Tripos, it is proposed to appoint W. Cunningham, M.A., of Trinity College, in his place. Dr. Merivale, Dean of Ely, and H. Sidgwick, M.A., of Trinity College, have been proposed as Examiners for the Hare Prize. It will be proposed to confirm the appointments, made by the Teachers' Training Syndicate, of the three lecturers on the History, Practice, and Theory of Education, viz:—Oscar Browning, M.A., of King's College, the Rev. Evan Daniel, M.A., Trinity College, Dublin, and James Ward, M.A., Trinity College.

CALENDAR FOR THE WEEK.

WEDNESDAY, May 26.—Rede Lecture. Promenade Musicale in the Fellows' Garden, Sidney Sussex College. Boat procession. Concert at Corpus Christi College. Trinity Ball. Loan Exhibition of Undergraduates' Pictures at the Corn Exchange.

THURSDAY, May 27. — Cambridgeshire Horticultural Society's Spring Open Show, Fellow's Garden, King's College. Organ Recital at Trinity College Chapel, by Mr. Stanford. Loan Exhibition of Undergraduates' Pictures at the Corn Exchange.

FRIDAY, May 28.—End of first two-thirds of Easter term. Promenade Musicale, Fellows' Garden, King's College, Grenadier Guards' Band. Freemasons' Ball.

SATURDAY, May 29.—Organ Recital at Trinity College Chapel by Mr. F. Dewberry.

SUNDAY, May 30.—*First after Trinity.* Select preacher, Rev. G. Salmon, D.D., Trinity College, Dublin.

MONDAY, May 31.—General Examination for Ordinary Degrees.

THE MAY RACES.

SATURDAY, May 22.

The order of the boats was as follows. The Bracket shows the bump.

	FIRST DIVISION.		SECOND DIVISION.
1	Jesus I.	1	Third Trinity II.
2	Caius I.	2	Trinity Hall II.
3	First Trinity I.	3	Downing.
4	Trinity Hall I.	4	Jesus II.
5	L.M.B.C. I.	5	Queens'
6	Third Trinity I.	6	Corpus I.
7	First Trinity II.	7	Magdalene.
8	Caius II.	8	St. Catharine's I.
9	Clare I.	9	First Trinity IV.
10	Pembroke I.	10	King's.
11	First Trinity III.	11	Christ's I.
12	L.M.B.C. II.	12	Trinity Hall III.
13	Emmanuel I.	13	L.M.B.C. III.
14	Sidney I.	14	Peterhouse
15	Third Trinity II.	15	Caius III.
		16	First Trinity V.

In the Second Division, Third Trinity II kept their distance from Trinity Hall II until the Long Reach, where the latter quickened ineffectually, never getting so near to their rivals as on the preceding night, though they had no difficulty in keeping away from Downing. Queens' gradually gained on Jesus II from the start, especially in the Post and Plough Reaches, but were not sure of their bump until both boats were round Ditton Corner, when the Queens' men came up very fast and rapidly caught the Jesus boat, securing their bump at the Willows. The Magdalene boat, which has already mounted three places, did not succeed in catching Corpus, although in the earlier part of the race, it was gaining perceptibly. First Trinity got off well and gained fast on Catharine's up to Grassy. Round the corner Catharine's held their own, but directly the Trinity men got straight they quickened up and began to go into Catharine's slowly but surely. At Ditton only quarter of a length separated the boats. In the Long Reach, Catharine's gathered themselves together a bit, and in spite of a spurt behind them, managed to hold their own for about a hundred yards. Just before the Willows Trinity picked it up again, and, as Catharine's were quite done, they made their bump. Christ's went off at a very fast pace, straining every nerve to catch King's early in the race, and made their bump at Ditton Corner, leaving Trinity Hall III to row over. Peterhouse also bumped Lady Margaret III, Caius III and First Trinity V making no change in their relative positions.

In the First Division no change took place in the order. Jesus again rowed at the same long and steady stroke, without any real effort. First Trinity I. rowed with more life than they have shewn before, and after passing the Bridge gained considerably on Caius I., finishing about a length behind them, while Trinity Hall I., after apparently gaining up to Ditton, fell off altogether towards the end of the Long Reach. Lady Margaret I., finding it necessary to add to the strength of the crew, has recalled Sandford and Prior, the latter taking his place in the boat on Saturday and the former on Monday. Third Trinity I. got off after the Johnians well, but at first John's held their own, gaining slightly on Hall I. up to Grassy. After this 3rd I. drew steadily on them and at the Railway Bridge were within half a length. There they fell off, and the Johnians finished some distance ahead of them. First Trinity II. did not travel well, never gaining more than a yard or two on Third, and at the finish were more than their distance behind them. Caius II. rowed over: while Clare rowing at a slightly quicker stroke, were never pressed by Pembroke, who seemed to be reserving their strength for the last two nights of the races. First Trinity III. got off fast, and gained about three quarters of a length on Pembroke by Grassy, but after this Pembroke drew steadily away, and at the finish neither boat could be said to have gained appreciably. Emmanuel got off with a good start, and gained rapidly on Lady Margaret II.: by Ditton they were within a length. Spurting up the Long Reach, they had almost overlapped, and seemed sure of their bump, when the hook holding the rudder lines gave way. The cox tried to recover the lines by creeping along the canvass, but unfortunately lost his balance in the attempt. The bump was then out of the question: but the eight steered themselves successfully over the rest of the course, and drew well away from Sidney at the finish. Sidney had quickened up as soon as the accident was perceived, but were unable to recover the ground which they had sacrificed earlier in the race. Third Trinity II. drew up to them at first, but fell away by Ditton, and during the rest of the race paddled easily.

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MONDAY, May 24.

Jesus I. rowed over as before; but First Trinity gained on Caius from the Willows to the finish, and latterly were within a length of them. Starting very fast, Trinity Hall rapidly overhauled First Trinity, and at one time the leading boat looked in danger. This state of things, however, lasted no further than Ditton, for at that point the wind began to have its full effect upon the light Hall crew, and the Trinity men began at once to draw away. The Lady Margaret boat, very materially strengthened by the substitution of Sandford and Prior for two of their weaker hands, came up very rapidly about Ditton, and on turning into the Long Reach an exciting race occurred. At about the Willows L.M.B.C. were half a length or so in the rear, and were creeping slowly up, until not more than a quarter of a length separated the boats. Despite the most strenuous efforts of the Johnians, they were unable to decrease this lead, and shortly after the Railway Bridge the determined rowing of the Hall boat began to carry them away. The non-success of the Johnians was probably mainly owing to the spirit of the Hall stroke, who on easying at the Post was evidently utterly rowed out. Third Trinity I. lost ground round Grassy, but gained a little in the Plough. In the Long Reach they again lost ground, not rowing well together; but after the Bridge they went better, and finished well away from T. B. C. II. Clare I. were never pressed by Pembroke, and at the finish had got within a length of Caius II. First Trinity III. got off fast, and at first gained on Pembroke: in the Gut there was little more than a length between the boats. But Pembroke here began to go away, and finished quite their distance ahead. Emmanuel got well away, and rowing a quicker stroke than they have been doing, got within a quarter of a length off Lady Margaret II. by Ditton. By the middle of the Long Reach they had overlapped, and, as some thought, actually touched the Lady Margaret boat; but the latter did not acknowledge it, and drew away again a little. At the Bridge Emmanuel spurted well, and made their bump just before the winning post. Sidney gained about a length on Emmanuel up Post Reach, but lost ground rapidly to Third Trinity II. At the first corner Third were within a length, and at Grassy only half a length behind. Sidney then picked up a little; but Third, spurting as they neared Ditton, caught them just round the corner, Emmanuel being about half a distance ahead.

1	Jesus I.	9	Clare I.
2	Caius I.	10	Pembroke I.
3	First Trinity I.	11	First Trinity III.
4	Trinity Hall I.	12	L.M.B.C. II.
5	L.M.B.C. I.	13	Emmanuel I.
6	Third Trinity I.	14	Sidney I.
7	First Trinity II.	15	Third Trinity II.
8	Caius II.		

TUESDAY, May 25th.

Jesus I. passed Ditton amidst loud cheers, and arrived at the winning post Head of the River for the sixth year in succession, thus rivalling the performance of First Trinity, who were Head from 1866 to 1871. As the boats passed Ditton, L.M.B.C. I. were pressing close upon Trinity Hall, and the quarter-length bell was ringing during a magnificent race all through the Long Reach. At the Railway Bridge the boats were overlapping, but on different sides of the river, so that a bump was impossible. But at this point the Hall stroke quickened; and, in spite of the efforts of the rival crew, took his boat right away from them, till at the finish nearly a length separated the two. Several men in both crews showed the severity of the strain. Pembroke I. were gaining on Clare, but never drew very close. First Trinity III. were losing a little in the Long Reach. Third Trinity II. concluded a laborious and successful week by bumping L.M.B.C. early in the race. Sidney brought up the rear.

The final order for the First and Second Divisions for 1880 is as follows:—

FIRST DIVISION.	SECOND DIVISION.
1 Jesus I.	1 Sidney.
3 Caius I.	2 Trin. Hall II.
3 First Trin. I.	3 Downing.
4 Trin. Hall I.	4 Queens'.
5 L.M.B.C. I.	5 Jesus II.
6 Third Trin. I.	6 Corpus I.
7 First Trin. II.	7 Magdalene.
8 Caius II.	8 First Trin. IV.
9 Clare I.	9 St. Catharine's I.
10 Pembroke I.	10 Christ's I.
11 First Trin. III.	11 King's.
12 Emmanuel I.	12 Trin. Hall III.
13 Third Trinity II.	13 Peterhouse.
14 L.M.B.C. II.	14 L.M.B.C. III.
15 Sidney I.	15 Caius III.
	16 First Trin. V.

UNION SOCIETY.

Tuesday, May 25, 1880.

Mr. J. P. Whitney, King's College, President, in the Chair.

Mr. E V. Arnold, Trinity College, moved:—"That this House would approve the admission of women to degrees in this University."

SPEAKERS.

Ayes.	Mr. J. Straker, Jesus.
Mr. E. V. Arnold, Trin.	,, L. E. Edmunds, St. John's.
,, E. A. Parkyn, Christ's.	,, H. Brown, Trin. Hall.
,, A. Strachey, Trin. Hall.	,, W. E. Reddie, Trin.
,, Showell Rogers, Clare.	,, T. C. Hughes, Pemb.
,, E. R. Christie, Christ's.	*Noes.*
,, J. A. Duncan, Trin.	,, C. H. O. Curtis, St. John's.
,, A. Giles, Queens'.	,, T. R. Tanner, St. John's.
,, R. Temperley, Queens'.	,, E. S. Vidal, St. Cath's.
,, J. Russell, Trin.	*Neutral.*
,, J. H. Matthews, St. John's.	,, C. F. Gray, St. John's.
,, B. Hampden Jones, Emm.	

The Honourable Opener having replied, House divided—Ayes 109, Noes 92. Majority in favour of motion, 17.

CRICKET, BOATING, ETC., FIXTURES.

Wednesday, May 26.—Boat Procession. Cricket: C.U.C.C. v. Gentlemen of England. Corpus v. Crusaders. C.U.Bi.C. Inter-University Races.

Thursday, May 27.—Cricket: Pembroke v. Caius.

Friday, May 28.—Cricket: Pembroke v. Magdalene; Corpus v. Cavendish; Queens' v. Clare. C.U.Bi.C. Club Races and Ten Miles Amateurs v. Professionals.

Saturday, May 29.—Cricket: Peterhouse v. Sidney; Magdalene v. Chippenham Park; Corpus v. Trinity. C.U.Bi.C. Match with London Bicycle Club.

Monday, May 31.—Cricket: Magdalene v. Hawks: Christ's v. Bedford Grammar School.

C. U. Bi. C.

Saturday, May 22.—The One Mile Amateur v. Professional Race was unavoidably postponed. It will probably take place to-day (Wednesday), between the 2 miles and 10 miles Inter-University Races.

Three Miles Invitation Race: *1st heat.*—G. D. Day, C. U. Bi. C., 1; W. L. Ainslie, Dark Blue B. C., 2; F. F. Tower, C. U. Bi. C., 0. Time, 9 min. 17 sec. Won after a hard race, by a length. *2nd heat.*—F. G. Mayor, C. U. Bi. C., 1; S. Kemp, Pickwick B. C., 2; D. J. S. Bailey, C. U. Bi. C., 0. Time, 9 min. 24 sec. Kemp spurted too soon, and Mayor caught him in the last 30 yards, and won by a foot. *3rd heat.*—H. R. Reynolds, D. B. B. C., 1; T. Chambers, Lincoln B. C., 2; H. Nichols, C. U. Bi. C., 0. Time, 9 min. 40 secs. Won by 10 yards. *4th heat.*—C. Liles, Temple B. C., 1; O. P. Fisher, C. U. Bi. C., 2; O. G. M. Leeds, C. U. Bi. C., 0. Leeds fell after going 2 miles, and Liles won easily. *Final heat.*—C. Liles, 1; G. D. Day, 2; F. G. Mayor, 3; H. R. Reynolds, 0. Time, 9 min. 22⅗ sec. This was a waiting race till the last lap, in which Liles succeeded in keeping well away from Day, and won by 15 yards. The time for this last lap was 37⅖ sec.

Ten Miles Club Race (Competitors against Oxford or London debarred).—J. C. Isard, Trin., 1; H. G. Atkinson, Emm., 2; J. H. Ouvry, Trin. Hall, 0; R. Coote, St. John's, 0; H. P. Taylor, Clare, 0; J. R. Lownds, Caius, 0; J. H. Kinipple, St. John's, 0. Time, 34 min. 2 sec. An uninteresting race, as the competitors were soon separated by wide intervals. Isard rode well, and won by 200 yards; had he been pressed he would probably have made much quicker time.

CAMBRIDGE ANTIQUARIAN SOCIETY.

At the annual meeting on Monday evening last, the report for the past year was submitted. The following communications were made:—

I. By Professor Hughes: "Description of the manufacture at the present time of pottery of primæval type at Ordessan near Bagnères de Bigorre in the Pyrenees."

II. By Mr. Jenkinson: "Description of some British coins found in Surrey."

III. By Mr. Goodman: "Exhibition and description of some burial-urns found near the mouth of the Amazon river."

IV. By Mr. Griffith: "Exhibition and description of some South African palæolithic stone implements.

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COLLEGE CHAPELS.

WEDNESDAY, May 26.—*King's*: Anthem, "O come every one," Mendelssohn.

THURSDAY, May 27.—*King's*: Anthem, "O Lamb of God," Mozart.

FRIDAY, May 28.—*King's*: Anthem, "Cast me not away," Wesley.

SATURDAY, May 29.—*King's*: Anthem, "O Lord Thou hast," Mendelssohn. *Trinity*: Anthem, "Come up hither," Spohr.

SUNDAY, May 30.—*King's*: Anthem, "O praise the Lord," Handel. *St. John's*: Anthem, "O where shall wisdom be found," Boyce. *Trinity*: Anthem, "I am well pleased," Stevenson.

MONDAY, May 31.—*King's*: Anthem, "I beheld and lo," Elvey.

TUESDAY, June 1. — *King's*: Anthem, "God be merciful," Wesley.

C.U.M.S.

The Musical Society has the excellent habit of producing works either too new or too old to be familiar, and the programme of the first of the May Term Concerts, given at the Guildhall last Friday afternoon, before a crowded audience, is a fair instance. It runs thus:—

1. Quartett in F (M. S.) ... ... *C. V. Stanford.*
2. Madrigal, "Dainty fine bird" ... ... *Orlando Gibbons.*
3. Violin Sonata (Op. 78) ... ... *Johannes Brahms.*
4. Madrigal, "To Chloris" ... ... *C. V. Stanford.*
5. Quintett in A (Op. 114) ... ... *Schubert.*

Nos. 1 and 3 are new, the latest instrumental works of their composers; No. 2 is old; No. 4 is both; and No. 5, the famous Trout Quintett, (so called from the fact that the subject of the Andante with variations is Schubert's earlier song, "Die Forelle"), is so rarely heard and is so charming that it was tantalizing to find that the absence of the Contra-basso displaced it for Schumann's familiar Piano Quartett.

Mr. Stanford's Quartett in F was written for and produced at one of last year's series of Richter concerts, but had not been heard before in public at Cambridge, though, on their recent visit Messrs. Joachim and Hausmann took part in a private performance. The work has vigour and originality, its subjects are pleasing, and their development ingenious and scholarly. It is of the school of Schumann and Brahms; the Scherzo with its charmingly contrasted Trio, the subject of which is equally effective in its first dreamy form and when, repeated fortissimo, it leads up the climax of the movement, especially suggesting the work of the former master. Though this number was the most applauded we feel a decided preference for the opening Allegro con brio. It seems to be the most masterly and the most promising of Mr. Stanford's writings.

The Gibbons' Madrigal is a lovely piece of old English work; abounding in the progressions that look so bold on paper, and sound so charming on performance.

It is a chief proof of Brahms' greatness that his style clarifies as it advances. His last opus, the Violin Sonata, appears at first almost too simple: but depths of beauty show themselves on each fresh hearing. We know nothing in music so seductive, if the bad word may pass, as the modulations by which the perfectly graceful first subject is led in on each later appearance; and what is fresher than the second subject of the same movement, or broader than the melody of the Adagio? The last movement—founded on the tune of the composer's Rain song—is perhaps slight, but contrasts excellently with the others, and this contrast is, with great art, emphasized by the introduction of the subject of the flavour Adagio as an episode. Herr Gompertz' playing was worthy of the work: and more cannot be said.

Mr. Stanford's Chloris is a happy combination of antique form and modern colour: it has the flavour of age, without the pedantry of the imitation-old. It well deserved its warm reception.

Of the Schumann Quartett criticism would be manifestly superfluous: but the performers must be congratulated on the excellent rendering given without any sort of rehearsal or preparation.

In conclusion consideration for the conductor might we suggest that his services should not be demanded for each item of a laborious programme; and for the audience that blinds would have spared the necessity for that use of the parasol and the sunshade which intruded among the sacred rites of Art the frivolous associations of a garden party.

At a meeting of the Cambridge Antiquarian Society, Mr. Magnússon called attention to the great interest which the Icelanders of the 13th century took in collecting the widespread accounts of the life of Archbishop Thomas of Canterbury. His fame reached Iceland soon after his death.

CRICKET.

THE UNIVERSITY v. GENTLEMEN OF ENGLAND.

We give the score of this match up to last evening, reserving our special report until next week.

GENTLEMEN OF ENGLAND.

Hon. A. Lyttelton, c C. T. Studd, b Morton ...	67
C. I. Thornton, Esq., st. Foley, b Steel	2
A. H. Heath, Esq., b Morton	3
F. Penn, Esq., b Morton	88
I. D. Walker, Esq., c Jones, b Morton...	32
F. E. R. Fryer, Esq., b Morton...	1
G. F. Vernon, Esq., c Bligh, b Steel	2
A. J. Webbe, Esq., st Foley, b Steel	20
R. Hargreaves, Esq., b Steel	0
J. Robertson, Esq., b Morton	3
H. Rotherham, Esq., l b w, b Steel	3
D. Buchanan, Esq., not out	0
Extras	11
	232

THE UNIVERSITY.

Hon. I. Bligh, c Rotherham, b Robertson	90
H. Whitfeld, c Webbe, b Robertson	116
R. S. Jones, not out	81
C. T. Studd, c Vernon, b Buchanan	23
A. G. Steel, not out	11
A. F. J. Ford, G. B. Studd, O. P. Lancashire, P. P. Exham, C. P. Wilson, P. H. Morton, C. W. Foley } to bat	
Extras	22
	343

UNIVERSITY v YORKSHIRE.

May 20, 21, 25.—After two successive and severe defeats our eleven has at length scored its first victory this season, a victory creditable in every sense. The University recruited its ranks with two old blues, P. H. Morton of Trinity, who has played for the two last years and R. S. Jones, of Emmanuel, who played last year and also did so well for Kent at Canterbury. Foley also took Payne's place behind the stumps. Yorkshire had their usual team with two new men figuring in it, Tayler and Grimshaw. The points most remarkable in the match were the excellent batting of Bligh and C. T. Studd, the former of whom quite made up for his previous shortcomings, while the latter by his fine innings made his place in the eleven as good as certain, and the general improvement shown both in bowling and fielding by the University. On the Yorkshire side the batting of Ulyett and Lockwood and the fielding of the whole team were most conspicuous.

Steel for the third time having won the toss, sent in Bligh and Whitfeld to face the bowling of Peate (slow left hand), and Bates (slow right hand), the former from the Pavilion end. The play at first was very steady, but at the same time very good: it took an hour to register only 44 runs. Several changes in the bowling took place, Hill for Bates and Ulyett for Peate, but it was not till Emmett had taken Ulyett's place that a separation was effected, Whitfeld's leg stump falling to the lefthander.

Whitfeld had played most steadly for his 24 out of a total of 77. Jones, who followed, quickly made five, and then succumbed to Pinder who had gone on after luncheon with lobs. C. T. Studd and Bligh were in some time together; the former played better than we ever remember having seen him play. His innings was certainly the best of the match, though only a little superior to that of Bligh's. The latter, like Whitfeld, was bowled by Emmett. Neither Steel, G. Studd, nor Ford did very much, but Lancashire and Wilson kept their wickets till the call of time 5.30.

The next morning, Wilson was soon bowled and Foley caught at the wicket, the total standing at 219 for 9 wickets. The last pair, Lancashire and Morton, made a most unexpected stand, and added as many as 53 to the total. Lancashire played very carefully, and made some very pretty cuts, while Morton amongst other hits sent Hill to leg for 5 in good style. The innings closed for 272, Lancashire carrying his bat for 42, while Morton made 25. Emmett was the most successful bowler, capturing 5 wickets for 49 runs; the fielding all round was good.

Yorkshire commenced with Lockwood and Grimshaw, Morton bowling from the Pavilion end, and Steel from the other. Both

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batsmen were caught at the wicket off Steel for small scores, and Tayler, who came next, was given in to a clear catch at the wicket off Morton. After this he stayed in till the close of play, and made 44, when he was again caught at the wicket off Wilson, and this time given out. Bates fell to a 'yorker' from Steel, but Ulyett with Tayler put on nearly 100 runs. Ulyett had two lives, one early in his innings at short slip, and another later on at third man. Riley was not at all comfortable with the slow bowling, and was caught by the bowler off a miss-hit. With the fall of Emmett's wicket (bowled by Wilson), the stumps were drawn for the day.

The next morning Morton soon disposed of the remaining three batsmen for 12 runs, Pinder being bowled by a 'yorker,' Hill, after being missed at long leg, being well caught at long stop, and Peate being given out leg before.

Yorkshire being 111 runs behind, had to follow their innings. On this occasion they commenced with Grimshaw and Ulyett, Morton and Steel bowling as before. Fifty runs were on the telegraph board before Ulyett was well caught at coverpoint by Whitfeld. He had made 30 runs, this time without any chances. Just before lunch, Grimshaw was stumped off Steel's bowling, after a steady innings of 26. After the interval Tayler quickly fell to Steel, but Lockwood and Bates together put on runs at a good pace. Bates was too anxious to hit, and was stumped, but Lockwood again found a good partner in Riley, and these two brought the total to 160, when a sudden collapse set in. Lockwood was bowled by a curly one from Steel, Riley easily taken at coverpoint, and Hall stumped off Steel. Next Emmett was bowled by a similar ball as in his first innings, while Pinder was magnificently caught by Bligh at long leg with one hand. The innings closed for 184, the fielding all round having been safer than in the previous innings.

The University had now only 74 to get to win, and with an hour and a half to do it it seemed pretty certain they would manage it, but few expected to see the two first batsmen wipe off the runs by themselves. Yet so it turned out; Bligh played in a far freer style than he has hitherto this year, and made as many as 57 out of 75. Whitfeld played his usual steady game, and made 17: the University thus won by 10 wickets.

UNIVERSITY.

H. Whitfeld, b Emmett	24	not out	17
Hon. Ivo Bligh, b Emmett	70	not out	57
R. S. Jones, b Pinder	5		
C. T. Studd, c Lockwood, b Emmett	68		
A. G. Steel, b Emmett	1		
G. B. Studd, b Hill	3		
A. F. J. Ford, c Taylor, b Peate	8		
O. P. Lancashire, not out	42		
C. P. Wilson, not out	6		
C. W. Foley, c Pinder, b Bates	0		
P. H. Morton, l b w, b Emmett	25		
Extras	20	Extras	1
	272		75

YORKSHIRE.

Grimshaw, c Foley, b Steel	11	st Foley, b Steel	26
Lockwood, c Foley, b Steel	12	b Steel	45
Tayler, c Foley, b Wilson	44	b Steel	5
Bates, b Steel	4	st Foley, b Steel	21
Ulyett, c Foley, b Wilson	64	c Whitfeld, b C. Studd	30
M. Riley, c and b Steel	0	c C. T. Studd, b Steel	22
Hall, not out	10	st Foley, b Steel	3
Emmett, b Wilson	1	b Wilson	0
Hill, c Ford, b Morton	3	b Wilson	8
Pinder, b Morton	0	c Bligh, b Steel	3
Peate, l b w, b Morton	0	not out	2
Extras	12	Extras	19
	161		181

BOWLING ANALYSIS.

UNIVERSITY.

1st Innings.

	balls	runs	maidens	wickets	wides
Bates	192	50	27	1	1
Peate	160	38	21	1	0
Hill	128	38	13	2	0
Ulyett	92	32	8	0	0
Pinder	72	45	5	1	0
Emmett	160	49	16	5	4
2nd Innings.					
Peate	48	25	5	0	0
Hill	16	15	1	0	0
Bates	66	16	9	0	0
Emmett	20	18	2	0	0

YORKSHIRE.

1st Innings.

Steel	156	59	13	4	0
Morton	149	40	17	3	2
Ford	48	19	4	0	0
Studd	48	10	7	0	0
Wilson	56	21	7	3	0
2nd Innings					
Steel	192	64	24	7	0
Morton	116	50	15	0	0
Wilson	132	24	20	2	0
Studd	80	14	11	1	0
Ford	16	13	1	0	0

WHIST.

PROBLEM IV.

Solution :—

Trick 1, 2. A plays King and Queen of Clubs; B. discards Diamonds.
3. A leads Ace of Clubs; Y discards a Spade; B trumps with 4.
4, 5. B plays Ace and King of Spades; A plays Clubs.
6. B leads Knave of Spades; Z plays Queen; A trumps.
7. A leads Hearts; B. wins.
8. B plays 10 of Spades.
9. B. leads Diamonds; A wins.
10. A leads Clubs; B trumps.
11. B. leads Diamonds; A wins.
12, 13. B makes both tricks.

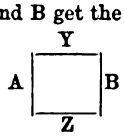
N.B.—If at trick 3 Y had trumped or played a Diamond, it is easy to see that A and B could have won every trick without difficulty.

Answers received:—Correct, H. N. D.
Incorrect, W. H. C.

PROBLEM V.
(DOUBLE DUMMY.)

A's hand.	*Y's hand.*
Hearts (trumps); Ace, King, Queen, 4.	Knave, 10, 6
Clubs; 7	9, 6, 5, 4, 2
Spades; 6, 2	9, 8
Diamonds; 10, 9, 7, 6, 5, 2	Knave, 8, 3
B's hand	*Z's hand*
Hearts; 7, 5, 2	9, 8, 3
Clubs; Ace, Knave, 8, 3	King, Queen, 10
Spades; Ace, 7, 5, 3	King, Queen, Knave, 10, 4
Diamonds; Queen, 4	Ace, King

A leads. How can A and B get the odd trick?



Answers may be sent in to the Office by Saturday, in envelopes marked "Whist Problem" on the outside.

C. U. R. V.

The scores made in the recent match between the Inns of Court and Cambridge University were as follows:—

I.C.R.V.

Corp. Glen, R.C.	28	29	27	84
Pte. Quick	27	22	29	78
Pte. Glen, A.	31	23	23	77
Pte. Simonds	28	30	17	75
Pte. Locke-King	26	22	25	73
Pte. Baird	29	20	24	73
Corp. Bradford	28	28	16	72
Staff-Sergt. James	30	26	16	72
Capt. Mortimer	25	34	13	72
Lieut. Sankey	27	22	21	70
Pte. Gethin	23	21	18	62
Lieut. Clarke	26	27	9	62
Sergt. Locock	20	22	16	58
Pte. Batten	28	20	9	57
Corp. Pain	27	12	13	52
				1037

C.U.R.V.

Col.-Sergt. Dove	31	24	25	80
Lieut. Goddard	29	28	23	80
Lieut. Lindsay	33	24	18	75
Pte. Bowden	27	32	14	73
Sergt. Humphry	30	24	16	70
Pte. Poyser	25	21	22	68
Pte. Daldy	24	24	19	67
Lieut. Harvey	24	27	12	63
Pte. Oxley	27	25	11	63
Pte. Blake	24	14	24	60
Corp. Penhall	29	22	9	60
Corp. Donovan	24	25	11	60
Capt. Craig	24	25	9	58
Pte. Whelpton	19	21	15	55
Sergt. Pagden	29	6	10	45
				979

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It will thus be seen that the University were defeated by 58 points.

On the 18th instant the annual competition for the Trinity Fellows' Challenge Cup took place; it is confined to members of the two Trinity Companies, and the beauty of the cup attracted a good number of competitors, with the following result:—

Corp. Penhall.....	32	19	28	22	101
Lieut. Lindsay ...	31	21	25	17	94
Pte. Oxley	29	26	23	13	89
Pte. Pollock	28	20	23	13	84
Corp. Donovan ...	31	22	27	4	84
Lieut. Goddard ...	29	23	22	6	80
Pte. Fellowes.....	31	18	13	17	79
Pte. Blake	29	20	17	12	78
Pte. Smith	27	13	17	13	70

The tie between Messrs. Fellowes, Lindsay and Pollock for the sixth place in the Bronze Medal team for the forthcoming match with Oxford was decided the same day, by their scores at the Queen's ranges; Lieut. Lindsay was first with 73 points, against 64 and 61 made by Privates Pollock and Fellowes respectively.

H.R.H. the Prince of Wales' Challenge Cup, the grand prize of the year, was competed for on Friday last by the first six in the preliminary competition: the conditions are ten shots at each of the four ranges, the scoring being:—

Lieut. Goddard	44	32	36	32	144	Tie.
Col.-Sergt. Dove	41	27	45	31	144	
Pte. Daldy	43	38	35	28	144	
Pte. Bowden	36	36	36	32	140	
Pte. Blake	40	31	28	31	130	
Pte. Pollock	37	34	21	28	120	

The tie was shot off on Monday, and after close competition Lieutenant Goddard became the winner for the first time, the scoring was as follows:—

Lieut. Goddard	41	28	36	24	129
Pte. Daldy	36	29	37	26	128
Col.-Sergt. Dove	33	41	35	17	126

OXFORD LETTER.

The term draws to its close: the eights are over, Greats are over; we have nothing to do but wait for the end;—the dissipations of Commemoration, with which the *Undergraduate's Journal*, I perceive, favourably compares the "harmless sensuality" of the Cambridge May week.

The University prodigals have returned. An interesting collection might be made of their travels and adventures: some spent the interval down the river, some in town, one, as we have seen in the papers, was "forced to put up in an unknown inn." The culprit has at last confessed, and Oxford is to be deprived for a year of the presence of so interesting a character. I should be sorry to disturb anyone's misconceptions, as they are probably harmless and certainly amusing: but it might be as well to state that the permission given by the college to any one who liked to come forward and say they were not guilty was not designed to discover the offenders, but simply and solely to enable the scholars and exhibitioners to keep their term, and so save them from pecuniary loss. It was presumed that the offenders would give themselves up without forcing the college to any special appeal to their generosity. Those who enjoy the company of University friends were sorry that the authorities were mistaken. It is said that a don of University on being accused of unnecessary violence answered with the story of the man who defended himself with a pitchfork against a dog—who ran against it and killed himself: upon which the owner remonstrated with him and asked him why he could not have put the pitchfork the other end first: "If the dog," he answered, "had come at me the other end first, I should have."

The origin of the good old custom, lately discountenanced, was, I am told, something of this sort. There was a block in the college gateway which every freshman had to make a hack at with a knife. This was removed, upon which it was decided at a college meeting to screw up the dean instead. The proposal was adopted and has been kept to since with great punctuality. But the old order changeth, giving place to new. I am afraid they will have to content themselves with hanging the bursar, or roasting the cook.

The divinity schools have not been quite so deadly as last year. There was a scene, and the air was full of articles, missionary journeys, and Jewish kings. The immortal Maclear was everywhere in the ascendant. "Job," I heard a man murmuring as I passed a window, "was a man who united considerable mental attainments with remarkable patience under peculiarly trying circumstances." One might see a couple in a punt; one man reading to himself how Noah in his 500th year began the ark, while his companion was murmuring over "what the Pelagians do vainly talk." These struggles sometimes produce surprising results; a friend of mine told me with some pride that he had described Haggai as having "attained a world wide celebrity as the mother of the prophet Ishmael."

The Union on Thursday was the scene of an exciting incident. In the course of an eloquent speech on Home-rule the opener suddenly said he could not proceed with the debate because he was going to faint: and made for the door, but fainted too soon and had to be carried out. Fortunately a clergyman present produced a brandy-bottle, and the patient revived. But the debate did not: and it was on the whole the dullest of this dull term.

The Palmerston and the Canning have been, it is said, meditating a joint meeting: but as the latter (as befits Conservatives) smoke churchwardens, and the Palmerston does not smoke at all there are considerable difficulties to be got over.

The Agamemnon is reported to be already rehearsed: and the parts assigned. It is to be acted in Balliol Hall, before the Master and anyone else who choses to come. There is no truth in the report that the Proctors are to attend and a certificate for Pass Mods given to all who sit through the performance. It certainly ought to be fine. The O.U.A.C. are to be largely represnted. Agamemnon runs the quarter: Clytemnestra is known for an excellent wind; and Cassandra is good at the hurdles. The Argive Elders, as is fit for a senate, represent every employment from rowing to Chemistry. We wish them all success.

Cardinal Newman pays us to-day his second visit since that eventful night when he came up from Littlemore, as he thought, for the last time. We are told he still keeps a picture of Oxford in his room and underneath "Can these dry bones live?" But, in spite of that passage in the Apologia we all know so well, the dust of the Apostate city clings again to his feet. On Saturday night a festival was given in his honour in Trinity: the Hall was crowded: man after man was led up and introduced, the Cardinal standing all the time. He shewed particular eagerness to be introduced to those who came from the College which bears the name of his old Oriel friend. The lime walk in Trinity Gardens was lighted up; a red light at one end, a white at the other, so that half the company looked like corpses and the other like demons—a very striking effect. On Sunday morning he preached at the Roman Catholic Church: his text was from the Psalms—"Thou art the well of life." He was rather imperfectly heard; but even so his large audience seemed much impressed. On Sunday night he had dinner with the scholars of Trinity. But perhaps these details are more interesting here than at Cambridge. To us it seems a great thing to see ψυχὴ μεγαλήτορος Αἰακίδαο. As an antidote Bishop Ryle preached in the University pulpit.

These for the gospel; for the law, Lord Coleridge came last Sunday to stay with the Master of Balliol: as for fine arts we have had the honour of entertaining the dashing young poet who consoles himself for his caricature being in the pages of "Time" by the thought that his portrait is in those of eternity.

There is not much boating or cricket news to chronicle this week. The Sculls begin on Monday and the Pairs on Thursday. Adam of Christ Church and Brown of Hertford seem to be the best men in for the former event, but it is not likely that the races will bring out any remarkable talent. There are but few pairs practising, and at present Staniland of Magdalen and West of Christ Church seem about the best. The Exeter eight are hard at work for Henley, and are going very fairly. They have been obliged to make a change in their crew owing to the new rule limiting the standing of competitors; at present the boat is composed as follows:—

Bow, Hume	5, Fort
2, Pinckney	6, Bowen
3, Blandy	7, Kindersley
4, Dunning	Stroke, Barkworth.

There has been no 'Varsity cricket match this week, but we must notice the good bowling of Evans of Oriel, for an Eleven of England *v.* Daft's American Team. He bowled nine wickets in the first innings.

The Trial Races of the Dark Blue Bicycle Club, to choose representatives against Cambridge, came off on Tuesday, at the Iffley Road Running Ground, with the following results:—

Two Miles.—Ainslie, New, 1; Wynne, Magdalen, 2; Jephson, Hertford, 0; Adam, Exeter, 0. Time 6 mins. 46 secs.

Ten Miles.—Ainslie, New, 1; Jephson, Hertford, 2; Reynolds, Wadham, 3; Wynne, Magdalen, 0; Smith, Queens,' 0. Time 36 mins. 34 secs.

Twenty-five Miles.—Smith, Queens,' 1; Ainslie, New, 2; Adam, Exeter, 0. Time 1 hour, 34 mins., 18 secs.

Two Mile Invitation Handicap. First Heat.—C. E. Liles, Temple B.C., (70), 1; S. Kemp, Pickwick B.C., (260), 2. Second Heat. Hon. I. Keith-Falconer, C.U.Bi.C., (scratch), 1; H. V. Cleaver, London B.C., (140), 2. Third Heat. L. B. Reynolds, (300), 1; F. K. Laver, Druids, (155), 2. Final Heat. Liles, 1; Hamilton 2. Time 6 mins. 2 secs.

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IMPRESSIONS OF THEOPHRASTUS SUCH.

When Theophrastus Such saw that his first published work had fallen blankly on the public, he found a critic in the shape of a friend ready to hint that its failure was due to its inherent dullness, not to that subtlety, which is "the preferable ground of popular neglect."

"The Impressions of Theophrastus Such" have met with a reception, of which the lack of warmth is accounted for on both these grounds. The book is called dull: it is even called stupid by those who, feeling that George Eliot was an author of reputation, and that her last work deserved, at least, their notice, have obliged themselves to pay her the compliment "of sitting alone in the same room with it."

Other critics have gone deeper. They allow that the book may be found dull. But they ascribe this to a subtlety of thought little adapted to please the popular mind on the look out for light and easy reading. They speak of an "involution of style" of a weight of matter, rendering the essays at once too condensed and too heavy for easy intellectual digestion. "Too great involution of style" is, we are told, one of the defects of Shakespeare's latest works: yet this does not apparently diminish their popularity.

It is part of the literary slavishness of our age, that we are content—nay, that we actually delight in wrestling with cumbrous Elizabethan or Jacobean prose, distracting our attention with copious notes, in order to attain to a just estimate and intelligent appreciation of a mind of the 16th or 17th century, or of any other mind, whom age has done much to render classic. And yet, some little difficulty of style, or some other superficial defect, gives us a handle for adverse criticism, or prevents us from making thorough acquaintance with minds that make the literary glory of our age.

We can imagine the 21st or the 22nd centuries, if they follow in our steps, and devote much of their literary energy to analysing and theorising upon the mental development of writers of previous centuries, putting forward a theory as to the growth of George Eliot's genius, in which Theophrastus Such shall bear the same relation to her previous works, as "The Tempest" does to Shakespeare's. As Prospero is said to represent the sympathetic serenity attained in old age by the great soul that had gone through the passionate experiences of a Romeo, a Macbeth, and a Hamlet, so might Theophrastus Such be considered as embodying the comparative calm of the widely human mind that has imagined and shared the struggles of a Maggie Tulliver, a Dorothea, and a Gwendolen. Unfortunately the picturesque charm which renders "The Tempest" attractive and Prospero interesting, apart from the important part they play in the theory of Shakespeare's mental growth, is wanting to Theophrastus Such. He is no deposed duke, gifted with magic power, thrown on a desert island. His is an obscurer interest:

> "The pathos exquisite of lovely minds
> Hid in harsh forms."

He is the product of a very modern civilisation. Deficient animal spirits, a morbid sense of the closeness of the social tie, when every independent movement may hurt a feeling or shock a prejudice, conduce to make him play outwardly a very small part in the world. All his energy has gone to inward life and to observation. One can imagine that many of his acquaintance, people not in want of sympathy, whose nervous systems had received no shock from accidents on the Alps, who galloped through the world on their hobbies, blinkers on themselves as well as on their steeds, would think him not only dull, but stupid in the deepest sense of the word. Not only was he deficient in that animal energy which can give renewed life to common-place, but he was wanting in that coarseness of mental behaviour, which in this comparatively backward age of mental life, is necessary to make individuality recognised as such. Theophrastus would have shrunk as much from snubbing a human being as from knocking him down. In the earlier stages of all life self-assertion means antagonism, and that Theophrastus Such had to forego the former because his advanced spiritual life and wide sympathies forbad him the latter, is a sign not of insufficient mental independence or energy, but of a mind too delicately constituted for the age in which it lived.

The result is that he is pushed aside. Some, desirous to rescue themselves from insignificance, become cynical; an easy means of obtaining distinction so long as the majority of the world retain their interest in life and their belief in things. It has been observed that the easiest way to silence a cynic is to throw him into the company of another cynic. The desire for distinction, which, to a certain extent lies at the bottom of every shallow soul that betakes itself to cynicism, cannot then be gratified, the piquancy of its creed vanishes, and it realises what it had long preached—that the world is really hollow. Theophrastus Such is too magnanimous: has too large a nature to become a cynic; yet, at the same time he does not find any merit in insignificance other than the rather oppressive one, that it *may* be good moral training. He will not search the world for consolation: he will not seek rest in the apathy of resignation or activity in the strength of defiance. He is too individual to throw all strength into the channel of sympathy, to live entirely in the lots of others. He remains possessed of a strong distinctive individuality; discontented with the discontent of an ideal nature, yet content in widening his personal lot by wide comprehension and keen interest in the lives and experiences of others; not embittered "by looking into happiness through another man's eyes." But, outwardly, the strength of such a character is not recognised: it has apparently been spent in quelling the struggles of a strong inward life. Yet the calm which follows these struggles is not one of exhaustion, it is the calm which comes with the attainment of an exquisitely delicate mental balance. This mental balance is at once what would render him uninteresting to the undiscriminating eye, and yet, what would render so true his impressions of human life and human beings? He does not aspire to organise the sum of human knowledge. His impressions are valuable, in that they are the impressions of a wide and comprehending sympathy, active in that sphere, which is too temporary, too accidental to come under the observation of a philosopher determining the aim of life.

To those who have not had opportunity of observing the living type, many of his impressions may lack interest: the narrower and more personal ones, for instance. The portrait of the individual,—of the mental babarian,—who would grieve profusely at having trod on the tip of your smallest toe, and yet at any moment would ruthlessly assault and trample on your mental being; of the prosperous man, whose life embittered by thought of forsaken ideals, is never happy in his externally successful compromise between God and mammon: of Grampus, the assailant of Merman, marching sternly towards the truth, massacring all who did not attempt to get at it in his own way: of the being, so incapable of self-criticism, that her life turned on a little pivot of gratified vanity at seeing her dull collection of facts advanced to the dignity of print: of the cunning Lentulus who by careful behaviour could lead you to believe that the greatest things said by the choicest spirits of the day were nothing to the thoughts locked up in his own bosom; of the man who had seized a half-truth, and acting as if it were a whole truth, ran down the whole race of

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authors in his eagerness to prove that such a thing had been implied or said before; these are all the impressions of a keen and delicately discerning mind. They will, perhaps, repay reading as much as the characters of La Bruyère or of the more classic Theophrastus, both of whom, whatever be the lasting merits of their genius, lived and wrote in ages so far distant from ours, that what were subtleties then, ought to be truisms now.

In "Looking Backward," "Debasing the moral currency," "The modern Hep Hep" are impressions of a wider and deeper character. In the first is a protest against that glorification of the past: that disloyalty to our own age, which comes with the false colouring we give to bygone times.

Not only do we feel with that lady whose highest aspiration was to have walked and talked with Cicero in his garden at Tusculum, but we colour the whole age with the enthusiasm derived from the contemplation of Cicero. We cannot manage our ideal aspirations. They wander into the past, and we get sad and hopeless, dwelling on the "pathos of things:" or they live so entirely in the future, that our vision of the present is dim and confused.

But nowhere does Theophrastus Such deal with a subject more widely interesting than in treating of the debasement of the moral currency by that "gluttonous laughter," which seizes as its prey anything in which it can see incongruities. The Philistine in ridiculing the passionate intensity of the degenerate æsthetic, is apt to think that he is on a very superior level, that he is the servant of truth and simplicity. And perhaps never is a sense of the ridiculous more healthily and beneficially employed than in playing round a degenerate æstheticism. But is the Philistine sure that he can shake himself free from this attractive habit of laughing: is he sure, as Clarissa was of her children, that he can be "reverent in the right place." Books, coarsely indiscriminating, ridiculing all the beliefs, æsthetic or otherwise, which the 19th century, much against the grain, has produced, are fatally popular. Almost every author of reputation has found someone among his readers, who understands him enough to make successful fun of him. It is not against the widespread existence of the sense of the ludicrous that Theophrastus inveighs, but against that wholesale ridicule which cannot distinguish the wheat from the chaff: "which lowers the value of every inspiring fact or tradition so that it will command less and less of the spiritual products, the generous motives which sustain the charm and elevation of our social existence." It is as easy to blunt our finer and more ideal feelings by a too eager search for incongruities, as it is difficult philosophically to account for their existence. But without them,—"the spiritual police,"—our splendid material fabric is helplessly in peril.

It has been thought that the energy of the "modern Hep, Hep," the impatience which here Theophrastus Such shows with public opinion in the matter of the Jews, was inconsistent with his nature, with the tolerance of one who had so nearly attained the ideal height "of suffering fools gladly."

But if Theophrastus has such feeling for the more neglected and obscurer individuals of the world, counting himself among them, surely he would feel for that obscure and neglected race, whose past gives hint of latent possibilities, now more or less hidden by the work of generations of persecution and contempt. The Gentile world has only too well fulfilled its function of scourging the Jews: is only too ready to think, that with certain brilliant exceptions, the marked characteristics of the race are those which conduce to success in the money-lending and old-clothes trade. Theophrastus might not go so far as the visionary Mordecai, but he would reform public opinion on the question of the Jews. He would have us believe in the possibilities of a race, whose more unpleasant qualities can be accounted for as the results of ages of persecution, and of a universal contempt not often the lot of those who suffer the material inconveniences of injustice.

The defects of the whole work would be perhaps as easy to seize as the defects in the character of Theophrastus Such himself, and it is unfortunately much easier to express grounds for disliking than liking. In the former our feelings are not generally of such subtlety or such force as cannot be done perfect justice to by words: in the latter case, perhaps not skilful enough to state adequate grounds, we run the danger of degenerating into a mere verbal roar of admiration. But, whatever the failings of "the impressions of Theophrastus Such," and these probably have often been stated, the book bears the stamp of a mind of the most beautiful and rare type, a mind of high ideal vision, yet of keen spontaneous sympathy and understanding with the un-ideal present.

E. W. C.

THE ART OF THE DAY.

Every age is characterised by a leading virtue, a characteristic art, and a particular vice. This is rather an obvious remark, but like all such it contains an element of truth. The virtue and the art are always linked together; the vice is the opponent of the former, and becomes in the long run the destruction of the latter. The virtue of the Greeks in their golden period was the noble passion of life. A race recently emerged from the gloom of barbarism, they looked forth upon the world. They saw nature around them, and realised, untaught by their ancestors, the great fact of the glory and beauty of life. They found themselves to be one with all that they saw about them in beauty and in health. This intensity of sympathy with the glory of nature found its expression in myth and hymn; it clothed itself in the partly unfathomable mystery of their religion; it worked itself out in the interlacing growth of their conceptions of the divinities of sky and sea, of mountain, wood, and stream; and finally it perished in the decay of its own creations and was buried in their dust.

Such was their virtue. Their art grew out of it. It was the art of shaping forms out of formlessness and breathing life into dead blocks of stone. So long as this was the single aim of their sculptors they produced work which has remained absolutely unrivalled by succeeding generations of men. They are the only perfect makers of the images of living things as such. Aiming only at absolute truth they attained beauty also, and then startled by that beauty they fell in love with it, as it were married themselves to it; and, abandoning thenceforward the pure fountain of their inspiration, they perished as the producers of maudlin and degraded works appealing to the feelings of the ignorant or the passions of the base. Luxury was indeed the destroyer of their art, and luxury was their governing vice. It is the natural opposite to the perfect strength of life, it grew side by side with the contrary virtue, for as the beauty of living was advanced so too was its ease and pleasantness. Then the pleasure was made the aim and the whole fabric toppled over and fell to pieces. It would be easy and perhaps profitable to draw paralled instances from other epochs of the history of the world, but the limits of an article will not admit of it.

In our own day we can discover a virtue which shows itself in the struggle after truth, producing on the one hand an eagerness of scientific research based upon experiment, and of historical investigation which ransacks every

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depository of original evidence, and on the other hand giving rise to a widespread unbelief which denies everything that cannot be proved, and thus throwing itself back upon itself, finds the necessity of starting afresh and working on bases recognised as hypothetical.

The art of the day is not so easily discoverable. It is not painting, it is not sculpture, it can hardly be said to be music; it decidedly is not architecture. In all of these and many others, past ages surpass us. The only art in which we stand absolutely in the front is in that of games. Games of cricket, tennis, rackets, and so forth, such as we may see at the present day, are works of art perfect in their kind, and never so well performed by any generation of our ancestors. They are also purely works of art. They enlist the sympathies of the spectator, they involve the most absolute education of the eye, the most complete control of the hand, the full strength of the body. They perform no distinctly useful purpose, but they serve to give grace to life, and they offer the absolutely beautiful sight of healthy life in full action, the mind in command and the body in perfectly governed obedience. They are the beauty and the flower of modern life, and they grow directly out of the virtue of truthfulness.

The connexion may not be clear, but I believe it is perfectly logical. The habit of scientific accuracy has cut off from us all the arts that have gone before, and not these only but all the formative arts whatever. We investigate principles in every direction. We reduce music to a science and criticise and analyse it as such. We treat painting in the same way. Architecture is nothing but an antiquarian labour, and sculpture is only disguised anatomy, breathing of the dissecting-room and not of the pure life of the sunny south where it found its birthplace, its home and its grave. And this passion of everlasting investigation of rules and principles produces in us the inevitable result that we think the artists of the past have created their immortal works by some sort of rules, that they had discovered certain principles on which they worked, and that the greatness of their success was due to the rightness of their laws. Our artists therefore work upon this method, and working so they can never be successful. No real masterpiece can be the result of anything but absolutely unconscious sympathy and passionate love for the thing imitated. No best understanding of the arrangement of the bones in a skeleton, or of the proportions between the height of the head and the length of the body, or of the relative positions of muscles and stomachs will ever enable anyone to draw the picture of a really noble man, so that you may see the fire in his eye, the zeal in his heart, the divine fury of him labouring and struggling within the prison of his flesh. The scientific principle is the death of all formative art, and none such is possible in our day, except here and there in exceptional instances, the result of exceptional circumstances.

But this very principle is the life of action. Every new discovery, and every destruction of an old error is but a fresh "trumpet-call to action," the more uncertain the surroundings the more inevitable the impulse to labour. Here we cannot rest; Forwards then, and evermore Forwards! If absolute knowledge is impossible, work is yet possible, nay is necessary—work the only parent of faith. And thus the life of action finds its corresponding symbol in the arts of action, leaving no trace save in the memory alone—action pure and simple, true in essence, glorious in life, perfect in harmony. A right and known aim, a perfect command of eye and hand, harmonious subordination of man to man—these are necessary for a perfect game of whatever kind, they are the real principles of the art of the day.

The vice that mars this virtue of truthfulness is its opponent insincerity—a hydra headed beast, seen everywhere, irrepressible, growing out of all that is best and noblest in us, turning itself about us, winding itself into our most sacred places, mingling with our greatest thoughts, ruining our grandest deeds. It is an insincerity that pretends to feel where it is callous, that pretends to sympathise where it remains cold, that pretends to admire things in which it sees no beauty or to know that which it has never studied. It produces cant in religion, cant in literature, cant in art, cant in politics. How many men with all their talk about scientific proofs of religion can give a reason for the hope that they say is in them? How many men have read the authors they pretend to admire or the books from which they glibly quote sentences or phrases that remind one of gradus-tags? How many men know anything about the thoughts which a picture was intended to convey, and when they praise or condemn do so for any other reason than that they have heard others do the like? How many men's political opinions are of any more real value than the cockney's sympathies with one side or the other in the Boat-race. If the principle of the thoughtful is based on the struggle after truth, the vice of the thoughtless is not in unbelief, not in cold denial, not even in any of the grosser sins; but in this, that being what they are, moderately sympathetic, passably ignorant, they yet pretend to be fired with the emotions of those they are compelled to recognise as their masters in thought, and they puff out their very ordinary sized souls with the unballasted wind of a pretentious emptiness.

W. M. Conway.

POETRY.

LEVAVI OCULOS.

I read how bitter are the waves that break
O'er Sorrow's main,
Yet will not, kindly-cruel, from us take
The life of pain.

But we must sink, and ever fear to sink
Still deeper down,
The while our lips those deathly waters drink
Which will not drown.

And my sad heart began for her relief
To utter moan,
Feeling that word through her own deepening grief
Sink like a stone.

Then with high mien, striking my weak heart dumb,
Uprose my soul,
Who looked beyond Earth's dim sad course to some
Far-shining goal.

Call not thy sorrows depth, she cried, but height,
Gain, and not loss;
Steep beyond steep they climb to where sweet light
Falls from the Cross.

H. M.

SONNET

From the French of Louise Labé.

As long as tears can flow from these poor eyes
For the glad days we spent so long ago;
While this sad voice, however faint and low,
Can yet be heard in spite of choking sighs;
While yet to sing thy grace of shape and mind
My hands can give the dainty lute its tone;
While my spirit still content can find
In understanding thee, and thee alone.
So long I still shall hope not yet to die:
But, when advancing years have dimmed my eye,
Forbade my voice to sing, my hand to move;
And when my soul in this abode of clay
Can give no longer tokens of its love,
I pray that night may shroud my brightest day.

K. L.

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THE PAPER-KNIFE.

A Wreath of Songs by the Cambridge Lotos Club.—(Cambridge: Deighton, Bell & Co.) 1880. 3s.

To open a new volume of Cambridge poems is certainly one of the "mixed pleasures." So many fail, where one succeeds: a Trevelyan, or a Frederic Myers is so rare, that in such cases it is always the safer course to anticipate little and to be easily contented. But the volume now before us calls for the exercise of no such virtue; for whatever may be its shortcomings and its blemishes, it also shows signs of a true poetic power. It is the work, as the Preface tells us, of resident undergraduates, six in number, if we may draw any inference from the algebraical symbols that serve instead of initials to distinguish the contributors one from another. Two writers are represented by eight poems, two more by seven, another by two, while the sixth contributor shews but one poem,—talent, we were about to say; but it must not be supposed that the merits of the poems of each vary directly with the amount. In a volume like this it is but natural that when different hands have combined to produce the whole, there should be no apparent unity of purpose or aim, and in fact we find here the most widely differing characteristics side by side. But there is almost a complete absence of the faults of expression and of affectation that are but too common in the works of the younger poets of our day, and the verses are for the most part simple and intelligible. [A] is the only contributor who shews a tendency to exaggeration and false passion, and it is unfortunate that the merits of his companions should bring his defects into comparative prominence. He has caught some of the characteristics of Maud, and has reproduced the elements of discontent and bitterness without the lyrical sweetness and strength. There is one passage where there is a strange blunder. Alluding to the beginning of a friendship, he writes:

Yet that bright hour shines still; my heart *unweaves*,
Grows vocal into song, as though a wand
Of magic minstrel touched its *iron greaves*.

What connection the iron "greaves" can have with a heart or with unweaving is a mystery not lessened by the statement of the next stanza:—"What bliss was mine! *I trod on silver feet.*" But this is the worst and almost the only fault of the kind to be found in the book, and we will turn to the other and pleasanter side of the poems.

[C] is the moralist, and his poems occurring at intervals, tame as some of them are, certainly make a good setting to the rest of the book. He reverses the Church Service, and it is "here followeth"—not the "Anthem," but the Sermon. Prejudice, Dissappointment, Greatness, Dissatisfaction, are some of his themes. Perhaps "My Wish" is the most successful of all, where after rejecting different alternatives, he gracefully concludes:—

"Then shall I wish thee aught? not I.
Some greater mind will doubtless try;
But I feel far too much afraid
To spoil a life divinely made.
But this I wish, I fear too much,
Unvaried by the slightest touch,
The only wish that seems to strike me,
I wish, in truth, that more were like thee.

We must not dwell on D's amusing political ballad, and its political scepticism, or on E's poems in which there is nothing very noteworthy, but must pass to the two last writers who to us seem to stand out above the rest in beauty of thought and grace of expression. The volume certainly will owe much of its success to them, and we are sorry that F is not more fully represented. In each of his poems there is the simplicity of feeling and the clearness of conception which should be more characteristic of the poetry of the day than is actually the case, while in the choice of his themes, wisely abandoning subjects out of his range of experience, he has ventured to dwell on emotions common to many of us, but which few can express with the same felicity. We give one of the poems in full:—

NUPTA.

Delightful days of converse sweet
When more than sister, back returned
She soothed the hearts that long had yearned
Her voice, her look, her smile to greet!
With love's rich lesson in her eyes,
And on her lips his language rare,
She came, a breath of purer air,
A star from some serener skies.

No longer child, but woman grown,
With warmer heart, if that could be,
Instinct with larger sympathy,
Her spring-tide graces wider blown.
She came and went: we chafed no more,
With her great gladness satisfied,
And set again the window wide
That our white dove might landward soar!

B has powers of a different and more striking order, a rare metrical skill conbined with an imagination that does not travel in the regions of the common place. As a rule we prefer his sonnets, but in the "Ballad of a Garden" and in the "Nocturne" he is most successful. Men are but rare in the University who could write such a stanza as this—

Yet now the sea is still and pacified,
The sighing softens as the sands grow wide.
At the far end of the long backward sweep;
The utter ebb and pausing of the tide;
For the sea winds and all the waves have died,
And the world's trouble almost seems to sleep.

Perhaps it is in concise and clear-cut lines such as the second and the last, that B's power is most conspicuous, but in some of his poems there is a vagueness which appeals to us in quite a different way, of which this sonnet will furnish a good illustration.

MIDNIGHT.

A Space of blue unfathomable night,
Solemn with sense of all the stars unseen—
Veiled shades of banks, and shadow-bridge between,
And mist-encircled blurs and points of light—
The river rolling in mysterious might,
And dim as dreams that doubt of what they mean,
And boats and men, as ghosts of what has been:
All this we feel, with deeper sense than sight.
Day would give back dull roofs and blackened towers;
A sullen stream, grey lightless piles of stone;
And fierce pursuit of pleasures, nought enjoyed.
Better the mystic moonless midnight hours,
And the dim vision, limitless and lone,
Of the vast city asleep, and vaster void.

It is a pleasure to be able to congratulate sincerely the amonymous authors of "A wreath of Songs," and we shall be much surprised if the success of the first series does not call for a successor: in that case it will be possible while retaining the striking and prominent virtues of the present volume, to eliminate the larger part of its defects, and to produce a collection of poems that will be welcomed not only in Cambridge but in the wider world outside.

A. W. W. DALE.

Commentary for Schools. S. Luke. By E. H. Plumptre, D.D.

Compiled chiefly for English readers, as the book consists of the English text corrected into better agreement with MSS authority, in the notes where also explanations are given of absolute senses of words—*e.g.* audience, instantly, etc.

The principal points brought out in the book are (1) possibility of connexion between the author of the gospel and Lucan, which would explain why Spain should be the goal of S. Paul's journey accompanied by S. Luke. (2) Theophilus (in the preface) is supposed to be a Roman. Godet's theory is much more striking (i. 30) where he suggests that S. Luke was a freedman of the house of Theophilus and was here assisted by his former master acting as *patrenus libri* (*cf Clementine Recog.*) (3) A note on ἐπιούσιος arrives at precisely the opposite conclusion obtained in the "Hints on Revision." (4) An excursus on the day of the crucifixion is also at issue with the view maintained in the Introduction to the Gospels and supported by Farrar, and Godet, and seem as far as we are able to judge much less satisfactory.

It will be seen that on several crucial points the book is at variance with those of many of our teachers, but the notes themselves are very clear and interesting.

W. J. S-S.

Art in the Mountains. The story of the Passion Play By Henry Blackburn. (Sampson Low.)

Those who wish to be present at the Oberammergau Passion play cannot better ascertain both the nature of the play, and the best means of seeing it, than by reading Mr. Henry Blackburn's book. All information about the available trains, and the lodgings to be obtained at the village of Ober Ammagau will be found there: but the undertaking is not a very difficult one, as it is proposed this year to run a train which will enable visitors to sleep at Munich the night after the play. There will be 29 representations of the play, beginning next Monday, and continuing till near the end of September. The theatre is

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constructed to hold 6000 persons, and it appears that the play is sometimes repeated on the following day, if there are many who fail to obtain seats. The performance begins at 8 a.m., and lasts till 5 p.m., with an hour's interval at midday. The stage is 120 feet wide and 170 feet deep: at the sides and the back are buildings representing the streets of Jerusalem. Almost the whole theatre is open to the air, and the adjoining hills rise naturally behind the stage. In the middle of the central building is a curtain which conceals the inner stage. The performance contains two kinds of scenes. There are 17 scenes from the New Testament, beginning with Christ's entry into Jerusalem and ending with the Ascension. These scenes are represented partly on the inner stage, where the scenery is changed from time to time, partly on the larger stage without. But each of these is preceded by one or more *tableaux vivants* from the Old Testament. Some event is represented typical of the same from the Gospel story which is about to follow. While the representatives of the ancient prophets and Kings stand immovable in the background, a chorus explain in song the connection of the scene represented to its antetype, moving to and fro on the outer stage.

Our author speaks highly of the grouping of figures and mixing of colours in some of these tableaux, but a few of them, especially those of Adam and Eve driven from the garden, and of Jonah escaping from the belly of the whale, seemed to him to fall short of the simplicity and naturalness of the rest of the performance. But for the play itself he has hardly anything but praise. Every detail of the story, even of the Crucifixion itself, is represented with minute realism. Those who witness the play must be prepared to see an exact reproduction in flesh and blood of those scenes already familiar to us in the masterpieces of the painters of Christianity, and which rise before the imagination of Christian readers. Many important witnesses seem to argue that the Passion Play is a reverent and honest attempt to lay before the imagination of the spectator as clear and complete a representation as possible of the story of Christ; and that the effect which it in fact has both on the ignorant peasants of the Tyrol and on visitors of other nations and other ranks is to kindle genuine interest and religious feeling. The acting is careful and natural, almost without exception, and excites the admiration of trained actors who have witnessed it: the Gospel narrative abounds in situations which must have the greatest tragic effect if they are rendered in a sincere and straightforward manner. It may be said that the mysteries of religion should never be represented in a material way: but at all events it seems that the Oberammergau Passion Play should be ranked no lower than the great paintings on the same subjects, and deserves much less blame than the rude images continually before the eyes of Catholic congregations. It is not easy to blame such dramatic representation without blaming too all word painting or poetry on the same topics.

J. K. S.

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A. F. TORRY (*Hon. Sec.*), St. John's College.

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THE UNIVERSITY PULPIT:

SUPPLEMENT TO

The Cambridge Review.

No. 24. WEDNESDAY, MAY 26, 1880.

Sunday, May 23.

Sermon at Great St. Mary's by the Rev. Dr. SALMON, Professor of Divinity, Trinity College, Dublin.

"Now when John had heard in the prison the works of Christ, he sent two of his disciples and said unto Him, Art thou He that should come or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."—Matthew xi. 2—5.

Although the celebration of this day is a comparatively modern appendix to the feasts of the Christian year, it is very fitting that an opportunity should be given us to ask ourselves what conclusion ought we to draw from the facts we have commemorated; what is the only theory which will make these things credible. We have commemorated the day of the birth and the day of the death of the Founder of our religion; and in this there is nothing to be ashamed of, whatever theory we hold about Him; for all must allow that He was one of the world's greatest benefactors, and filled a place in its history such as scarcely any other has occupied; and that therefore those who bear His name may rightly strive that His life and death should not be forgotten. But we preceded our commemoration of His birth by a season of preparation, and we thereby signified our belief that His appearance in the world had been no chance birth of time, but an event long prepared in the Divine counsels, prefigured in the ceremonies of the Mosaic law, announced beforehand by the Jewish prophets in predictions which, as the time of his coming drew near, became more numerous and more distinct. In a special festival we celebrated His Conception as an exception to the laws of human generation. In commemorating His Nativity we acknowledged it as signalised by miracle, and in our glad hymns we echoed the strains in which the shepherds keeping watch over their flocks heard the heavenly host welcome the glad tidings of great joy. We not only commemorated His death, but three days after we declared our belief that death had not been able to hold Him captive. On this belief we found our own hopes for future reunion with those we have loved; for (in the Apostle's words) if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. We celebrated His glorious ascension into heaven, and last Sunday testified our gratitude for that, when He departed from this world, He did not leave His people orphans, but gave them another Comforter who should abide with them for ever. And now the question comes, What mean we by all this service? Did the facts which we commemorate really happen? If not, why do we commemorate them? Then, indeed, have we cause to be ashamed, not for ourselves only, but for the whole Christian Church throughout the world, and from nearly the apostles' times to our own, that the true history of Him by whose name we are called has been so overlaid by fable, and that it is with the fabulous part we have all been almost exclusively taught to occupy our minds, and thereon to rest our hopes. On the other hand, if these facts did happen, things are true of Jesus of Nazareth which are true of no one else that ever lived in the world. He is a unique person in the world's history. And the more we think on the matter, the less can we be satisfied in ascribing to Him any dignity short of Divine. It seems to me, then, that the answer to the question, Have we a right to call ourselves Christians? depends on our answer to two questions which really reduce themselves to one, Are the things commemorated in the feasts of the Christian year true, and was Jesus of Nazareth a unique person?

There were among the Socinians of a former generation those who rejected the doctrine of our Lord's Divinity, but who yet felt no difficulty in admitting the truth of some, if not all, of the supernatural facts of the Gospel history, and in ascribing to the New Testament books a Divine inspiration distinct in kind from any which can be attributed to the best of human productions. It may be safely said that the times in which such an attitude of mind was possible have passed away never to return. Any difficulties which are felt now relate to the belief in supernatural facts, not to the acceptance of the doctrinal inferences which such facts once admitted suggest. Nay, it will be found that the admission of the doctrine in which we this day profess our belief sweeps away at once the most formidable difficulties which now stand in the way of the acknowledgment of the supernatural facts.

There has been a tendency of recent years to sneer at the evidential school of the last century as if Lardner, Paley and the rest had failed in the task they set themselves, and as if their failure did not much matter to us who have a more sure foundation for our faith. Such sneers indicate a complete failure to apprehend that ours is a historical religion, the cardinal tenet of which is that some eighteen centuries ago there was in this world one who was like no one else who ever lived in the world, and who then did a work for the benefit of the world which none but He could have accomplished. All those celebrations of the Christian year of which I spoke are nothing but an expanded expression of our faith in the articles of the baptismal creed. Without such faith I do not see how anyone can rightly call himself a Christian. If we can imagine ourselves asking any of the ancient teachers whom the Church has honoured, What must a man do before you can acknowledge him as as Christian? he would no doubt answer, He must be baptised. And what is necessary before he can be baptised? He must believe. And what is the belief of which you require him to make public profession? I believe in God the Father Almighty and in Jesus Christ his only Son our Lord: who was born of the Holy Ghost and the Virgin Mary, was crucified under Pontius Pilate and was buried, and the third day rose again from the dead, who ascended into heaven, and sitteth on the right hand of the Father, whence He cometh to judge the quick and the dead, and I believe in the Holy Ghost. For almost the entire, if not the entire, of the duration of the Christian Church no one was recognised as a member of it without some such profession of belief as I have read, and you will have observed that the articles of that profession are for the most part exactly those which the feasts of the Christian year successively present to us for our meditation. But several of these articles relate to historical facts, and our belief in these must be obtained by evidence of the same nature as that on which which we believe other historical facts. Our belief that our Lord suffered under Pontius Pilate must be justified by the same kind of evidence as that on which we believe that there was such a person as Pontius Pilate. Our belief that our Lord rose again on the third day must be justified by the same kind of evidence as that on which we believe that He was crucified and was buried. It is impossible to evolve a historical fact out of our internal consciousness or to have any real belief that anything took place 1800 years ago, merely because we wish it did, and because we find such a belief comforting and consolatory. Writers on evidences then have undertaken no needless task when they have set themselves to enquire whether our belief in the facts of the Christian creed can be justified by the ordinary rules of historical investigation; if they have failed in what they tried to establish, we must be forced to admit that the faith which the Christian Church has always held rests on no solid foundation.

It must be owned, however, that times have changed since the natural course of a defender of Christianity was accounted to be

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that he should establish the occurrence of certain miracles and offer these as credentials of a divine revelation. Now-a-days instead of regarding the miraculous part of Christianity as the foundation on which the remaining part rests, this miraculous part is looked on by many as the overburdening weight under which if it cannot be cleared away the whole fabric must sink. Only get rid of this and we may still have, we are told, a very noble religion. If we will but surrender the Christian miracles we may still have our Christ. No honours will be too great for him, no language too lofty to describe the services he has rendered humanity. But is such a compromise possible? In the first place if our Lord be worthy of all the reverence which we are permitted to pay him we cannot in judging of his miracles leave out the consideration how did he judge of them himself? How did he teach others to judge of them? I do not dwell on the fact that in the fourth Gospel his mighty works are always represented as *signs* wrought by him to testify a divine commission; it suffices to refer to that story the account of which I read as recorded in the text. It is common to two of the Synoptic Evangelists Matthew and Luke. If we are to discriminate the records of our Saviour's sayings into more or less trustworthy, this story must be regarded as belonging to one of the earliest forms in which sayings of his were committed to writing. And the substance of it is that when he was asked if it was he of whom the prophets of the nation had spoken, he on whom the expectations of the nation were fixed, he appealed to his miracles, or rather perhaps to the correspondence of those mighty works with what the prophets had told concerning him. The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them. If the wonders related of him are to be reduced to exaggeration, misconception, natural occurrences falsely attributed to supernatural causes, we must say that the mistake which his Church has made was made in his own lifetime and was shared by himself.

In one of the earliest attempts made in this century to write a nonmiraculous life of Jesus, the method of accepting the Gospel narratives as in their substance true but depriving them of their supernatural character was fairly worked out *ad absurdum*. Our Lord had been believed to walk upon the water, but this was because he had been seen walking on rising ground close to the lake, and by a precipitate judgment of the disciples had been imagined to walk on the surface of the water: the story that he had been transfigured arose out of the fact that the disciples had seen the beams of the morning sun brilliantly reflected from his garments: the story that he had miraculously multiplied the food of the 5,000 arose out of the fact that the multitude had been influenced by the examples of himself and his disciples, each to bring out his private store and share it with his neighbours so that all ate and were satisfied. I need not repeat in detail how improbability is heaped upon improbability until the explanation how Jesus of Nazareth came to be regarded as a miracle worker presents us with a story quite as inconsistent with human experience as that he actually wrought the wonderful works attributed to him. No one can treat this method of naturalistic interpretation with more scorn than does Strauss, who declares that if the Gospels be once admitted as historical records it is impossible to eliminate miracle from the life of Jesus. But what if giving up the historical character of the Gospels as we have them now, we transfer our allegiance to a supposed original Gospel, from untrustworthy enlargement of which our present Gospels took their rise? May it not then be possible for criticism to reduce the Gospel narrative to a form, in which the method of naturalistic interpretation shall not be inapplicable? Some of the more refractory miracles will have been cleared away, and the total number so greatly reduced that the calculus of probabilities will no longer present so appalling a result, when in order to measure the probability of the non-miraculous life of Jesus we multiply together the chances against the truth of each particular explanation. I am far from denying the possibility that criticism may detect in the texts of our present Gospels traces of an earlier document. That the task is enormously difficult may be inferred from the want of agreement between the able men who have attempted to perform it: that it is impossible I do not venture to say. But two things I think we may safely say. One that this task, if ever it is performed cannot be accomplished by any mere mechanical process. For instance it may be a very important step in the process of ascertaining the facts with which criticism must deal to take out the words common to the three Synoptic Gospels. But it would be clearly irrational if we were to imagine that criticism had then finished its work, and that we might jump to the conclusion that in these common words, and these only, we had the original document. Such a process involves the assumption (the unreasonableness of which is seen the moment the assumption is put into words), that on the supposition that such a document existed, and that it was made use of by three subsequent compilers, each of these compilers was bound to incorporate every particular of it in his work, so that an omission by any one of them condemns the part left out as no portion of the original gospel. So far is this from being true that I very confidently believe that if such a document existed there are things which we now find in no Gospel but St. Mark's, which certainly formed part of it. And if in our search for the original document the concurrence of the three witnesses is not necessary neither again is it sufficient. Unless we can say with certainty that none of the Evangelists made use of the work of another we cannot be certain that all the things they have in common were independently taken from their common source. But I think it more important to express my belief in the second place that in this matter criticism will not do its work successfully unless it is single-minded and works without any *arrière pensée*. If the investigation is prompted by the hope or dominated by the expectation that the discovered residuum of the Gospels will be non-miraculous it must end in failure. For it will be in vain to have got rid of all other miracles if we are forced to leave behind the miracle of our Lord's resurrection, and what can we imagine to have been the date of a Gospel which did not contain this miracle? It must certainly have been earlier than any of the Epistles of St. Paul in whose mind our Lord's resurrection is one of the most certain of facts, a fact so certain that a doctrine is convicted of falsity if it involve the denial of the resurrection. "If there be no resurrection of the dead then is Christ not risen, and if Christ be not risen then is our preaching vain and your faith is also vain. Yea, and we are found false witnesses of God because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not. And if Christ be not raised your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ have perished." But we need not come down so late as Paul. Those who believe and those who disbelieve in our Lord's resurrection can at least have no difficulty in agreeing as to the date at which such a belief arose. If a year had elapsed, if six months had elapsed, from the time at which our Lord had died on the cross the death of shame, and if during all that time no sign had clouded over the completeness of the triumph of his enemies, if his followers had for so long a time been forced to acquiesce in the conviction that he who had saved others had been unable to save himself, we may say with certainty that it would have been impossible to revive their crushed expectations, and that one who should then first come to them with the story of a resurrection would find them in no state of mind to give it credence. Or take the thing another way. They who denying a real resurrection of Jesus attempt to explain the rise of a belief in it appeal to the fact that there often remains on the mental retina the image of a luminous object after the object itself has been withdrawn. The face long familiar and long loved refuses to vanish from our mental vision or is ever starting up unbidden. So the minds of those to whom Jesus was inexpressibly dear, and who had built on him all their hopes could not let his image go. Their prophet could not die. Thus whether or not Jesus of Narazeth actually did rise again it was inevitable that his followers should believe that he did. I shall not discuss whether or not this explanation is sufficient but it is evident that the exaltation of mind which it assumes on the part of our Lord's disciples, only belongs to the time when their loss was still fresh. It is not conceivable after the time when the first poignancy of grief which refuses to realize its loss is succeeded by that dull pain which confesses that life has got to be lived on after all that made it dear has gone. Thus if we are forbidden to hold the article of our creed, On the third day He rose again from the dead; we shall be forced to substitute, On or about the third day it came to be believed that He rose again from the dead. It follows that our chronology can find no place for a non-miraculous gospel. At the very earliest date that we can imagine the history of our Lord's life put into writing the story of the Resurrection must have come to form an essential part of it. Criticism then can give us no help to eliminate this miracle from the record. A gospel which does not tell of a resurrection from the dead is an impossibility. If any critic imagine that he has arrived at such a gospel the result condemns the method he has employed. If in this part of the history the authorities to which we have access exhibit greater variety than elsewhere, we must not infer that each had to supplement from his own resources an original narrative defective in this part, but rather that it was for this part of the story materials were so abundant that selection became necessary.

In sum then a non-miraculous Christianity is as much a contradiction in terms as a quadrangular circle; when you have taken away the supernatural, what is left behind is not Christianity. It is not the religion which the apostles preached, it is not that into which converts were baptized, it is not that for which martyrs gave their lives. There might be differences of enumeration if we were asked to state what were the supernatural

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facts which we should pronounce essential to Christianity, but on this point we can be agreed that Christianity requires faith in a supernatural person. For anyone who tries to clear away the supernatural from Christianity has got to deal with the question, What think you of Christ? Did He differ from other men in degree or in kind? Was he, however pre-eminent above his fellows, a man who possibly may in other ages or other parts of the world have had his equals, and as time goes on for all we know may have His superior? Or was He a Person altogether unique in the history of humanity? Certain it is that nothing less than this is what His Church has always claimed for Him. From the earliest times Christians refused to acknowledge as belonging to their body those who admitted with Jesus sharers in His honour. There were those who set up images of Christ along with those of Pythagoras, Plato, Aristotle and others, but such obtained no recognition as fellow disciples from the Christian body. And if it was thought a degradation to Christ to place him on a level with philosophers, still more distasteful to Christians was the project attributed to the eclectic liberality of a half-converted emperor to find room for their master in a pantheon of heathen divinities. He was not one who could share His glory with another.

This honour of having a place in a Pantheon with others is what will now be readily accorded Jesus by students of comparative theology. They recognize the historical claims of Christianity to consideration as one of the world's great religions, and they are prepared to investigate its contents on the assumption, however, that this religion is not to be favoured by any speciality of treatment: that its founder is to be regarded from the outset as fairly comparable with the originator of any other religion that comes under review, and that we are at once to set aside as undeserving of examination any wonders told of him to which we should refuse credence if told of the founder of Buddhist or Brahminical religion. It is evident what must be the result of an investigation into the truth of Christianity, which starts with the assumption that the fundamental doctrine of Christianity is false. You cannot expect to arrive by any process of sound reasoning at a conclusion in direct contradiction to the premisses with which you set out, and so the Christian will not be much flattered at hearing that the result of the examination has been to ascertain that there are precepts of their Master more noble than anything taught by Gotama or Confucius if the question whether Jesus does not stand on an altogether different level from them is rejected as not worthy to come under discussion at all.

On the other hand, if that be once conceded, or even admitted as possible, which our faith asserts, namely that our Blessed Lord was a unique person distinct in nature from ordinary men, all difficulties about the admission of what would otherwise be accounted supernatural facts at once disappear. There is in Christianity but one miracle, the appearance in the world of a supernatural Person. We may believe most thoroughly in the uniformity of nature and be fully persuaded that from like antecedents like consequences will follow, but if the antecedents be not like we shall not expect uniformity of result. It is contrary to experience that a man should be able to give sight to the blind, that at his word the dead should return to life, that he himself should die and be buried, and rise again the third day. But if He of whom these things are asserted be more than man, our experience has nothing to say. Once on a time it was received as a proposition universally true that all metals are heavy, and a man who should report that he had seen a metal floating in water might be regarded as asserting what was contrary to experience, but if he explained that his assertion did not relate to any of the known metals but to one unlike them in character and properties, his announcement, though surprising, ceased to have any opposing experience to encounter. Thus the Christian miracles form a connected system; it is idle to reject one unless you reject the whole. If one be admitted all the rest are credible. If the proof of one be unassailable it avails nothing to raise difficulties about others. If for instance it be not denied that Jesus rose from the dead, it is but time wasted to attempt to show that the story of the miraculous conception is later in date. If in His death He was not subject to the ordinary laws of mortality it is quite as likely as not that He differed from other men in the manner of His birth. Not merely is it the Christian doctrine that Christ is a unique person but also that he came to do a unique work. We might think perhaps that His work as a teacher would sufficiently justify His mission. Principles of pure morality for which we may search with more or less success in the speculations of philosophers before Him were converted by Him into the practical rule of life of multitudes. It is of little consequence whether those have succeeded who have tried to find in the writings of an earlier age anything resembling the maxim "Do unto all men as you would they should do unto you." If such a maxim can be found (and it is singular how a principle which seems to us so obvious should have been so missed and so imperfectly enunciated) yet it was at best but the lofty thought of one or two individuals. Christ made it the professed rule of practice of hundreds of thousands. Those hopes of a future life which before His time had been but a shadowy dream disputed of by men of speculation were made by Christ fixed articles of popular belief. We can tell how great a change Christ wrought if we think of those commonplace words of consolation which naturally present themselves when we come in contact with any bereaved sufferer: of that sure and certain hope which robs sorrow of its bitterness and enables us without excessive grief to commit to the grave the remains of beloved friends, and if we compare with our feelings at such times those with which Pagans parted from their dead; the broken column, the cropped flower which represented that death had destroyed all of existence, the cheerless creed which only told of a night that all must sleep, that it must be our fate to descend whither Æneas and Tullus and Ancus have fallen, thenceforward to be but dust and shadow. Still more did Christ benefit the world by raising men's conceptions of the character of God and so making morality a part of religion. What help could theology give religion when the gods were represented as likely to be indulgent to human vices because they had practised them themselves. Christ taught His people to believe in a God of infinite holiness and purity, who hates sin and yet who may be loved with most trusting confidence: a heavenly father to be whose especial children is the best reward of the peacemakers, to see whose face is the highest hope of the pure in heart; who is ever at hand to strengthen His true worshippers, to whom is due our heartiest love, our humblest submission, whose most acceptable worship is a holy heart, in whose constant presence our life is passed, to whose merciful disposal we are resigned by death. If this were all he did who shall say that Christ's mission to the world had not been justified. But the scriptures give us to understand that the main object of His coming was not to add certainty to the conjectures of natural religion; not even to communicate some new truths unattainable by human reason but that it was to atone for the sins of mankind and effect the redemption of a lost world. This work is truly unique. And so it will not seem strange that we do not find in everyday experience instances of wondrous works like those ascribed to Him if we believe that He was not only different from ordinary men but was sent to do a work quite different from anything that has taken place before or since. If this be true it is to be expected that the works which he did and the signs which prepared the way for him should be different from anything which falls within the range of our daily experience. What has been said applies also to the whole system of prophecy and to the relation of Christianity to the Jewish dispensation. Once accept the Church's doctrine as to the Person and work of Christ, and it immediately becomes credible that He did not burst on the world without preparation. Christ's mission is by hypothesis an event unparalleled in the world's history, and of infinite importance to the human race. If a theist finds no difficulty in believing that while yet this earth was unpeopled by living creatures, it was through God's Providence being prepared to be the future abode of man, still more easily can a Christian regard the advent of Christ as the consummation of the purposes of God, for which all earlier dispensations had been designed to prepare the way.

It follows from what has been said, that the doctrines of the Church's creed are so connected together that if you remove the article of our Lord's Divinity the remaining articles become not more but less credible. Before I conclude I wish to say something on the question, whether if you remove the doctrine of our Lord's Divinity our religion will be the nobler. I believe the contrary to be so much the case that if we cease to worship Christ as God, I doubt if we shall do well to call ourselves by his name at all. The question is, in short, whether our souls are more likely to be elevated by the worship of God, or by creature worship. It is notorious how a man's character is moulded by that of the being whom he worships, and in whom is embodied his highest notions of perfection. I had already occasion to glance at the injury done to Pagan morality by the worship of gods, who could not be imagined to hate vices to which they had been themselves addicted. Even under the Christian dispensation, when creature cult has been practised under the most favourable circumstances, the effect has not been favourable to morality. One has been made the object of worship, who has been indeed acknowledged to be a creature, but in whom men's highest ideal of purity, tenderness, and self-denial has been embodied. Yet as her mercy was supposed to be not limited by justice she was regarded as one not hating sin as God hates it, one likely to be indulgent to human frailty and to forgive it on easier terms than the Supreme, and so her office has been looked on as that of shielding the sinner on any terms from punishment: of enabling him to continue in sin with a prospect of escaping with ultimate

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impunity; and bandits and assassins have found themselves able to continue their trade while paying her the warmest devotion. If God has forbidden us idolatry it is because the most effectual instrument of our moral renovation is communion with Him who is known to be of spotless purity. It is by contact with God's spirit that man's spirit is sanctified, and we do our souls an infinite injury if shrinking from God's perfect holiness, we fancy we have found some being higher than man but lower than God, who can shield the soul conscious of guilt from the painful sense of God's immediate presence. The worship of Christ has done the Church no harm, simply because she has *not* looked upon Him as a creature. If it be the perfection of the Christian life to set Christ ever before us, to live as in His sight to strive to be like Him, to consider how, by our actions, we shall best please Him; when we say Christ we mean God. We have set before us the very loftiest ideal our minds are able to form, we do not bate a single attribute from infinite perfection. But if by Christ we mean man the case is different. It might be natural that his followers in the exuberance of their love and gratitude to him who had taught them the best lessons they had ever learned should exceed the limits of sober reason in the honours they paid him. Perhaps, indeed, we might be obliged to own that in this matter their Master had led them astray, and by the emphasis with which he insisted on personal allegiance to himself detracted from his merits as a true teacher of Humanity. But why should we, if we have learned better, repeat the mistakes of the first disciples. The history of any science, however interesting it may be, is a thing wholly unnecessary to the knowledge of the science. If we know the truths which Archimedes or Sir Isaac Newton discovered it is needless for us to discuss which of the two were the greater mathematician, needless to enquire whether there may not hereafter arise a mathematician greater than either: unnecessary even to know that such men existed at all. So in like manner for the science of religion, if Jesus be no more than the teacher who brought certain truths to light: the vital matter is that we should keep hold of the truths, but the name of the teacher might be forgotten. In short, the teacher who leads us from nature to Christ does us infinite service if by Christ we mean God: if we have been made to feel that in this world we are not the helpless sport of blind forces which toss us about as chance may order for evil or for good, but the objects of the love of a heavenly father, who has not merely shown his love in our creation and our preservation, but who has so loved the world that he gave His only begotten Son that whatsoever believeth on Him should not perish but have everlasting life. But if Christ be man, to lead us to Christ is a miserable halting place. Then to lead us to Christ means this:—to arrest the growth of the science of religion at the point at which it arrived eighteen centuries ago; to throw our thoughts on the past instead of on the future: and to say that at the end of a period when the human intellect has been exerted with unexampled activity, when literature and science have been cultivated as they never have been before, we are to be content to sit at the feet of a highly gifted Jewish teacher who died 2,000 years ago.

And surely this affords a simple test whether or not we have claimed too much for our Master. If he were only man he was *ex vi termini* fallible and imperfect. He belonged to a nation far below our own in culture and education; and the fact that he lived so many years ago implies that he was in ignorance of all that the accumulated experience of eighteen centuries since his time has added to human knowledge. Unless the science of religion be incapable of progress, it is inevitable but that we shall find in his teaching errors to correct, false conceptions to rectify, half views to enlarge. Yet it is not mere respect for the prejudices of society which induces many who reject his supernatural claims to call themselves by his name. It is because they have really been unable to find any better teacher, any whose lessons so commend themselves to their hearts and consciences. And what of those who disdain his teaching altogether. Have they improved on it? I believe many of themselves would be the first to own that it is not that they can give better solutions than he of the problems which have perplexed thoughtful men of every age but that in rejecting his solutions they think such problems ought to be abandoned in despair. I suppose the keynote to our Lord's discourses may be said to be the doctrine that we have a Father in heaven. No other utterance recurs so often, or is made the basis of so many deductions. His disciples' daily prayer was to begin "our Father which art in Heaven." The sense of their sonship was to be the governing principle of their conduct. They were to do good works letting their light shine before men that they might glorify their father which is in heaven. Yet not in order to gain the praise of men or to be seen of men, "otherwise ye have no reward of your father which is in heaven." To be like their heavenly father, perfect like him, was to be the aim of all who called themselves his children. As he sends his rain and makes his sun to shine on the evil and the good so were they to love their enemies and not grudge to bestow their benefits on the unthankful and the evil. To his love they might safely trust. All corroding cares might be dismissed by the thought your heavenly father knoweth ye have need of these things. He feeds the fowls of the air, are not ye much better than they? None of you would refuse good gifts to your children neither will your heavenly father refuse good gifts to them that ask him. We enquire whether the philosophy of the nineteenth century will endorse this teaching. Is it true that the power to which we owe our being is a Person who loves us, who regards our conduct, whose attributes we may strive to imitate, in whom we can safely trust? Some will tell us that they do not know whether or not we can ascribe anything like personality to that ever present force, that stream of on the whole beneficial tendency which pervades the universe. Others tell us that we have no experience of thought without an organized brain and that as we know that no such mighty all pervading organization exists we can safely say that the force which everywhere shows itself is directed by no conscious intelligence. And does this force love us?—Well, the individual certainly not. The laws by which that force works are undoubtedly beneficial on the whole: but the general action of these laws is never modified in the slightest no matter how cruelly they may effect individuals.—Then this power may be said in a sense to love if not individuals at least the race.—Well no, neither can we say this either. Species like individuals make progress to a certain point and then decay and die: this world itself once incapable of sustaining life, then by degrees decking itself with myriad forms of beauty and vigour will in all probability again become incapable of sustaining life and will be borne round through space a burnt out cinder.—And will no memory anywhere remain of those who during its season of life have on this earth thought and worked and loved?—It is to be feared none.—And those whom we have loved here and who have gone from us do they not live?—Oh yes, they live in your recollections. Cherish those recollections as best you can for it is all you will ever know of them.

If this be progress it is such progress as is predicted for the world we live in, progress to a state when its sun shall have been burnt out, its life departed, its heat evaporated, when it shall have been frozen into a lump of ice. Thanks be to God our sun has not been quenched. "Jesus lives" was the watchword of our Easter Day—lives not merely in the memory of the lessons he taught, not merely in the admiration of those who have read the history of His life: but lives in power and glory, sitting at the right hand of God, guiding, ruling, defending his Church, daily fulfilling His promise, "I will be with you alway even to the end of the world": present with it by His Spirit which he promised to give us as an abiding Comforter, in the Unity of which Spirit with the Father he lives and reigns ever one God to whom be ascribed all might, majesty, glory, dominion and power; now and for ever.

CHIEF FIXTURES FOR THE TERM.

Friday, June 4.—Special Examination for Ordinary Degrees.
Sunday, June 6. *2nd after Trinity.*—Select Preacher, Rev. W. P. Roberts, M.A., St. John's College.
Monday, June 7.—Previous Examination begins. Natural Science Tripos Examination begins.
Friday, June 11.—*St. Barnabas.*
Sunday, June 13th. *3rd after Trinity.*—Select Preacher, Rev. C. H. Prior, M.A., Pembroke College.
Thursday, June 17th.—C.U.C.C., University v. Surrey Club and Ground; at the Oval.
Friday, June 18th.—C.U.C.C., University v. Surrey Club and Ground
Saturday, June 19th.—C.U.C.C., University v. Surrey Club and Ground.
Sunday, June 20th. *4th after Trinity.*—Commencement Sunday Preacher appointed by the Vice-Chancellor.
Monday, June 21st.—C.U.C.C., University v. M.C.C. and Ground, at Lord's.
Tuesday, June 22nd. Commencement Day.—C.U.C.C., University v. M.C.C. and Ground, at Lord's.
Wednesday, June 23rd.—C.U.C.C., University v. M.C.C. and Ground.
Thursday, June 24.—*St. John the Baptist.*
Friday, June 25th.—Easter Term ends.
Monday, June 28.—Oxford v. Cambridge at Lords (and two following days.)

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The Cambridge Review:

A JOURNAL OF UNIVERSITY LIFE AND THOUGHT.

No. 25.] WEDNESDAY, JUNE 2, 1880. [PRICE SIXPENCE.

SUMMARY OF NEWS.

The Rede Lecture was delivered in the Senate House last Wednesday by Professor Humphry, F.R.S., the subject being "Man, pre-historic, present, future." The lecturer, having first indicated the chief points in which man differs from the lower animals, went on to discuss the theory of Evolution. Presumption and probability, he remarked, were in favour, increasingly in favour, of the theory; but still the science of Evolution was yet in its infancy. More Darwins must carry on their honest, patient investigation ere this mystery can be solved. He then went on to illustrate his subject by discussing the characteristics of various races, and concluded a very interesting lecture by saying, "To the burning question 'whence and whither,' . . . . as regards the body at least, I am compelled to reply that we find ourselves simply floating on the streams of time. The bark, we suppose, moves on. Whether we peer fore or aft, it is obscurity. Sufficient for the day must be the knowledge thereof."

By the kind permission of the Dean of Westminster, there was a public meeting of the friends of the Cambridge Delhi Mission in the Jerusalem Chamber at Westminster Abbey, on Monday last. The Bishop of Durham and Canon Westcott, the two founders of the Association, were present.

Some surprise has been caused in the University by the receipt of the following instructions from the University Commission:—"We, the University of Cambridge Commissioners, do hereby authorise and direct the University of Cambridge to suspend the election to the Professorship of Mineralogy, now vacant in the said University, until the thirty-first day of December, in the present year of our Lord one thousand eight hundred and eighty." The election which had been fixed for June 12th is accordingly postponed.

The list published of the candidates for the General Examination shews their numbers to be about 250 in all They are being examined in the Senate House, the Law School, and the Arts School, and the period of trial will last until Thursday at four o'clock.

An Association of Classical Tutors has been formed and already joined by a large majority of Coaches, with the view of making coaching more efficient and more pleasant. Among the Coaches specialists will reap most benefit from the scheme, as by various details which will be found in another column their work is encouraged and opportunities provided for tuition in special branches to a greater extent than is possible under the present haphazard and independent system. The benefit to the pupils from any movement in this direction is obvious. Indeed on all grounds there can be no doubt that some such scheme is needed: it provides for the division of labour, and if it really secures it, a great point will have been gained in comparison with the great waste there is under the present system. It is important to notice that the Association is intended to be perfectly voluntary and as flexible as possible, and that its effect will not be to abolish the present system but only to supplement and extend it. For the rest, we refer our readers to the more detailed statement in another column, and wish the project every success.

Those who have been visited by some energetic medical members of the University, eager for subscriptions to Addenbrooke's Hospital, may like to know that the money so collected is not going to increase the general funds of the institution, but is meant especially for the cleaning and painting of the wards and corridors, which necessarily require a thorough everhauling from time to time. The endowments and regular contributions are quite inadequate to carry on even the ordinary work of the Hospital, so that special provision has to be made for any extraordinary expenses that may arise. We are glad that the appeal seems likely to be well responded to.

A garden party of a very pleasant character has been given by St. John's College, which introduced vocal singing in place of the military bands which do duty at the King's and Sidney *promenades*, and made use of its large grounds for lawn tennis playing. The "wilderness" showed unusual signs of life.

A supper was held at the Hoop Hotel, on Saturday evening last, in which more than seventy of the friends and supporters of the *Cambridge Review* took part. Mr. Henry Jackson occupied the chair. The proceedings were of a strictly private character.

The Letters to the Editors are unavoidably crowded out this week.

NOTICE TO SUBSCRIBERS.

Our last number for this term will appear on Wednesday next, June 9th. Subscribers and other readers who are leaving Cambridge before that day are requested to leave their addresses with the publisher.

The subscription to the *Review* for 1880—81 is fixed at 10s. or with postage 10s. 6d. Subscriptions will now be received by the publisher and other Cambridge booksellers.

Subscribers for the Lent and Easter Terms of the present years are reminded that unless their subscriptions (7s.) are paid before the issue of our next number, they will be charged the full price for the 17 numbers issued (8s. 6d.) The publisher and other booksellers do not undertake to collect the reduced subscription.

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BOAT CLUB FINANCE.

I.—THE COLLEGES.

While boating is still so fresh from the stir and mirth of its yearly festival, and the vehemence of manly plaudits and the grace of maiden smiles still cast their halo round all that concerns it, it may seem proof of a dull, not to say jaundiced temperament, to grub among prosaic pounds, shillings, and pence, and ask the readers of the *Review* to look into the reckoning. But it can hardly fail to interest some section of the fifteen or sixteen hundred residents who are directly concerned, and thereby to further the interests of the University's most popular pastime, to give such survey as is possible of modern Boat Club finances. The frank and painstaking courtesy of the various treasurers has supplied me with the needful materials; and though it is impossible but that some slips should have occurred in collecting a multiplicity of details, and that some truths should be misleadingly stated, it is to be hoped that general accuracy has been secured.

It will be well to commence with a simple tabulation of such results as seem most generally important and instructive.

	1876.	*1879.*	*1880.*	*No. of Boats on River*	*Entrance Subs.*	*Term Subs.*	*Expenses, Oct. 1877–8*	*Expenses, Oct. 1878–9.*	*Annual Rental*
					£ s.	£ s. d	£ s	£ s.	£ s.
Caius	102	110	133	4*	1 5	1 5 0	433 0	412 0	Bths
Catharine's ...	38	33	36	2	1 0	1 5 0	125 0	126 5	40 0
Christ's	70	75	86	2*	1 0	1 1 0	370 0	269 0	40 0
Clare	52	62	80	2*	1 0	1 0 0	privte.	privte.	
Corpus Christi ...	86	76	73	2	0 10	1 0 0	260 0	268 0	39 10
Downing	37	28	36	1	1	1 1 0	125 15	163 6	20 0
Emmanuel ...	61	54	62	2*	1	1 1 0	179 10	156 10	61 10
Jesus	103	152	160	3*	1	1 1 0	400 0	562 0	90 0
St. John's... ...	145	98	104	4	2	2 1 0	460 10	426 5	70 0
King's	35	52	61	1*	1	0 1 5†	0 155 15	279 5	27 10
Magdalene ...	37	45	45	1	1	5 1 5	0 170 10	160 5	20 0
Pembroke ...	64	95	102	2*	1	10 1 0	0 308 10	346 0	34 0
Peterhouse ...	25	33	36	1*	1	0 1 0	0 106 0	171 0	15 0
Queens'	31	28	31	1	1	1 1 0	0 115 10	122 5	26 0
Sidney	32	26	27	2					
First Trinity ...	197	206	227	6	3	0 1 1‡0	923 15	875 0	Bths
Third Trinity ...	100	108	90	3	4	4 1 0	0 276 10	243 0	
Trinity Hall ...	103	134	101	3*	1	1 1 2‡6	365 10	453 5	80 0
Second Trinity ...	32								
Non-Coll. 1876—9	22	27							
Cavendish ...1880			30	1	1	0 1 0	0		26 0
	1372	1442	1520						

The first three columns are designed to show the progress made in boating during the last five years, and more particularly in the last two. The statistics are taken from the numbers paying capitation tax to the University Boat Club, as though there are not a few discrepancies with the numbers returned by the different treasurers—in part owing to diversities of arrangement in the capitation of non-rowing members—this seemed the most uniform index accessible, and has the advantage of underrating rather than overrating the number actually upon the lists. The figures prove conclusively the growth of interest in boating, and may help to calm the fears aroused by the development of rival sports, more particularly football and lawn tennis. One warning, however, is necessary; in very many of the smaller colleges, as even in such thriving communities as Caius, Pembroke, and Trinity Hall, practically all members of the college enrol themselves in the Boat Club, and the numbers so far indicate increase in the numbers of the University rather than of active oarsmen. In details it will be seen that by far the most marked fall occurs in the Lady Margaret Club, which may presumably be attributed to a reaction consequent upon the Goldie ascendancy, and partly perhaps to some local dissatisfaction attested by the bubble movement of the so-called St. John's Club, which ended its short-lived existence in 1876. Corpus shows an appreciable decrease: up to 1875 all members of the college, except the sizars, were registered in the Boat Club, but since that date motives of economy, urged by the college authorities, have led to a discontinuance of the practice, and at present the support of about 70 per cent. is secured. The latest return of Trinity Hall, strange to say, is numerically lower than in any of the last five years, but this is due to a re-arrangement of the capitation payment by non-rowing members. Jesus, as might be expected, gives the largest increase, and this is the more genuine as in this college membership is not a universal obligation, but extends at present to about 80 per cent. of the undergraduates. The rise in First Trinity is practically equivalent to the absorption of the Second Trinity Club in 1876, but four other colleges, Caius, Clare, King's, and Pembroke, show an increase of some thirty a-piece. The additions at the foot of these columns give the total augmentation.

The fourth column merely states the number of boats now put on the river by the respective clubs, an asterisk being affixed to all those who entered for the competition for last place in the Third Division at the late Lent races; the unusual and probably unprecedented vigour of that competition is an additional attestation of the present vitality of boating.

The fifth column speaks for itself, and presents tolerable uniformity. Corpus decisively carries off the palm of economy, while Third and First Trinity, and next to them, Lady Margaret take the lead in extravagance. At Emmanuel, where all but stray individuals join the club, a commendable arrangement exacts only half the terminal subscription from Sizars and remits the whole of the entrance fee. The terms of composition are very various, and would be tiresome to state. In no case, it will be observed, is a difference made between rowing and non-rowing members; for theoretically, and to a not inconsiderable extent practically, all members joining a boat club do so with some more or less defined intention of rowing. In the matter of terminal subscriptions the variations range between the very close limits of £1 and £1 5s. The normal duration of the term of subscription is nine terms, but Clare charges for seven only. It is surprising to observe the very small number of Colleges that make a distinction between rowers and non-rowers. First Trinity and Trinity Hall agree in according honorary membership to non-rowing subscribers of six terms' standing, and in other Colleges, as at Magdalene, advantageous terms of composition are open to the non-rowers. Non-rowing members of First Trinity continue to pay the capitation tax to the University Club. The most systematic discrimination, which on grounds of justice has much to commend it, is shown by King's and Third Trinity. King's is one of the Colleges where all but a quite insignificant fraction of the undergraduates are incorporated in the Club, and the principle has been steadily there maintained that non-rowers should pay one half of the subscription of active members; in former times the subscriptions stood at £1 and 10s. respectively; this was raised subsequently to 30s. and 15s., and then lowered to the figures that appear above, but the principle was adhered to throughout. At King's, too, it will be noticed that the University poll tax is collected and paid independently,

† The 4s. 6d. Poll-tax is paid separately in addition: non-rowing members pay 12s. 6d. subscriptions, with 3s. Poll Tax.
‡ Rowing members for 9, non-rowing for 6 terms.

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and this device may furnish a useful hint to struggling clubs, for it affects a considerable economy in a rather less naked and irritating way than by raising the subscription. With regard to the collection of subscriptions, it may be said that the employment of a paid collector saves endless worry to a treasurer, and probably in the long run with ever-shifting treasurers results in a positive increase of funds. The terms usually given to such collectors appear in more than one case needlessly high, and though it would probably be unjust to invade vested rights, I may state from tolerably wide experience of the percentage ordinarily given to town collectors, that two per cent. is ample remuneration for the collection of subscriptions, so large in amount and so easily obtained. To support the collector treasurers should not shrink from exacting the penalties that the club laws lay down against default or unpunctuality, and every club would do well to have some rule upon the point among its statutes.

The next columns present a statement of the sums actually paid out by the Clubs under the assigned dates, being the last two University years. The figures thus ranged can hardly fail to be instructive to treasurers who care to study their subject, and a useful interchange of communications might result; but at the same time it must be clearly understood that the figures adduced will not bear the strain of hasty and superficial conclusions. Not only is the range of quotation, covering only six terms, too narrow; but the financial arrangements, and the modes of book-keeping in different clubs are so various as to defy rough and ready comparisons. Mere disbursements are no true test of expenditure, where liabilities are suffered to stand over, but this caution applies to very few of the figures indeed. On the other hand the discharge of accumulated arrears may swell the apparent expenditure. Caius for instance, is steadily paying off the debt contracted on the erection of its boathouse, though such sums may fairly be balanced against the savings effected by its possession. Christ's figures stand considerably higher than in the current year. King's in its second column includes the payment of an outstanding debt of over £80. Catharine's terminally pays off about £10 of contracted debt, and First Trinity in its second column includes the final clearance of its boathouse debt by a payment of above £20. Besides these special cases it is the habit of all but the most opulent clubs to have recourse to special funds for the purchase of new eights when required, and such special funds are not as a rule included in the ordinary accounts. Clare provides for about one boat in three by this method, but in many colleges it is the normal procedure. To take one or two typical instances:—Emmanuel, which does not include Special Funds in its return, has expended in the last three years an annual average of £58 on this score: King's in the two years cited £105, which is however included in the figures given above, and no doubt greatly exceeds the average calls under this head. Thrifty Queens' puts by 4s. of every member's terminal subscription, the proceeds of which yield an eight quadrennially. Jesus, John's, King's, Pembroke, First Trinity, Third Trinity, and Trinity Hall have their full expenditure faithfully represented, and do not for any normal expenses fall back on special funds. No perfectly satisfactory standard is possible for measuring the relative expensiveness of clubs. Proportion of numbers to expenditure overlooks the essential difference between rowing and non-rowing members: proportion of boats on the river to expenses is too arbitrary a test. A comparison of the subscriptions charged is the best guide, but even this is not free from complexity, and of course neglects the disturbances produced by special funds. In the main it is clear that the largest and most thriving clubs are most exacting indeed in their terms of subscription, but to a still greater extent most self-sufficing in expenditure. First Trinity does not officially canvass for members, and has not for years gone for help outside its own ranks, and in the large totals that it displays, £120 in the first year and £115 in the second consist of grants towards the expenses incurred at Henley. Jesus likewise contributes, though slightly, from current funds towards Henley expenses. First Trinity probably stands alone in having set on foot an annual sinking fund of £18 for the redemption of its boathouse or whatever other step may be necessary, when the lease of its present land falls in.

There is a prevalent belief that boat clubs are normally insolvent. This is untrue. Boat clubs are needy, but few, allowing for sale of stock would find any difficulty in honourably winding up their affairs. Few indeed like Trinity Hall and Pembroke, can boast a comfortable balance at their banker's, but the large majority are currently solvent, and succeed in meetiug their terminal liabilities. When bankruptcy sets in a heroic effort is quickly made, and the debt cleared by the assistance of the Fellows of the College and other friends of the suffering club. Of the eighteen clubs whose condition is known to me, six only are insolvent. Of these one is paying off annually £30 of a debt originally only £130: another has started a special debt fund, and in two terms has paid one half of a debt of £140; three more accept their plight, one being deep in the mire, the other two, as yet, only £80 behind hand; the sixth is Caius, which possesses in its boathouse property far outweighing in value the diminishing debt which its erection created.

As regards details of expenditure, such remarks as seem called for on rental and repairs are purposely deferred. The charge for horses, from 7s. 6d. to 8s. 6d. per afternoon, must be a thorn in the flesh of every treasurer. There is one animal, at least, running at 6s. a day; and though the reports of its locomotive and æsthetic properties is discouraging, it has been guiltless of misdemeanours, escaped tumbles, and kept pace with a high first division boat. While the present high rates are maintained, treasurers should, at least, combine to a man to resist all solicitations for tips from ostlers and others. The amount devoted to prizes is not excessive. First Trinity, indeed, expends annually about £35, but owes much of its life to its vigorous competitions. No other club exceeds £18 a year in this department, and not more than three or four rise above £12: Catharine's and Peterhouse dispense with rewards altogether. It will be more profitable, however, to discuss financial administration than minor details of expense. Treasurerships are both attained and held by very various modes. The office is ordinarily annual, and where the terminal tenure prevails, it becomes annual in practice; the minutes of one club record a terminal meeting, at which none but the officers being present, they proceeded to resign office and re-elect themselves. The election is sometimes by ballot, sometimes by open voting, and in a boat club it is quite possible to discuss publicly the merits of rival candidates and vote upon them without creating jealousies or bad blood. The treasurership is usually and wisely conjoined with the secretaryship. It is not at all common that the office should, as until recently in First Trinity, attach *ex-officio* to the second or third captaincy: less haphazard methods of election are now in favour, and the Treasurer is chosen on his merits, if possible but not invariably from among the better oars in the clubs: he customarily takes precedence next below the Captains. Some clubs have enlisted the services of a graduate member: this ensures a wholesome and saving continuity in the administration of funds, and

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in Colleges like Caius and Emmanuel, where the Treasurer continues to take active part in boating, is probably productive of unmixed good. Proper financial control is but very imperfectly developed. At Caius, Catharine's, Pembroke, and elsewhere, all large extraordinary expenses, above all the purchase of new boats, are submitted to the members in general meeting, and at Corpus, where this system obtains, a large expense is defined as any sum exceeding £5. A really more effective method is to entrust the finance to a competent committee; Trinity Hall will furnish a good instance, where the committee consists of four Captains, the Treasurer, and two auditors appointed by the club. Other clubs which possess a committee have suffered it to derogate its financial functions to one or two of the Captains. This is a great error; the extravagance of an irresponsible captain may embarrass a club for years, and even apart from this danger it is very important that some few members of the club besides the treasurer should be *au fait* with its financial condition. A terminal audit is a wise and almost universal provision, but degenerates sometimes into a mere formality: it should include, if possible, that most troublesome of financial undertakings, an estimate of outstanding liabilities.

Space forbids more than the barest mention of Henley expenses. The despatch of a boat to Henley requires in all clubs the express sanction of a general meeting. A four economically managed may be taken to Henley for about £90: representation by an eight costs from £150 to £250, though Caius, by strenuous economy, but at the cost of practising upon the tideway for a damagingly short space of time, achieved their last trip for the sum of £125.

II.—THE UNIVERSITY.

My next task is to consider University Boat Club finance. It is of almost universal interest, as all members of the several College Boat Clubs are members of the C. U. B. C., though membership, it must be owned, is not with most a very conscious function. Here a very different state of things to that current in the College Clubs faces the inquirer upon the receipt side. No straitening poverty has to be grappled with; the U. B. C. has but to spend and to ask, and with the omnipotent Poll Tax is as rich as a School Board. This entails plain dangers, nor do the counterbalancing checks appear sufficient. The treasurership is linked with the secretaryship, which is annual or more strictly terminal in tenure, and is dependent upon social qualities combined with excellence in rowing, selection being narrowed to the "'Varsity Blues": that is to say, the University Club retains a system which ensures financial discontinuity, which gives the slenderest guarantee of capacity, and which every independent club has found it wise to discard. On the other hand a very important makeweight to this weakness must not be overlooked. About six years back a paid treasurer was appointed, the treasurer proper being relieved from the arduous task of book-keeping; since that most wise step the previous chaos of accounts has been reduced to order, the Poll-tax has been punctually charged and gathered in, the rate has been lowered once, and may probably be soon lowered again; and for the two last years the admirable practice has been adopted of publishing and distributing to treasurers a curt but lucid statement of the year's receipts and expenditure, which leaves nothing to be desired but a subsidiary statement of existing assets and liabilities. Of late, and notably in the case of the incoming President, the U. B. C. has been fortunate in its treasurers, but the system is certainly defective, and when a good opportunity occurs of entrusting the office to some oar of repute, at once competent and willing and permanently resident, it should be eagerly seized, and would no doubt prove fruitful in economies. Another weak point is that finance, like all else, is managed by the captains of boats, exceedingly few of whom are treasurers too, or even much acquainted with, the financial state of their respective clubs. Still, considering the very subordinate character of their financial duties, it is easier to point out the defect than suggest a remedy, except by some more or less elaborate scheme for the participation of treasurers in certain discussions; but this is obviously full of difficulties, and as their rank in the U. B. C. is probably one of the strongest existing incentives to captains to acquaint themselves with the pecuniary condition of their Clubs, it may be well to put up with a second best in gratitude for the attendant good it brings.

To come now to figures. The columns subjoined give in a highly compressed form the expenses of the U. B. C. as published for the past two years. To each figure is annexed in brackets the portion of it practically recouped, by sale of tickets, by entrance fees, or from some other source:

	1878.			Recouped.		1879.			Recouped.	
	£	s.	d.	£	s.	£	s.	d.	£	s.
University Boat Race ...	515	17	0	(50	7)	534	13	7	(64	16)
„ „ Dinner...						122	7	6	(45	3)
Trial Eights	25	0	2			57	0	0		
Boat-builders (including rent of boat-house, &c.)	357	0	0			150	0	0	(52	0)
Oar-Makers	31	12	6			48	15	0	(11	10)
Horses	50	7	0			47	12	6		
Races and Boat-Procession	42	5	0			36	5	6		
Prizes	207	19	0	(49	5)	113	15	6	(48	6)
Paid Officers and Attendants	39	3	0			41	6	6		
Henley Regatta	21	0	0			21	0	0		
Ditton Church Restoration Fund						10	0	0		
Minor Expenses	56	0	0½			76	15	3½		
	1346	4	5½	(99	12)	1259	11	4½	(221	15)

The figures are large, and may surprise the uninitiated. Criticism, especially as I am in no way behind the scenes, may be terse. The receipts are not here given, but in 1879 tally almost exactly with expenditure, while in 1878 they fall short by nearly £100. Apart from the side sums included in brackets, they are derived almost entirely from fines and the capitation tax. The capitation tax is an inevitable but most burdening charge upon the Clubs. From 1876 to 1878 it stood at 5s. 3d. for rowing, and 3s. 3d. for honorary members, and since then has been reduced to 4s. 6d., and 3s. respectively. How heavy a charge this is may be gathered from the bare statement that the annual contribution of First Trinity amounts to £145. The existence, however, of the Poll tax redresses certain apparent hardships in the boat-club system. It may have seemed hard on the one hand that boating should for University purposes be taxed in a way that finds no parallel in the case of the other athletic industries of the place; on the other hand it may have seemed hard that so many non-rowing men should be called on to subscribe to the support of boating. The incidence of the Poll Tax reduces both grievances; for the University Boat Race, the Boat Procession, and hardly less the College Races, possess a general and not merely sectional interest, and the principal actors may reasonably claim to be public benefactors; on the other hand, were the boat-race discontinued, the subscriptions of non-rowing members might be largely if not entirely dispensed with. In the levy of the tax unpunctuality in payment should be rigorously visited with the prescribed penalties, yet this is never done, the severity of the present rule reducing it to a dead letter. Better far to inflict a sharp fine upon defaulters, than threaten the Draconian penalty of denying the College boat its place in the races.

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To turn now to expenditure and consider in order the various heads. On the first it requires extensive information to speak to any good effect; from the nature of the case nothing but constant vigilance on the part of successive presidents will avail to limit exorbitant charges. Perhaps the most questionable of the items included is a sum of £82 for training expenses at Cambridge; it would have seemed a natural arrangement that the crew should be franked their travelling expenses and keep at London or Kingston, but should, as in college boat clubs, pay the whole, or at least the major part of their training accounts at Cambridge, all charges for room and waiting being of course excepted. To judge by the balance sheet, which ought not here to be a misleading guide, the amount refunded by the crew in two years is a mysteriously small £15 14s. 6d. From time to time gossip has been rife concerning charges for fractures; the late President's last communication upon the subject, in the pages of the *Review*, was reassuring and satisfactory; they should, as a matter of course, be disallowed by any treasurer: furniture or crockery breaking, however legitimate and useful a vent for exuberant vigour, must always be a matter for private enterprise. As regards the boat race dinner the new plan of equal division of expenses seems both in equity and in finance an improvement upon the old system of each University playing host alternately. The issue of complimentary tickets should be minimised, and the reunion must always be in itself so popular and interesting that the price of dinner tickets might, without fear, be equalised with the actual expense per head; while £18 worth of "Band" is surely a quite needless luxury. Payments to boat builders in 1878 include, it must be hoped, large arrears. These, in common justice to coming generations of undergraduates, should never be tolerated. In 1876 there were accumulated liabilities amounting to more than £700, and nothing but honour is due to the treasurers, who have not shrunk from ending so mischievous a system even at the cost of heavy budgets. As soon as all arrears are paid up, every account should be sent in terminally and paid by the treasurer during his tenure of office. Strict supervision of the items in detail is on any other terms impossible. The prize account of 1878 is no doubt swollen from a similar cause. It is to be hoped that the U.B.C. will not go on increasing expenditure under this head: but their latest action is threatening. It may be reasonable to honour the losing trial eight with medals of bronze while the winners earn silver, but the distribution of silver medals to the head of the second division, at the end of the Lent races, is an arbitrary piece of extravagance, that will not improve either the races or rowing one tittle. Nothing more occurs to be said on the mere face of the accounts, except that a claim must be special indeed that can justify the U.B.C. in contributing to any charity, unless it were in favour of some veteran dependant of its own or the like. The Ditton Church fund, through the popularity of Ditton corner in the May week, already derives indirectly from the University Club a most helpful little endowment.

III.—PROPOSED UNIVERSITY BOATHOUSE.

Finally, let these prolonged inquiries close with a judgment upon a practical issue now presented to the University. An influential committee propose to apply the abortive Goldie Bridge Fund to the erection of a University Boathouse, and have the other day come before the public with a request for a round £1,500. The object of the movers is presumably to enhance the comfort and dignity of the representative University oars, for it can do little or nothing to increase their efficiency. As the discomforts and indignities to which they are in their present quarters exposed are known only to the elect, that side of the subject must be left to other pens. From a purely financial aspect the plan appears worse than unworthy of support. The "rowing members" of the University Club amount to 20 or more for the larger part of the October Term, to a dozen or so for the Lent Term, and in the May Term have no sort of need for a boathouse at all. No independent Club of the size would dream under the circumstances of erecting rather than hiring accommodation. Nor when once erected will it be productive of economy. The present rent paid by the U.B.C. is £5 a term, with housing for eights at £6 and for pairs at £3 3s. a year. Now rent of land, structural repairs, rates, and wages of a competent boatman, would assuredly much exceed the cost at present involved. None but the larger boat clubs can economise by building boathouses. Also the sum asked is over-large. Trinity built a boathouse for about 250 members for £1300, and Caius a boathouse for 150 for £950. In any case the scheme should not be taken in hand till the whole sum required is subscribed: an initial debt would be tantamount to an increased capitation tax, in other words diminished popularity and efficiency for the college boat clubs at large. The scheme is not free from other objections, above all the very unsatisfactory tenure on 40 years' lease. Things are apt to get settled before the critics hear of them, but if it is not yet too late, I would venture to submit to the committee an alternative scheme for their consideration. More than one of the small colleges in responding to my financial inquiries has independently expressed cravings for an amalgamated small college boathouse. Single-handed, none can realise this desire nor effect the economy; undertaken jointly it would have a most helpful effect, and possess the economical advantages of the Special Fund system. I have purposely tabulated above the amounts spent by the colleges in rental, and to these fall to be added the heavy charges for repairs that form so large an item of expenditure, and constitute the true gain of the private boathouse arrangement. I had desired to give a full synopsis of the rents paid by the clubs that are housed at Foster's. Unfortunately the Clare officers conceive finance to be somehow disadvantaged or profaned by publicity, and Sidney awaits the verdict of a general meeting upon the point. But of the other Clubs at Foster's, who seems on the whole to raise his terms highest, Catharine's pay £40, Emmanuel £61 10s., Pembroke £34, Trinity Hall £80, and Cavendish £26, a total of above £241, *independently of repairs*, which form a considerable item. Here there is a fine opening for economy. The Oxford University Boat Club, to judge by the Oxford correspondent's letter in the *Review* of April 28th, is now making a move in the suggested direction. Could not the Cambridge committee put themselves in communication with the Oxford authorities, and with the smaller College Clubs, and revise their plans of the C.U.B.C. into something more modest in its own behalf, and more beneficent to humbler subordinates? A well-digested scheme would be hailed with delight and financial support by more than one of our colleges, and receive a heartier approval than the present from at least one subscriber to the Goldie Memorial.

G. H. RENDALL.

THE UNIVERSITY FRANCHISE.

At the present time, when every interest and every class in Britain are endeavouring to exert an influence on the affairs of the country, when so many people of little education and often of less sense vote for Parliament (with an immediate prospect that their number will be increased by the lowering of the county franchise), bachelor graduates of Cambridge can surely not be blamed if they rebel against

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their exclusion from the University suffrage. Their rights in virtue of their degree, consisting, I believe, only of a limited use of the Library, are not such as to confer much dignity on their status. Therefore, if, as I will endeavour to show, it is both just and expedient to put them in respect of the franchise on a footing with the members of the Senate, it is due to their degree itself to remove this disability. It is unnecessary to discuss their general fitness, when we think of the specimens of the British elector that most of us must have met with during the recent elections. On the other hand it can be said, and not without reason, that the interests of the University are so peculiar and important, that the right of election must only rest in those of its members whose special fitness is beyond a doubt, and thus the question naturally arises, in what respect M.A.s or LL.M.s are better qualified than bachelors.

The first point to consider is that of age. It is true that by giving bachelors the franchise, the same man may possibly be able to exercise his right three years sooner than he otherwise would; but scarcely anyone takes a Cambridge degree before he is twenty-two years old, and the average age is undoubtedly higher. A young man has at this time of life usually formed definite opinions, which are in the main not likely to change for many years afterwards. Even the opinions of the mass of undergraduates are more sober than those of their brethren on the Continent. Socialism or Republicanism does not exist here, and a visit to the Union or any of the kindred College societies would soon convince anyone who fears the rashness of youth that matters political, educational, or otherwise, are discussed among us as moderately as they could be in any other assembly. No rational being need apprehend the introduction of a body of voters striving for reckless change, and the destruction of those institutions of which we all are proud. Here those that oppose the views of this article might object, that granting what has just gone before, where could we draw the line if the franchise were to be altered? Why should all undergraduates of the age of twenty one and upwards not have a vote, if they have such good qualities? Such a question leads to the next point, that of fitness, and is easily answered. There would be no guarantee that the undergraduate had any knowledge of the University, whatever his age, and however great his intelligence; he might be older than many a member of the Senate, and still not have kept two terms. But the graduate has necessarily been in residence for three years, during which time he has in most cases acquired all the knowledge of the University that he will ever possess; for in general he goes into the world, and the ideas which he takes from here form the standard whereby he judges any University question: so that the new graduate may, in many cases, be a better judge of a cause which might conceivably divide the constituency, than the old doctor or master, whose standard is a state of things that no longer exists. When we consider the question of individual attainments, reason is as much on the same side. The superstitious reverence of outsiders for the master's degree cannot be shared by those who know that the additional qualifications are merely standing and fees, and that the title does not prove any higher state of mental cultivation. No doubt in many cases the facts are quite the reverse. Far from having added to his knowledge the incipient M.A. may compare very unfavourably with himself when he first graduated; for to forget is easier than to learn.

As there are always people whose regard for the wisdom of former generations is so great that it is difficult to persuade them of the necessity of changing whatever their forefathers established, I will allude briefly to the state of things when the University franchise was established, an event which took place in the year 1603. A few simple facts will shew how widely different the circumstances were under which the privileges were granted. The bachelor in the 17th century was nothing but a higher kind of student, he remained in residence, and to quote from Huber's "English Universities," "was then bound, while continuing his college studies, to attend the public lectures, to take a part in greater and more important disputations, and to give certain probationary lectures and oratorical declamations: and at the end of two years he was presented with the dignity of Master, and admitted to it after keeping his act." He would then be scarcely so old as the bachelor is now; for it was a usual thing to matriculate at the age of fourteen or fifteen. In fact (this I also state on the authority of the above quoted learned professor) towards the end of the 16th century there was a complaint that the majority of M.A.s in residence were young men of from twenty to twenty-four years of age, to the great disgust of their seniors, who complained grievously of the fact. Surely with such evidence no reasonable person can deny that any bachelor is now as well qualified for a vote as one of the original electors.

However, those who wish to obtain any concession or recognition of a right must look to themselves for success, and there is far too much tame acquiescence on the part of bachelors in their insignificant position here. If they wish to improve it they should unite in bringing their claims under the notice of those who have the power of satisfying them. The first result would perhaps be discouraging, but at a future time there might still be the unselfish gratification of having done something for later generations.

AN ATHLETIC TRIPOS.

It is not long since there was agitation in high quarters as to the advisability of allowing athletic merit to count in competitive examinations. This agitation has, after some lapse of time, percolated to Cambridge, and we have great pleasure in presenting to our readers the Report of a Syndicate appointed by a grace of the Senate, on Feb. 29, 1879, to enquire into the whole question. Among the members of the Syndicate were found several of our better known athletes, together with a fair sprinkling of more aged M.A.s, selected with a view to toning down the extravagant zeal of the would-be reformers.

The report is as follows:—

(1.) Your Syndics have enquired into the whole of this great question, and are unanimously of opinion that the time has come when activity and success in the bodily palaestra should be allowed some weight in the granting of a degree.

(2.) Having regard to the glory of their ancient and renowned University, your Syndics are of opinion that the great body, which first set on foot the principle of University extension to those without, should also be the first to inaugurate extension at home, and to offer a cordial welcome to the new candidate for admission into the sisterhood of the Arts and Faculties.

(3.) Furthermore your Syndics wish to insist on the following important results which would, as it would seem, accrue to the University, and to the Science of Athletics from this recognition.

(*a*) Whereas the treatment of this subject has been hitherto distinctly unscientific (insomuch that some have even been found to deny altogether its capability of scientific treatment), your Syndics would point first to the advantage which must be gained for the devotees of athletics, and they be many, by the introduction of method, where all is as yet confusion.

(*b*) Secondly, though perhaps they could not assure any marked increase in the success of the University in her athletic contests, for indeed it is not the result, but the method to which science pays attention, yet your Syndics feel sure that a public recognition of athletics would be very beneficial to the intellectual growth of many who are forced for patriotic and other reasons to surrender their time to pursuits which at present are despised as being purely physical.

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(*c*) The vast range of subjects to which a thorough knowledge of this science should introduce all those who are attracted to pursue it, and to which it would introduce them, should you be pleased to adopt the scheme submitted to you, seems to your Syndics to be a point very strongly in its favour.

For example, there is need first of a complete knowledge of the most abstract part of the science of Mathematics for all who would excel either in the collecting of the correct number of men to compose a team; or of calculating the weights of those who are to be arranged in due order in a boat of eight oars; or if any would register the score of a rifleman or cricketer with exactness; or if one would keep the accounts of his club from extravagance or confusion.

Further, the science of probability and the logic of chance are also needed for such as would fain follow with profit the current prices in the betting market.

And herein we observe, secondly, that our scientific athlete must needs add to his other pursuits the graver studies of the Law, that he may be able to give an explanation of the seeming anomaly in our glorious British Constitution whereby we find, by the side of a recognized paragraph in the daily papers, relative to "Market Odds," sundry notice of legal vengeance on the heads of offenders against the "Betting Laws."

Your Syndics would note thirdly, that a true votary of athletics must be made to pursue his investigations yet further, if the University is to guide him into complete knowledge of the subject of his choice. For to fit him for the great positions of a leader or an instructor of his fellows, must he not of necessity plunge deep into the Moral Sciences: be they of Psychology, Methodology, or Logic. For it would seem to require no superficial acquaintance with Logic to expound the reason why if A beats B, and B beats C it should thence ensue that C should prove victorious over A.

All these varied studies would of necessity force themselves on one whose natural abilities led him to the pursuit of this great science of athletics, besides the more obvious investigation into the natural laws which regulate the development of muscle. But, futhermore, should he have exhausted these domains of thought, there will yet remain an abundance of collateral matter to which his attention might be directed through the medium of alternative papers. How, for instance, could he be led more naturally into the arcana of scientific investigation than by being required to trace the effect of the great principles of evolution and natural selection, whereby the sliding seat eight has been developed from the more cumbersome but safer tub of fifty years ago. What more natural outlet for his spirit of historical research can be found than is afforded by the study of the growth of the institutions to which he is so attached; and by close investigation to the spirit of their constitution?

Whence could he derive a keener insight into the mysteries of Political Economy than he must of necessity gain from his acquaintance with the principles of association or co-operation, which are to him the essential conditions of victory? Is his bent Philological? Can we not satisfy that to the uttermost by leading him to study the principles of comparative grammar in the varied slang of his contemporaries, and to pay strict heed and attention to the language of his coach or his coxswain.

(4.) Your Syndics find in this large field, which an examination in athletics must of necessity cover, a convenient safeguard against that danger of premature 'specialisation' which has been of late brought much before their notice.

(5.) Furthermore they hope that their scheme will help to solve many of the difficulties which have hitherto afflicted the Double Honours' Syndicate.

(6.) At the same time helping to abolish that invidious distinction between the Honour man and the Poll man which is at present so usefully prominent.

(7.) Finally they would suggest that their scheme, if passed, would effect that transformation of the festivities in the month of May, which seems at present so much desired; for would not the Races appear as a part and no unimportant part in the proposed examination?

Further points have passed under the notice of your Syndicate, but they have been unable to arrive at any definite solution of the questions propounded. They are briefly these—

(*a*) If the successful candidates are to be allowed to proceed to an Arts degree, they foresee that the title "Bachelor of Athletics" would be expressed in abbreviation under the ambiguous form B.A. Perhaps then A.B. (which in another relation suggests the idea of corporeal activity) would be a style more suited to the course of study pursued.

(*b*) Whether in view of the proposed extension of University examinations, it would be possible to provide a modified form under which arrangements could be made for the admission of ladies to degrees through this channel?

These and other difficulties your Syndics would propose to discuss further, and also to develop more in detail the scheme for examination suggested, should you be pleased to adopt the principle on which they propose to act.

X + Y.

COLLEGE CORRESPONDENCE.

ST. PETER'S.

In chapel on Sunday morning we had an interesting description of mission work in Zulu-land, from the Ven. Archdeacon Mackenzie of Peterhouse, who has spent some years in South Africa.

Our Lawn Tennis Scratch Pairs were played last week, when thirteen pairs entered. In the final heat the two pairs left were J. Eccles and W. Hope *v.* H. Bott and J. M. Dodds. The former won without much difficulty. Our match with the May Flies has had to be postponed until the Long Vacation.

On Wednesday we played Magdalene, losing by 30 runs. Against Sidney on Saturday we were unable to get an eleven together.

The following have been elected officers for the October term:—Boat Club, Captain, W. O. Parish; Secretary, W. New; Treasurer, H. Bott. Sexcentenary Club, President, H. Bott; Secretary, J. Eccles; Treasurer, E. T. Littlewood.

CLARE.

Last Wednesday, on the occasion of the boat procession, Clare Bridge was crowded with a fair share of the youth and beauty assembled at Cambridge. Our boat was deservedly cheered for the high position it had so well maintained. During the morning the crew were photographed in their ship a little below the bridge.

A general meeting of the Boat Club was held on Saturday, when the following officers were elected for next October term:—President, Rev. W. Raynes; First Captain, W. Keess; Second Captain, S. J. S. Banks; Third Captain, J. R. Wardale; Secretary W. T. Lawson; Committee, J. F. Gaskell, F. Marshall, and W. D. Ridley.

The Clayton light pairs were fixed for 2nd June, and the Roddam sculls, open to freshmen, for 1st June.

Time has not this week permitted of any of our cricket matches being satisfactorily finished. On Friday, May 21st, against a strong team of the Hawks we scored 247. O. Puckridge made 120 in faultless style, and H. J. Ford 30. When the stumps were drawn the Hawks had obtained 60 with one wicket down, R. Miller making 25 not out, and L. T. R. Morgan 27. Our return match with Trinity came off on Wednesday, May 26th, on their ground. Winning the toss, they went in and were disposed of for 234. Our score at the close of the day amounted to 54 for 2 wickets. No large scores were made on either side, except C. Hitchcock's 52 for Trinity.

Want of time alone prevented our gaining an easy victory over Queens', on Friday 28th May. Clare batted first and put together 208 runs (H. J. Ford, 73, J. B. Maule, 43 not out, W. H. Alderson 22, and J. E. Norman 21). Queens' score reached 60 for eight wickets, J. H. Gray 25, and J. Rooker 13 not out, being the principal contributors.

On Saturday the eleven finished a fairly successful season by playing 16 of the boating men. The boats went in first, and in spite of getting on a good beginning caused by H. R. Roberson's setting off at 27 and being backed up by S. J. S. Banks' neatly finished 14, only reached a total of 68. The eleven then started, and pulling well together bumped, rowed past, and reached 227, C. F. Weston's 85 being the feature of the innings. The fielding of the wet-bobs was erratic.

O. G. M. Leeds, who has earned his blue for the 10 mile bicycle race, deserves great credit for his plucky riding against Oxford, while suffering from the serious injuries to his wrists caused by an accident two or three days previously.

A single and double handed lawn tennis tournament has been arranged.

GONVILLE AND CAIUS.

The Caius Musical Society gave their usual May concert on Thursday: its customary success attended it. The Hall was crowded, or rather over-crowded, by a distinguished and appreciative audience, whose physical energies were sustained by the hospitality of the committee. The programme included the "Narcissus of Massenet," the principal feature of which was the excellent rendering of the leading part by Treherne. This was succeeded by the string quartette of Galsworthy, Dewberry, Crichton and Read. After an interval for ices and cooling beverages, Treherne introduced the second part by his song: "The Snow lies white," for which the ex-president of the Musical Society

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received a hearty encore. The concert was concluded by the Cantata of "Robin Hood," in which Treherne as the *Outlaw Chief*, C. T. Bayley as the *Bishop*, J. A. Bratton as *Little John*, and J. T. Hall as *Maid Marian*, acquitted themselves nobly, and were well supported by the Chorus in their efforts. The proceedings terminated about 11 o'clock.

CORPUS CHRISTI.

The Right Rev. the Lord Bishop of Ely preached in our Chapel on Sunday morning.

Last Wednesday our concert went off with great eclat, owing to the energetic efforts of the Secretary, ably backed up by the rest of the committee.

There is but little news from the river; W. H. Addison rowed over for the Freshmen's Sculls.

At a general Boat Club meeting, held last Friday, the following officers were elected for the ensuing year:—1st Boat Captain, H. W. Everington; 2nd Boat Captain, L. E. Bartlett; Lieutenant, W. B. Pulling; Secretary, E. Smith.

We always considered that the amount of cricket spirit in our College was very small, but we little thought that a team would not be got together to play Trinity last Saturday. However, it was found possible to find eleven men to play the boats that afternoon, the latter suffering a severe defeat.

Another victory was scored against Cavendish last week, disposing of them for 68, we got about 130. Last Wednesday we played a good match against rather a strong team of Crusaders, we only made 81, owing chiefly to the bowling of Gaddum; of these Hough made 35; their total reached 93.

Our cricket campaign is now at a close; out of 14 matches we have won five, lost six, drawn three. H. G. Owen has far and away the best average, having played first rate cricket through the whole season.

KING'S.

The flower show was, as usual, held during heavy showers, and on the afternoon of the boat procession the rain hardly held up. The state of our turf bears witness to the annual invasion of our grass on that afternoon. No cricket or boating has taken place: a match between the boat and an opposing eleven did not come off owing again to the weather.

QUEENS'.

On the 27th we went to Ely to play the King's School. We went first to the wickets, but at the conclusion of our innings the match had to be stopped on account of the weather. Our chief scores were Butler, not out, 15, Bolton 10.

At the terminal meeting of the Athletic Club, J. Rooker was elected President for the ensuing year, A. T. Hodgson, Hon. Sec., and J. Jervis, E. A. Anderson, and A. Higham as committee. The only ordinary meeting of the St. Bernard Society was held on Saturday in Mr. Haynes's rooms.

In the Lawn Tennis Tournament the second round is drawn thus: Andrews and Ellis play Butler and Dummelow; Harper and Ashmall play Higham and Bolton; Haynes and Rowlands play Temperley and Hind.

ST. CATHARINE'S.

Boat Club.—At a meeting held on Monday evening, 31st May, the following officers were elected for next Michaelmas term:—First Captain, A. D. Davies; Second Captain, T. Taylor; Secretary, J. Chisman; Committee, J. Woolcott, E. W. Elliott, J. M. A. Stewart.

We hope that next year a brighter future may open for the club, for the past year has been one of continued disaster.

L.T.C.—On Monday, 31st, the club played a match against Christ's Lawn Tennis Club on the ground of the latter. After some very close setts we were defeated by five setts to two.

The whole college appears to be given over to examinations—the May examination commenced on Monday, and we have a number of candidates for the Pass Examinations. Our scholarship competition is fixed for June 7th.

JESUS.

The Farquharson Challenge Pairs were rowed on Saturday: only three pairs came up to the scratch. The race resulted in a pretty easy victory for M. Hutchinson and Stokes. How the Henley eight is to be constituted is not yet quite known; it is believed, however, that at least six old blues will figure in it.

The close has not been so busy this week as usual. On Tuesday the Hawks, with the aid of a very fast wicket, and through the absence of the chief strength of the Jesus bowling, succeeded in scoring over three centuries for nine wickets. It may have been rather bold to conclude, that the non-appearance of a John's second eleven, at the appointed time last week, was the result of our previous prowess in the cricket line; but when so important a club as that of Trinity College fails to muster an eleven, and breaks a long standing engagement, a melancholy conclusion is forced upon us: that there may be such a thing as too good cricketers. Failing, however, to find a foreign opponent, a college match was got up on Saturday: Jesus v. Rhadegund Club. The latter scored over two hundred before time was up, Lucas, Gurdon and Robinson scoring largely. The College were all out for something over ninety.

In Tennis, on Saturday, we played three representative pairs of the West Middlesex L.T.C., and were victorious by five matches to four. The two Coles, Armstrong and Greaves, Sykes and Stokes represented Jesus. The first pair were very successful, and won all the three matches they played.

CHRIST'S.

The Bump Supper was held in the College Hall on Wednesday, 26th, Rev. J. W. Cartmell, the President, was in the chair.

The Brundit Sculls were rowed on Friday and Saturday. In the first heat Holman beat Pope and Earl beat Polwhele. In the final Holman beat Earl by about 95 yards. The Phillipps pairs have been postponed.

The Eleven went down to Bedford to play the Grammar School. Christ's were victorious by nine runs, scoring 154, Cooper 72 and McMillan 31 to the School 145.

The Lawn Tennis Club have been more successful in their last two matches, winning 6 setts out of 8 against Downing, and 5 setts to 2 against St. Catharine's.

The Concert was held in the College Hall on Friday, the 28th. The Committee are to be congratulated on the taste with which all the arrangements were carried out, especially in the floral decorations. The programme included Gade's "Erl King's Daughter," which was much admired, and Cooke's glee "Hohenlinden." Our thanks are especially due to Mrs. Stanford and Miss Egerton, for the considerable share they had in making this one of the pleasantest and most successful that the Society have given. The following was the programme:—

PART I.

The Erl King's Daughter ... ... *Niels W. Gade*

PART II.

Glee ... ... "Hohenlinden" ... ... *T. Cooke*
Song ... ... "Minnelied" ... ... *Brahms*
Mrs. C. V. Stanford.
Aria from Tannhauser ... ... *Wagner*
Mr. A. S. Pereira.
Violin Solo ... ... *Mendelssohn*
Herr Gompertz.
Song ... ...
Miss Egerton.
Song ... ... "Terence's Farewell" ... ... *Patourel*
Mr. R. Whinnerey.
Part Song ... ... "Take Care" ... ... *Bartholomew*
God save the Queen.

ST. JOHN'S.

Our Lawn Tennis Party last Wednesday was very successful. The weather, though rather heavy, was otherwise pleasant, and we were fortunate enough to escape the rain which spoilt Thursday's festivities in other places.

The Annual College Examination commenced on Monday, and is rather an unpleasant reminder that the May term has its duties as well as its privileges.

We are glad to notice that some of the Browne Medals return to the college this year, and that they are accompanied by a share in the Porson Prize.

TRINITY.

The M. and S. met on Friday, May 28th, at 10 p.m. J. F. P. Rawlinson proposed: "That this House disapproves of the extension of the franchise to women." W. H. Dickinson opposed the motion. The result of the voting was:—Ayes 11; Noes 7. Thus the House entirely reversed a recent decision of its own, no doubt in consequence of the absence of the warmest supporters of woman at the Masonic Ball.

The Mayflies have played and won their last match of the season. On Wednesday last C. H. G. Wright and H. McLean, C. P. Harvey and H. R. Foster, J. C. St. Quentin and R. A. Pelly represented the club v. Caius L.T.C. Two pairs of the Mayflies beat their opponents. Matches had also been arranged with Jesus L.T.C. and Peterhouse L.T.C.: but owing to the weather and other unforseen causes they are put off. The Mayflies have been singularly fortunate this year, for they have not lost a single match.

EMMANUEL.

The following men were photographed as constituting the first eleven: C. H. Allcock, W. B. Allcock, R. P. Brownrigg, W. Shipton, E. Cotton, (Captain), C. B. Walters, H. Piggott, J. C. Woodhouse, A. Hewetson, H. V. Machin, and W. V. Machin.

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At a meeting of the Debating Society, Mr. W. N. Shaw was elected President for next term; A. W. Gundry, Vice-President, and J. E. Potts, Secretary.

The Burton Challenge Cup for pair oars was rowed on Saturday. There were two entries—W. Thornton, (bow), E. S. Whelpton, (stroke), and H. Jukes, (bow), H. T. Bulstrode, (stroke). The former, steering a much better course than their opponents, won by ten yards.

SIDNEY.

At a meeting of the Boat Club on Monday night the following were elected officers for the next term:—President, Rev. J. F. Hardy, B.D.; First Captain, C. C. Nalers; Second Captain, H. C. Robson; Secretary, W. J. Harding. An enthusiastic vote of thanks to the President was carried, and also to Mr. S. Phelps, M.A., for his untiring energy in coaching the boat this term. The Carpenter Sculls were fixed for Monday next, June 4th.

We were to have played a Cricket match against Peterhouse, on Saturday, but at the last moment the Peterhouse captain sent up to say that he could not bring a team owing to the nearness of the College Mays. Our eleven have not had much opportunity of testing their strength this term, owing to five of them being in the boat: they were successful, however, against Cavendish and Magdalene, but were overmatched by Corpus, when playing without their rowing members.

The College Examinations begin on Thursday and last four days; they are held conjointly with those at Christ's and Emmanuel.

DOWNING.

D.C.L.T.C.—On Friday we played against Christ's, on their ground, but did not come off victorious. Some of our best men were not available, nor did our representatives all of them exhibit their best form.

On Saturday the Attwood and Buckmaster Cup, for pairs, was competed for. C. Alison was the winner. The competition was hot and the play very good. The same afternoon the fours began, the result being that J. E. Viney and W. E. Beaumont were left in against W. H. C. Gatty and N. C. Hardcastle. The final games, 3 setts of 7 games, will probably come off to-day.

NON-COLLEGIATE.

CAVENDISH.—Last Thursday evening was given up by our Debating Society to readings and recitations. Next Thursday, the House is to be asked to "express once more its approval of Conservative principles."

On the 26th ult. our cricket team played the Leys School on their ground, and beat them by 30, on the first innings (78, 48). Our best scores were Bradnack 22 and Chapman 16. On the 28th we played Corpus, and were defeated by 127 to 69. For them Brown made 32 and Owen 27, while Hill's 14 (including three four's) was the highest score on our side.

The first two rounds of our Lawn Tennis ties have been played off, and the finals will be played this week.

UNIVERSITY INTELLIGENCE.

The Rev. J. T. LANG, M.A., of Corpus Christi College, has been appointed Lady Margaret's Preacher for the year ensuing.

THE COUNCIL OF THE SENATE are of opinion that it is desirable that steps should be taken to secure the better observance of the Edicts respecting Boating on the river above Newnham (*Ordinationes*, pp. 147, 148), and that the declaration of ability to swim should be made more definite. They therefore recommend (1) That the two Edicts on the subject of Boating be amended by adding in each case after the words "able to swim," "at least a hundred yards." (2) That it be the duty of the Proctors to inspect from time to time the books containing the declarations mentioned in the Edicts, and to see that they are regularly kept. The Vice-Chancellor invites the attendance of Members of the Senate in the Arts School on Friday, June 4th, at 2.30 p.m., for the discussion of the above Report.

At the Congregation on May 27th, the Graces mentioned in our last number passed the Senate, and the following degrees were conferred:—

Doctors of Divinity.—G. E. Moule, Corpus Christi; J. Strickland, Queens'.

Masters of Arts.—W. R. Finch, King's; C. E. Block, W. S. Cadman, S. W. B. Coleridge, E. A. Cooper, H. O. D. Davidson, H. A. D. Hamilton, J. A. Fowler, H. A. Adams, A. W. Moore, W. L. Patterson, H. H. Pownall, S. R. Pryor, E. H. C. Smith, H. J. S. Wood, and F. W. Dalton, Trinity; H. F. Blackett, C. H. Hatfield, J. S. Jones, F. Marshall, G. Parker, J. Pope, H. A. Swann, and F. P. Wright, St. John's; W. Newberry, and H. Solomon, St. Peter's; J. H. Carpenter, and W. S. Rogers, Clare; H. J. L. Arnold, and E. W. Pownall, Pembroke; P. L. Cautley, C. R. Hoffmeister, and A. H. H. Murry, Caius; H. T. Adam, T. F. Boultbee, J. B. Clark, F. J. Cronshey, H. L. R. Deck, W. St. John Field, A. R. Lewis, C. T. Mander, J. B. Nodder, C. C. Woodland, J. W. Woolley, and C. N. Wright, Corpus Christi; H. H. T. Cleife, Queens'; W. C. Compton, A. E. James, E. M. Salmon, A. B. Sole, and G. R. Tucker, Jesus; E. F. A. Briggs, J. M. Brown, J. H. Charles, J. G. Clarke A. J. Noakes, and A. H. Pemberton, Christ's.

Masters of Law.—E. F. A. Briggs, Christ's; J. S. Corbett, Trinity; W. S. Rogers, Clare; E. F. Upward, St. John's; W. Netherson, St. Catharine's.

Bachelor of Law.—St. John Stephen, Caius.

Bachelor of Arts.—W. B. Connop, Trinity.

COLLEGE CHAPELS.

THURSDAY, June 3rd.—*King's*: Anthem, "O magnify the Lord," Handel.

FRIDAY, June 4th.—*King's*: "O taste and see," Goss.

SATURDAY, June 5th.—*King's*:—Anthem, "Unto thee," Elvey.

SUNDAY, June 6th. Second after Trinity.—*King's*: Anthem, "Praise the Lord," Wesley. *Trinity*: Anthem, "The heavens declare," Boyce. *St. John's*: Anthem, "It is a good thing to give thanks," Bridge.

UNION SOCIETY.

Tuesday, June 1, 1880.

Mr. J. P. WHITNEY, King's College, President, in the Chair.

Mr. J. BROUGH, Downing, moved: "That this House believes Teetotalism to be a moral duty under the ordinary conditions of life."

Ayes.	SPEAKERS.	*Noes.*
Mr. J. Brough, Downing.		Mr. E. M. Sympson, Caius.
„ A. Giles, Queens'.		„ Theodore Beck, Trinity.
„ R. Temperley, Queens'.		„ O. Rigby, St. John's.
„ W. Barrett, St. John's.		„ W. Collier, Jesus.
Neutral.		„ E. A. Parkyn, Christ's
Mr. E. A. Welch, King's.		„ A. C. Williams, Sidney.
„ R. Bennett, Corpus.		„ R. Davis, St. John's.

The Honourable Opener having replied, House divided—Ayes 19, Noes 67. Majority against the motion, 48.

CHIEF FIXTURES FOR THE TERM.

SUNDAY, June 13th. *3rd after Trinity.*—Select Preacher, Rev. C. H. Prior, M.A., Pembroke College.

THURSDAY, June 17th.—C.U.C.C., University v. Surrey Club.

FRIDAY, June 18th.—C.U.C.C., University v. Surrey Club.

SATURDAY, June 19th.—C.U.C.C., University v. Surrey Club.

SUNDAY, June 20th. *4th after Trinity.*—Commencement Sunday Preacher appointed by the Vice-Chancellor.

MONDAY, June 21st.—C.U.C.C., University v. M.C.C. and Ground, at Lord's.

TUESDAY, June 22nd. Commencement Day.—C.U.C.C., University v. M.C.C. and Ground, at Lord's.

WEDNESDAY, June 23rd.—C.U.C.C., University v. M.C.C.

THURSDAY, June 24.—*St. John the Baptist.*

FRIDAY, June 25th.—Easter Term ends.

MONDAY, June 28.—Oxford v. Cambridge at Lords (and two following days.)

C. U. CHESS CLUB.

On Thursday, the 20th inst., a match was played against the Bury and West Suffolk Chess Club, and ended in a victory for the University team by 10½ games to 6½. The following is the score:

UNIVERSITY.	Won.	BURY & WEST SUFFOLK.	Won.
S. S. Tovey, Trinity ...	1½	W. Dawson	1½
W. A. Atmore, St. John's	2	G. W. Richardson... ...	0
E. L. Raymond, Christ's...	2	F. W. Clarke	1
H. J. Lloyd, Trinity ...	0	W. Burrell...	1
W. H. Longsdon, Trinity	1	F. Wright	2
E. A. Carver, Clare ...	2	E. C. Thomas	0
A. R. Ropes, King's ...	1	I. I. Cotton...	0
J. H. Randall, Pembroke...	1	J. F. Paul	1
	10½		6½

F. Morley, King's, who was to have played at the head of our team against F. Ford, of the Bury Club, failed to put in an appearance. Two games played by Messrs. Lloyd and Ropes that were undecided at the end of the match have been referred to an umpire for decision.

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C. U. Bi. C.

OXFORD *v.* CAMBRIDGE.

A large number of spectators witnessed the Inter-University Bicycle Races on Wednesday. The path was in good order and there was no wind. Cambridge won two events out of three, and but for an accident to Mayor's machine in the ten miles race, this might have resulted in another Cambridge victory.

Two Miles.—C. A. E. Pollock, Cambridge, 1; G. D. Day, Cambridge,† W. L. Ainslie, Oxford,† L. A. Wynne, Oxford, 0. Ainslie on the inside had the best start, Day running second and Pollock third. In the second lap Wynne rushed to the front, but before it was completed, Day, followed by Pollock, went by him. In the third lap Pollock took the lead and the order at the end of the first mile (time 3 mins.) was Pollock, Day, Ainslie, and Wynne: the last now began to drop behind and the pace became faster. Ainslie passed Day and rode beside Pollock for more than a lap, not getting by him till the middle of the last lap but one. In the last lap a great race took place; Pollock rode up level with Ainslie and slowly drew in front, until 100 yards from the end he was able to take the inside, winning by about a yard and a half. Meanwhile Day had caught Ainslie, and a neck and neck race resulted for second place, the judges giving it as a dead heat. Time 5 mins. 56 secs.

Ten Miles.—W. L. Ainslie, Oxford, 1; F. F. Tower, Cambridge, 2; F. G. Mayor, Cambridge, 3; M. H. Jephson, Oxford, 0; O. G. M. Leeds, Cambridge, 0; E. K. R. Reynolds, Oxford, 0. After various changes in the order Tower took the lead in the fourth lap and though others went in front for a few laps at a time, he made the pace for the greater part of the distance. After three miles, Reynolds, who was some way behind, retired. Leeds was suffering from the results of a fall on the preceding Saturday, and after six miles was unable to keep up with the other four, who were still riding in close company. At seven miles Ainslie led, Tower being second and Mayor third, and this order continued for two miles, Jephson being now left behind. In the last mile Tower spurted ahead, but was repassed by Ainslie, and though Tower succeeded in getting level again, in the last lap the Oxonian managed to get away again, and won by two yards. A spoke in Mayor's front wheel broke three laps from the end so that he could do no more than ride on at an easy rate for third place; this he just obtained, coming in ten yards ahead of Jehhson and a lap in front of Leeds. Time 31 mins. 42⅗ secs.

Twenty-five Miles.—G. B. Day, Cambridge, 1: D. J. G. Bailey, Cambridge, 2; D. R. Smith, Oxford, 3; H. Nicholls, Cambridge, 0; W. K. Adam, Oxford, 0; E. H. L. Reeve, Oxford, 0. The Cambridge men made the pace throughout, Nicholls however dropping behind after three miles; Reeve was left astern from the beginning, and was lapped in four miles, when he retired. The race was now in the hands of Day, Bailey, and Smith, the last-named waiting on the two others, who led alternately. After six miles they succeeded in shaking off the Oxford man, and riding together at a great pace steadily increased their lead till in the last lap of the 12th mile they had gained a complete lap on Smith, who in turn was a lap ahead of Nicholls, who was the same distance ahead of Adam. The time for the half distance was 40 min. 22 sec. Day and Bailey made no efforts to increase their lead, and all five rode round together till the last mile. Day and Bailey then raced for first place, the former winning by a yard. Smith was a lap and 100 yards behind, Nicholls more than two laps and Adam more than three laps in the rear. Time, 1 hour 22 min. 20 3-5th sec.

The results of previous Inter-University Bicycle races have been as follows:—

1874 Cambridge won. Road race, 80 miles.
1875 Cambridge won. Road race, 50 miles.
1876 Oxford won. 50 miles.
1877 Cambridge won 2 and 10 miles. Oxford won 25 miles.
1878 Oxford won 2, 10 and 25 miles.
1879 Oxford won 2, 10 and 25 miles.

Cambridge has thus won 4 times and Oxford 3.

AMATEUR *v.* PROFESSIONAL RACES.

John Keen was unable to compete on account of illness, so that F. Cooper was the only professional representative.

The amateur Hon. Ion Keith-Falconer was on this occasion beaten in both races (1 and 10 miles) but in each case the professional had to beat the previous record time to win.

The one mile race was ridden on Wednesday, after the two mile Inter-University race. Falconer led till 200 yards from the finish when Cooper shot in front with a fine spurt and won by 5 yards. Time, 2 min. 46 2-5th sec. This is one second better than the previous record.

The ten mile race took place on Friday. As the object of the race was not merely to test the relative speed of the amateur and professional, but to accomplish if possible a very fast time, with the consent of the competitors, H. L. Cortis (Wanderers B.C.) made the pace for them a great part of the distance, C. A. E. Pollock (C.U.Bi.C.) relieving him for a couple of miles. Falconer went ahead at the start and rode the first mile in 2 min. 58 sec. Cortis then made the pace with Falconer and Cooper following close together. About the 5th mile there was a slight shower. It was now evident that record would be beaten from six to 10 miles. Falconer finished six miles in 18 min. 4 sec. and seven miles in 21 min. 7 sec. After going half a mile more he had to give up, being attacked by a bad stitch. Cooper gamely kept on, and Cortis who had been resting, took him along for the last mile and a half; his time for eight miles was 24 min. 7 sec.; for nine miles, 27 min. 12 sec., and for 10 miles 30 min. 6 4-5th sec. The previous fastest on record was 30 min. 45 sec.

MATCH WITH LONDON BICYCLE CLUB.

One Mile.—First Heat; W. Wyndham, London, 1; C. A. E. Pollock, Cambridge, 0. Time, 2 min. 59⅘ secs. Second Heat: G. D. Day, Cambridge, 1; A. Herbert, London, 0. Time, 3 min. 7⅘ secs. Third Heat: O. P. Fisher, Cambridge, 1, J. Scott, London, 0. Time, 3 min. 4 sec. Cambridge won the event by two heats to one.

Four Miles.—W. T. Thorn, London, 1; C. A. E. Pollock, Cambridge, 2; F. G. Mayor, Cambridge, 3; A. Herbert, London, 4; O. P. Fisher, Cambridge, 5; O. Thorn, London, 6. Time, 12 min. 32 sec. It had been arranged that this and the 15 miles races should be decided on the following system: the winner scores six, the second man five, the third four and so on: the marks of the representatives of each club are then added together and the club scoring most marks wins. Cambridge thus won this event by 11 marks to 10.

Fifteen Miles Race.—D. J. S. Bailey, Cambridge, 1; W. T. Thorn, London, †2; G. D. Day, Cambridge, †2; W. Wyndham, London, 4; F. F. Tower, Cambridge, 5; A. D. Butler, London, 0 Butler was left behind in the first lap and retired after 11 miles when more than a mile behind. The others kept close together throughout. For the greater part of the distance the Cambridge men, Tower especially, cut out the pace. After 10 miles records began to be beaten. Day scored a record for 11 miles, 34 min. 19 sec., and another for 13 miles, 40 min. 33 sec., while Tower led at 12 miles, 37 min. 24 sec., and at 14 miles, 43 min. 40 sec. In the first lap of the last mile Thorn followed by Wyndham rushed to the front, the latter, however soon assuming the lead, Thorn being second, Day third, Bailey fourth, Tower fifth, all close up. This continued till the last lap when Day and Bailey challenged the London men and with a fine spurt Bailey ran in a winner by two yards, Day and Thorn making a dead heat for second place. The full time was 46 min. 34¼ sec., the previous record being 47 min. 47 sec. The last mile was run in 2 min. 54½ sec. and the time for the last lap was 38¼ sec. Bailey's lap was however about a second faster, as he was quite 10 yards behind the leader at the beginning of the lap. Cambridge thus won all three events.

ASSAULT OF ARMS.

Under the patronage of the Vice-Chancellor, the commanding officers of the C.U.R.V., and the most important athletic clubs of the University, Mr. Galpin's annual Assault of Arms took place on Saturday evening, the 29th inst. The attendance was fairly good, and applause was often deservedly elicited, at the results arrived at by the talented performers, among whom were representatives of Messrs. Angelo's time-honoured establishment in St James's, Mr. Galpin and his assistant Mr. Molt, and several members of the University. The boxing of Mr. Rolt (an old pupil of the Cambridge School of Arms), the fencing of Mr. Mac Turk, the sabre-play of Mr. Molt and M. de Castel (whom we fancy we recognise as an ex-officer of the C.U.R.V., under a slightly different name), the gymnastics of Messrs. Molt, Perks, and Clark all call for special praise and notice. It would be desirable that the use of the weapons they wield, were more fully learned and understood than they at present are, by many officers of Her Majesty's army and reserve forces, of whom so few follow the examples of those in many European armies, of attending the instruction course of a *Maître d'armes*. Perhaps the most perfectly executed, and generally admired performance, was that of Mr. Galpin himself, with the Indian clubs, which heavy objects he manipulated with an astounding ease and diverting dexterity, causing one almost to forget that their weight was 11lb each.

The performers were cheered and stimulated by a series and well sustained waltz melodies, from the skilful fingers of Mr. T. Silver. It is to be regretted that Mr. Henderson was unable to be present, and shew his skill in the use of the sword.

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THE LOAN EXHIBITION OF PICTURES AT THE CORN EXCHANGE.

A representative collection of Pictures belonging to junior members of the University formed a new feature among the events of the May week. It took place in the small room at the Corn Exchange. The number of pictures brought together was about 250. Amongst these, of course, the larger part were of comparatively small interest. The class of water colours struck us as perhaps the best, including as it did two landscapes by Cotman, a "View of the Thames in a fog at early morning," by Arthur Severn, and the "Lake of Thun," by Elijah Walton. A small Coast-scene by some unnamed artist was very striking for the extraordinarily soft gradation of the colours, and deep atmospheric effect. The oil-paintings were not very remarkable for beauty; but they included a few interesting works, belonging for the most part to Mr. Bayley, of Caius. Amongst these we may mention a "Drinking Scene" by Hogarth, a "Dancing Scene" by Watteau, and a "Group of Boers" by A. van Ostade. An unfinished painting of a "Fen Girl," by Mr. J. Batten, of Trinity, and a study of a Kingfisher by the Hon. R. Carew were deserving of all praise.

The class of mezzotints was grouped upon a screen, and includes a strikingly large portrait of Fox, and a pretty one of Lady Hamilton, after Romney's picture of her; these, with two plates from the Liber Studiorum, and two Constable's formed one of the most pleasing parts of the collection. The etchings of course were numerous, and no doubt it would not have been difficult to have brought together a much larger number; on the whole they were fair impressions from interesting plates, but do not call for special remark.

The line engravings for the most part were bad. They consisted of the monotonously dull interpretations of pictures on a large scale, which used to be so much the rage. An exception must, however, be made in favour of a fair impression from a splendid plate by Gaillard, after the well-known Madonna with the Child and St. John by Botticelli in the Louvre.

There were a considerable number of drawings 'by the Old Masters.' 'Raphael's design for the ends of the Parnassus fresco,' we are sorry to say, was the work of a poor beginner of the 17th or 18th century, copying from the fresco itself. Another Raphael drawing was by the same or a similar hand. 'The sacrifice of Elijah' was real work of the school of Rembrandt, and a very few others were as old as they professed to be; but we are surprised that those who are responsible for the naming could allow such manifest forgeries to be ticketed* as they were.

Lastly, there was a large and interesting collection of photographs, mostly from paintings and drawings of the present day. A certain number of old sporting pictures, and a few others chosen apparently to show what some men will tolerate on their walls, completed the collection. On the whole it certainly showed that the taste of the undergraduate is not so bad as is generally supposed. It is clearly, however, capable of elevation, and we consider exhibitions of this kind one of the best means of aiming at that result. The venture, we understand, was financially a success.

OXFORD LETTER.

The election for the Union Presidentship took place on Saturday, and resulted in the victory of the Hon. G. N. Curzon, of Balliol, by a majority of 145. Mr. Curzon opened the debate which lasted us three Thursdays, and has often distinguished himself as a Conservative speaker. We are to have a show debate next Thursday, in which several distinguished members of the society will appear, presumably for the last time; the subject, as usual, being political, the errors of the present government. Our attention does not, as at Cambridge, stray from affairs of state to the claims of the softer sex or breach of promise laws; possibly because it is easier to get up one subject than two. Whatever the reason is we are most faithful to politics.

Talking of politics the petition is reported to be sent in: if it is carried, I suppose, we shall have another detachment of Birmingham police. They will probably, however, keep clear of Hertford men.

Commemoration-time is rapidly approaching. The usual events will happen, except that Exeter have put off their concert, owing to a sad accident, and New College is going to give a ball on June 4th. The Agamemnon is to be acted on the 3rd, in Balliol Hall. A rival performance of "Ici on parle Français" is advertised for Tuesday. It is hard to tell whether the Balliol or the Christ Church performance will be most successful. For the first, rehearsals are constantly going on. The Organist of Magdalen has written music for the chorus. Robert Browning and Lord Carnarvon are going to honour the performance with their presence, it is rumoured: which will make it very hard to choose which translation will be used. Mr. Richmond is designing the tableaux. For the credit of Athletics we hope it will be a success.

The Newdigate has been won by Mr. Rodd, of Balliol. The subject was Sir Walter Raleigh, who inspired 23 competitors, one of whom, it is said, assured the examiners that he would cut his throat if he did not get it "this time." He is, however, still alive. The Latin Prose has been won by Mr. Upcott, of Balliol, who rowed in the Balliol eight when it was head: The Latin Verse by Mr. Fausset, of the same College.

Magdalen will be unable to celebrate their victory with a ball. *Jupiter non vult.*

The Trinity dinner, for which Cardinal Newman came down to Oxford, went off very successfully. Professor Bryce proposed the Cardinal's health, and succeeded wonderfully well in offending nobody. The meeting was a curious one in many ways. One speaker, making a geological simile, said he saw round him many Academical strata: in some ideas and histories altogether antiquated, the records of Palæozoic times: in others modern organisms dimly emerging, while others again, though richly fossiliferous, contained many specimens of extremely late life; the older, he might have proceeded, shewing traces of fire: the latter of water. How times have changed since "loss and gain," and that happy period when one greeted one's acquaintances with gibes about the Donatists, or questions on Antinomian doubts.

Mr. Hatch preached again to-day. I saw among the audience the Master of Balliol, the Archbishop of Canterbury, and Mr. Matthew Arnold. M. Renan was taken to hear Mr. Hatch, and said on leaving the Church, that he might have exchanged discourses with the distinguished clergyman and no one would find it out. Whether he meant a high literary compliment or an aspersion on his orthodoxy, we cannot tell. The Archbishop preached in Balliol Chapel in the afternoon, Mr. Matthew Arnold being again among the audience.

Neither the Pairs nor the Sculls produced many entries, there being but three for the former event, while there were five for the latter. In the first heat of the Sculls, Poole, (B.N.C.) beat Coleridge (Trinity) very easily. Second heat, Adam (Christ Church) beat Brown (Hertford). Soon after the start Brown had an accident to his swivel rowlock, which obliged him to stop for some time and to unship his scull. This enabled Adam, who had the second station to get right up to him, and though Brown then rowed away well, of course his case was hopeless. Chesshire of Worcester drew the bye. In the second round, Poole drew the bye and Chesshire with first station beat Adam by about three lengths. In the final heat, Chesshire (first station) beat Poole by about the same as he beat Adam.

In the first heat of the Pairs, Staniland of Magdalen, and West of Christ Church, with first station, beat Disney and Brown of Hertford, by two lengths. In the final heat, after a capital race all the way, Staniland and West beat Chesshire and Heywood of Worcester by not more than a length. The winners are both Eton freshmen and rowed in the Eton eight at Henley last year, while West stroked the 'Varsity last term. The pair had rowed together for two years at Eton, and rowed well together.

The Exeter Eight, as yet, seem hardly to go as well as they did in the May Races, and there seems to be some difficulty about re-arranging the places satisfactorily. Kindersley has been rowing five instead of seven, an arrangement which does not seem advantageous to the boat.

The Cricket match against M.C.C. had a strange termination: the first day was so wet that play was impossible, but starting the next day on rather a soft ground they managed to finish the match before evening, M.C.C. winning by one wicket. In the first innings the 'Varsity made the small score of 53, but the M.C.C. could not boast much as they made but 89, of which Lord Harris made 15, Mr. Evetts 17, Mr. Heath 22. In the second innings the 'Varsity made 75, of which Morton made 30, Hare 13 not out. With but 39 to make M.C.C. went in, but their wickets fell with surprising swiftness, and they just managed to make 41 with but one wicket to fall; their highest scorer was Shaw, who made 16 not out.

We have received the new number of the *Journal of Philology*. The most important item in its contents would appear to be a dissertation of fifty pages by Mr. A. W. Verrall, "on a chorus of the Choëphoræ." Further we have a second instalment of Mr. W. G. Clark's notes on Aristophanes, 'Æneas' wanderings" by Prof. Nettleship, "Animal worship" by Prof. Robertson Smith, "Propertiana" and the "Myth of the Sirens" by Mr. J. P. Postgate, "Valerius Flaccus" by Mr. R. Ellis, "Agnatic guardianship" by Mr. P. M. Lawrence, &c.

* We understand that the committee desired it to known that the exhibitors were in every case responsible for the naming of their pictures.—ED. *Review.*

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THE CRITICS BALL.

Owing to the disinterested efforts of a few Trinity gentlemen, many of the visitors to Cambridge were enabled to spend at the Guildhall, on Tuesday, May 25th, one of the pleasantest evenings of the May week. The "Critics," a Trinity Club, decided to give a Ball upon that day, and the energy and boldness of these gentlemen in carrying out their undertaking was only equalled by the success which met their efforts. The number being necessarily limited, it was in vain many sought for the coveted ticket, and it speaks volumes for the dance-loving propensities of our fair visitors that, despite the usual attractions of the Masonic and Trinity Balls, this newly-created festivity met with the success which it undoubtedly deserved.

As at most of the Cambridge Balls, the music was of the very best, and amply made up for what might have been considered in some circles not quite an unexceptionable floor. The room was most tastefully decorated, and no pains can have been spared to set off a room which is, we fear, best known to many of our readers as a place of torment frequented by ogres in the shape of examiners for the Little-go or General.

The programme, as carried out, was remarkable for the small number of square dances; and as the number of invitations was limited, the number of chaperons was also curtailed.

The following gentlemen acted as the committee:—

Mr. R. G. M. Dill, | W. A. Forbes,
Mr. F. Feeney, | W. G. Devonshire, (Hon. Sec.)

FIRST TRINITY BALL.

The Trinity Ball was held on Wednesday last, under the management of the following Stewards:—

Prof. T. Mc. K. Hughes | Mr. R. D. Davis
Mr. J. Prior | Mr. J. H. L. White
Mr. E. J. Mortlock | Mr. B. S. Biram
Mr. J. M. Image | Mr. M. Wills
Mr. G. H. Rendall | Mr. G. P. Trevelyan
Mr. R. C. Lehmann | Mr. R. D. Guiness
Mr. A. H. S. Bird

Mr. A. Nimmo,
Hon. Sec. Ball Committee.

The decorations were particularly good; and although there had hardly been enough time to properly prepare the room; yet the floor was in very fair order. One drawback at the first ball was, and must always be, the quantity of dust which accumulates between the boards. This has to be danced out before the floor is really in a good order. The boat flags of the various Colleges were as usual hung round the room; and the oars which were placed about here and there gave a distinctly boating air to the ball. On the whole the ball was a decided success; and the only fault was the fact that there was not room for the many who sought admission in vain. The success of the Trinity boats on the river seemed to communicate itself to the ball, and all there seemed to think that it compared very favourably with those of past years.

THE MASONIC BALL.

Although the Masonic Ball is always the last piece of gaiety in the May week, yet it is generally the most "run upon." An entire week before it actually took place, the usual notice was exhibited at the Honorary Secretary's residence in Trumpington Street, to the effect that all the tickets were disposed of. Many people who had come up on purpose to go this ball were unable to get tickets, and had the room been larger a hundred and fifty more applicants might have been satisfied. So great was the rush that, had there been time, it was contemplated to utilize the Corn Exchange.

The large room in the Guildhall will not hold more than four hundred with comfort; and this year the number of persons admitted was four hundred and fifty. We were glad to notice the presence of several brethren from the sister lodges at Oxford; and we hope that they may prove *avant couriers* of others in succeeding years.

Mr. Gilbert Ainslie was, as usual, the Hon. Sec.; and thanks to his untiring exertions, the music, floor, and decorations were all that could be wished. A new feature in the shape of a large illuminated square and compasses was introduced this year, at the suggestion, we hear, of one of the fair sex. The usual banks of flowers and blocks of ice formed an effective background to the orchestra; while, as in former years, a cascade of water, delightfully suggestive of coolness, filled up the pauses between the dances.

The programme contained five squares dances, enabling the Masons to appear in varied attire, and perform the usual ceremonies with their swords. The remainder of the twenty-four dances consisted of a couple of Polkas, a novelty in the shape of a Highland Schottische, and the rest valses. The dancing was kept up till after four o'clock. Amongst those present we noticed Bro. Rev. C. J. Martyn, well known at Grand Lodge meetings, and many others who wore the broad purple. Among the ladies the honours were perhaps divided between a well-known local beauty, a fair visitor from Bury, and a young lady in light blue. The arrangements were carried out by the following stewards:—

Bro. Rev. F. J. Foakes-Jackson, P.P.A.D.C.. W.M.
„ The Right Hon. The Earl of Hardwicke, R.W.P.G.M.
„ Rev. J. T. Hardy, P.P.G.C., P.M.
„ Rev. Dr. Bryan Walker, P.P.J.G.W., P.M.
„ Rev. R. Kalley Miller, P.P.J.G.W., P.M.
„ R. T. Caldwell, P.P.S.G.W., P.M.
„ J. C. Wace, P.P.S.G.W., P.M.
„ R. Fairbairn, P.P.J.G.W., P.M.
„ A. Gray, P.J.G.D., S.W.
„ A. E. Campbell, P.P.A.G.Sec., J.W.
„ Rev. J. C. Saunders, P.P.G.C., S.D.
„ A. R. Price, P.G.S. Works, J.D.
„ W. Hillhouse, I.G.
„ C. E. W. Boughton Leigh, D.C.
„ Rev. D. Boughton Leigh, P.G.C.C.
„ M. Fowler, P.G.D.C., S.
„ E. L. Lucas, S.
„ W. S. Chisenhale Marsh, P.P.G.S.
„ H. R. S. Callander, P.G.S.
„ W. M. Cann, P.G.A.D.C.
„ A. N. Campbell, P.G.S.
„ T. Brushfield.
„ O. P. Lancashire.
„ G. Ainslie, Hon. Sec., P.P.G.S.W., P.M.

WHIST.

PROBLEM V.

Solution:—

Trick 1, 2 and 3. A leads Ace King and Queen of Hearts.
4. A leads 4 of Hearts; B plays 3 of Spades.
Z plays 10 of Spades.
5. A leads a Diamond; Z wins with King.
6. Z leads Ace of Diamonds.
7. Z leads King of Spades; B passes.
8. Z leads 3 of Spades; B plays Ace.
9. B leads a Spade; Z wins with Knave.
10. Z plays Queen of Spades.
11. Z plays King of Clubs; B plays 8.
12-13. B makes Ace and Knave of Clubs.

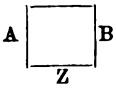
N.B.—If at trick 4 Z had discarded a Club, A would then have lead a Club, and B ultimately would make his Ace and Knave of Clubs. At tricks 7 and 8, B plays his Ace, when Z leads the 3 of Spades, to prevent Y getting the lead.

Answers received:—Correct, H. N. D., W. H. C.
Incorrect, A. J. G.

PROBLEM VI.
(DOUBLE DUMMY.)

A's hand.	*Y's hand.*
Hearts (trumps); Queen, 7, 3	Ace, Knave,
Clubs; 3	Queen, 10, 7, 6, 4
Spades; 9, 8, 6, 5, 3	Queen, 10, 4
Diamonds; Ace, 8, 6, 3	5, 4, 2
B's hand	*Z's hand*
Hearts; 10, 8, 4	King, 9, 6, 5, 2
Clubs; Ace, King, Knave, 8,	9, 5, 2
Spades; Ace. Knave, 7, 2	King
Diamonds; Knave, 10	King, Queen, 9, 7

With the best play which side gets the odd trick? A leads.



Answers may be sent in to the Office by Saturday, in envelopes marked "Whist Problem" on the outside.

Visitors to Ditton Corner during the week of the boat-races may be glad to know that their fees for admission to the Rectory Paddock (including £5 12s., the profits of the tea table) added £62 1s. 2d. to the Ditton Church Restoration Fund. We are asked to acknowledge this with thanks.

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CRITICISM.

It has been said of us who live in this nineteenth century that we have utterly and entirely lost all capacity for enthusiasm, all power of feeling genuine admiration, that, in a word, we are nothing if not critical. But though we may plead guilty to the general charge, and admit that the tendency of the age is towards destruction rather than construction, though we may complacently assure ourselves that "unreasoning hero worship" is not one of the prevalent vices of the present day,—still there is one person for whom all unite in feeling an unbounded admiration. We receive his most trivial utterances with profound respect, accept his views with enthusiastic eagerness, instantly abandon any pet theories of our own that clash with his, and indeed bow the head in unquestioning awe before him, and him alone. The only person untouched by criticism is the critic himself.

It would be almost comic, were it not matter for graver feelings than laughter, to see how men of infinitely superior intellectual calibre to the critic blindly accept his views even on subjects of which they are better qualified to judge than he. Perhaps the reason for this is to be found in the stress and hurry of modern life, combined with the raising of the standard of knowledge required by "society." Everyone is expected to be able to talk about the last book published, while very few have a spare hour in which to read it; the natural result is that people have recourse to reviews, and, having no time for further thought, accept and adopt the critic's theories.

But all the more important is the question, who is to be the critic? We cannot alter the conditions of modern life; it is alike impossible to revert to the infinite leisure of our forefathers, and to induce society to accept from its members less than it now requires—a thin varnish of omniscience. These facts must be recognised, and we have only to turn our attention to that for which the remedy lies in our own hands. Grant that the reading of reviews instead of their subjects is a necessary evil, the problem remains: in what way can we reduce the evil to a minimum? One solution, and one only, is possible. We must insist on the fitness for his task of the writer of the review, in other words we must criticise the critic.

It has long been an accepted axiom that the poet is born, not made. But it is generally assumed that such is not the case with the critic. It is thought that however incapable a man may be of constructing and creating, he is perfectly competent to destroy and dissect the productions of others. But surely this shows a misconception of the function of a critic. What we want is not that criticism from the outside which, almost always depreciatory, leaves on our minds so strong an impression of the cleverness of the critic that we overlook what ought to have been the most prominent thing, the failures of the author. What we need is criticism from the inside, the criticism of a man who, while penetrating into the very heart of the author, never loses sight of his own personality, who, while able by his intense sympathy to see the other's point of view, yet maintains his own, and so brings us into contact with the author without allowing us to forget the medium.

The difference between these two sorts of criticism is like that between the illumination of a semi-transparent object—a figured glass vase, for instance—from within and from without. In the one case, although the modelling of the surface of that part where the light falls is distinctly shown, not only are some parts left in darkness, so that we fail to grasp the general effect, but shadows are cast which obscure our view even of the details, and lead to actually false conceptions. In the other case, a clear soft light shines through the vase, enabling us to distinguish the proportions of the whole, the harmony of parts, the colouring of the surface, while at the same time bringing out any flaw there may be in the material, or fault in the workmanship.

The critic should always bear in mind that he is criticising, that his function is to interpret and expound, not to originate. The faults there are in the object of his criticism, his eye should be the quickest to see, his lips the readiest to deplore. We ought always to feel that he is nearer to the author than we are, but yet never fail to recognise that author and critic are two. The enthusiastic rhapsodies of indiscriminating admirers are just as far removed from the true spirit of criticism as is the groundless carping of detractors.

If the difficulty of good criticism were generally recognised, and the uselessness and even harm of any but the best once admitted, we should be rid of that class of small critics who go about seeking whom they can devour, and are ready to fasten on the weak points on the surface of any work they come across, without considering for a moment what is the deeper meaning of the book, or the object of the writer. But great as would be the relief could we clear the world of literature once for all of these criticasters, if we may so call them, there is another class of persons who do far greater harm than they,—the men of high powers, it may be, and great literary skill, who, by way of text for their own writing, undertake to criticise another whose point of view they cannot or will not see. These are doing a great injustice to their author, and an infinite injury to the world, for we have not so many beauties that we can afford to have those we do possess obscured, nor so many heroes that we can afford to lose one through another's misrepresentation.

Many instances of this kind of criticism will occur readily to everyone: perhaps of all authors he who has suffered most at the hands of able and well-meaning, but unsympathetic critics, is Plato, who acting as the whetstone of men's wits from time immemorial, has been used by most of his later critics as a mere peg on which to hang their own theories, while there is hardly one who does not quarrel with him for his ignorance of those "universally accepted truths,"—the laws of gravitation and political economy. The habit of his commentators of fathering their own theories on Shakespeare has passed into a by-word, while of modern writers few have been worse treated than Mr. Robert Browning, and perhaps of none but him can it be safely affirmed that his critics have rarely even attempted to look at his poems from his own point of view.

To these glorious names may be added that of one of the greatest of living writers, M. Victor Hugo, who has, if possible, fared even more cruelly than they. With the exception of one or two—notably of him who acknowledges as "chief of us and lord," the poet, "nursed in airs apart,"—does not every reviewer insist on applying the British standard of perfection to M. Hugo, French of the French as he is, and on branding as exaggeration or verbosity what is in truth merely unfamiliar and foreign?

It is only when we find that the list of the worst sufferers from this spurious criticism includes some of the grandest names of literature that we realise what an immense power for good or ill the critic wields. And seeing this, and recognising that the moral and intellectual qualities required for a true critic are of no mean kind, we should strive to raise our standard of requirements in a critic so high as to prevent every young aspirant to fame from rushing into the ranks of reviewers. In this way there is a hope that we may in some measure check the abuse of a faculty which, when used aright, is the very mainspring of all regulated and lasting enthusiasm.

M. de G. M.

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THINKING AND DOING.

It is told of Sir Walter Scott that he never estimated any amount of literary capacity as at all worthy to be compared with the power displayed by the great masters of practical life. To write things worthy to be read did not in his eyes confer a glory anything like equal to that of doing things worthy to be written. A discussion on the relative value of great books and great deeds, both being so indispensable to the world's progress, would not bring one probably to any definite result, but the relations between thinking and doing in the same person are worth a little consideration.

Does not Sir Walter's opinion, already quoted, indicate that there was in his time a broad line between the active and the contemplative life, and is not that line now-a-days sharply defined? Excluding first of all those thinkers whose mental energies are specially directed towards the attaining and investigating of abstract knowledge which has little relation to active life, let us take as our examples those whose intellectual work is specially intended to produce direct effects on mankind, the poets and writers of pure literature. Let us explain further in regard to active life that we do not mean particularly such forms of activity as are intended to produce effects on men's outward condition, such as politics, but in the case of each man that pursuit which he would have followed supposing him to be endowed with no exceptional gifts of mind.

A broad line did, surely, exist in Sir Walter's Scott's time. That writer did not himself furnish an instance of it, for at the same time as he was engaged on his masterpieces he was diligently following a professional career and filling two legal posts which would, with other men, have been an excuse for avoiding all other work whatever. But look at some of his brilliant contemporaries: Coleridge, whose delight was to dream away the day in his arm-chair; Southey, whose time was so carefully portioned out into periods for reading and writing about men that there was no interval left in which he might himself observe them; Byron, with his genius so often sunk in sloth or grievously misdirected; Wordsworth, hardly happy but when alone; Shelley, occupying his spare hours as his wife said "in just running about the garden." Nor are these all the instances that might be cited. The lesser men only like Rogers seem to have had souls that would condescend to the ordinary prose of existence. And can there be any doubt that the work of these men suffered from their indifference to every-day duty? The Duke of Wellington's criticism on Southey's History of the Peninsular War was: "Mr. Southey, sir, may be a very clever man, but he has not understood the object of one of my campaigns, nor the object of one of my battles," whilst competent critics of his poetry declare it to be already half forgotten. Byron's Poems would have been less full of himself had he exerted his mind more in the ordinary work of his station, and the compulsory work of a profession might have braced Coleridge to more continuous literary effort. The same phenomenon seems apparent also in our own age. Does not our Laureate shun general society, and is not the writer of Sartor a recluse? Charlotte Brontë lived out her life in the depths of the country, and Thackeray's only practical work consisted in the delivery of a course of lectures. Neither can Disraeli, Kingsley, nor the Lyttons be fairly quoted on the other side; the writings of the first are political pamphlets; those of the second are directed, most of them, against social abuses; the two last have endeavoured, indeed, to combine statesmanship and literature, but will the novels of the father or the Vice-royalty of the son be less regarded fifty years hence? Grote alone, since the time of the Great Enchanter, bent his energies to fulfilling the calls of both genius and every day life, and neither his History nor his parliamentary career suffered from the double effort. It is necessary, of course, to look from the side of the writers, because imagination, when it possesses a man, must have a firmer hold over him than any other quality; but what we are contending for is that the possession of this does not exempt men from taking their share in practical life, and moreover that did they so take their share the result would be one not of detriment, but of gain to their higher gifts. It is of no use to assert that the division is a natural one, for our own literary history belies such a view. Chaucer was an able and successful diplomatist; Spenser was employed in political work, and Shakespeare was at least outwardly a man of the world. The careers of Clarendon and Raleigh are known to everybody, nor were Milton, Dryden, Addison, or Steele solely occupied in hidden contemplations. Greek History also supplies us with Æschylus and Sophocles, and if anyone be still inclined to cavil, let him think a moment on the splendid succession of statesmen poets that the Hebrew race produced from Moses to Daniel.

If then there is no necessary dissociation between the two forms of activity what are the causes which have produced a separation between them in our own times? May not one of them be the modern notion of division of labour misapplied?

No one certainly doubts the efficacy of specialization in industrial undertakings; success in many professions depends entirely on it, and a certain amount is required for successful practice of the art of government. But there is a limit to the application of every theory, and the notion that a writer's energies would be dissipated if allowed to seek other pursuits than literature seems to us a fallacy. It has arisen doubtless from the recognition, gradual but now complete, of literature as a profession, not indeed to be sought after and prepared for as other professions, but which may be taken to under special circumstances and followed without loss of social position. This is an external cause, but an internal one also may be found. There have been discussions going on lately about the loss of gladness in modern English life. The sum of joy is said to be less in spite of the triumphs of science and the spread of material comfort. An insouciance about the meaning of existence and a kind of notion that it is a troublesome period to be traversed as comfortably as possible, are the characteristics of this change in English spirit. Whether the facts are exaggerated or not, most people agree in their existence, only differing as to their causes; our poetry surely is similarly affected. There is in it also a loss of gladsomeness, an almost morbid habit of self-inspection; lofty ideals may be presented to us, but those who strive after them are involved in failure, and though the fact is insisted on that the world is out of joint, little hope is held out that any men will be born to set it right. Are not the causes of the one phenomenon, whatever they be, the same as those of the other, and are not the melancholy of our poetry, and the cowardly hopelessness of our life closely related?

Of the two causes suggested, the former would seem to have been more active in the early years of the century, the latter in our own times. It is usually easier to point out causes than to suggest remedies. Supposing those we have mentioned to be the true ones, there would seem to be little hope of the first, the definition of a literary profession, being removed in days when every new avenue of exertion is blocked as soon as opened by the press of men struggling for existence. And yet that the practice of bread and butter writing by young men is in every way pernicious, can hardly be disputed. First,

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because a young author in his eagerness to make his work saleable is under the strongest temptation to lower his own ideas to catch the fancy of the many, and that which catches the fancy of the many is rather the base and vile than the noble and good. Secondly, because the feverish condition of mind entailed by monetary anxieties is not that in which a man should set about teaching his fellow men. Thirdly, because the experience gained by the ordinary struggles of early life would be of especial value as a training for writing on any subject whatever. It is for these reasons that we see in our periodical literature so much to be ashamed of, and in higher lines the worthless and immature productions of those who with the smallest possible experience of the realities of life set up claims to be the leaders, the instructors, and the consolers of mankind. The second and inner cause can only be affected by the gradual evolution of ideas, or by some national convulsion forcing us to return to a healthier frame of mind.

To revert to our first example,—Scott. Carlyle has denounced him for not endeavouring to grapple with the great problems of existence, and avoiding any special efforts at evoking the latent heroism of men, contenting himself with merely representing human life in an attractive form. But who that has studied that author's works and life has derived no benefit in consequence? Is there no good to be got from truthful delineation of character by which, while our own sense of beauty is gratified, we are never allowed to dwell with satisfaction on baseness, or with contempt on goodness; in the representation of the joys, sorrows and temptations of every class of men, from prince to peasant; in the painting of nature in all its forms and in every proportion, to say nothing of the open air freedom and absolute love of truth pervading the whole?

And the man who did this for us lived the life of a man and not of a recluse, was at ease, and beloved in every class of mankind, and while taking his due share in the world's drudgery has left the memory not only of a stupendous genius but of a spotless character. Were more of our writers to follow his example and make our literature not the vehicle for vapid speculation or disconsolate moaning, but the means by which Englishmen may be braced to their work and cheered in their leisure, whilst they themselves were content to bear their own common burdens, the high place which they so anxiously claim now for their art would be accorded it freely and gratefully, not only by the present, but by future generations.

EDWIN HOLTHOUSE.

POETRY.

THE TWO STATUES.

Two statues, carven goddesses, had he,
Fair and shining white,
Statues of delight,
And one was Truth and one was Purity.

And day by day he loved and worshipped each,
Part for themselves, but more
Because in them he saw
The high ideals which he strove to reach.

But one day came a cynic cold and hard,
And saw the statues fair,
And while he was not 'ware,
Besmirched and chipped and left them soiled and marr'd.

And now he worships with a saddened sense;
They are not now the same,
Never can be the same,
As in the days of early reverence.

E. W. H.

NARCISSUS.

So all day long he wandered in the woods,
But ever to the pool his steps returned,
And flamed with love he watched the ruddy cheeks
Grow paler, and the wan eyes dim their light;
And oft he left the pool and oft returned,
Held by the loadstar of his own fair eyes,
Till once, restrained no longer, down he stooped,
And smiling, kissed the fleeting vision's lips,
And sank beneath the rippling, circling pool.

L. CUST.

THE PAPER-KNIFE.

"*The Data of Ethics.*" *By Herbert Spencer.* London, 1879.

There is no more striking characteristic of Mr. Spencer's recent volume than the expectations it raises, unless perhaps the expectations it disappoints. Mr. Spencer has attempted, and to the satisfaction of many performed, the herculean task of tracing the progressive realisation of the Law of Evolution, as it manifests itself in life, individual and social. But in all this, he tells us, he has had one end ever in view: "my ultimate purpose, lying behind all proximate purposes, has been that of finding for the principles of right and wrong in conduct at large, a scientific basis." And yet after the five thick octavos of elaborate preparation for this work, and after the *Data of Ethics* itself, one cannot help repeating at the end of the volume the words the author uses at the beginning of it, that "the establishment of rules of right conduct in a scientific basis is" still "a pressing need."

What Mr. Spencer promises us in this work is the secularization of the theory and the simplification of the practice of morality. For he seems to think that the authority of morality had previously been derived from its "supposed divine sanction"—though that is the theory of a comparatively small school only—and asserts that there has been "a repellent aspect habitually given to moral rule by its expositors," though he does not condescend to names, and though the thought of such different philosophers as Plato, Aristotle, Shaftesbury or Hegel might have convinced him of his error.

It is not, however, for accurate history or appreciation of the theories of opponents that anyone will think of consulting Mr. Spencer. Those who remember the way in which he refers to the doctrine of heredity as refuting Kant's theory of mental forms, and asserts with *naïve* confidence that though innate in the individual they are acquired experientially by the race (oblivious of the fact that it was not Kant's object to analyse the mental furniture of this or that man, but to exhibit what is necessarily implied by thought and perception wherever found), and those who recall the elaborate missing of the point which constitutes his criticism of Berkeley in the *Principles of Psychology*, will be scarcely surprised at his rather hazy views of what other moralists have taught, or his easy reference to Plato and Aristotle as making "State-enactments the source of right and wrong" (p. 51).

But we confess that we expected from him if not something more definite, at least something more suggestive by way of positive contribution to this much-vexed question of the basis of ethics. Ethics is the theory of conduct, and conduct is defined by Mr. Spencer as "the adjustment of acts to ends (p. 5) and acts are called good or bad according as they are well or ill adjusted to ends" (p. 25). But it is evident that the most important matter in conduct is not the adjustment of acts to ends, the ends being given, but the determination of the ends themselves. A theory of morals must both fix the ultimate end of conduct and give a reason to the individual why he should make that end his own. Nor are these two requisites identical, for the moral end set up may, for example, enjoin action for the good of humanity as a whole, though that end does not commend itself as *prima facie* reasonable to the individual whose own private good may appear the most important thing to him.

Now the ultimate end of conduct, according to Mr Spencer, is the greatest possible quantity and extent of life (p. 14), while the measure of life is pleasure (p. 30)—a theory which of course assumes that life is in the whole pleasurable. But the pleasure of life which the individual is to heighten and extend is not, according to our author, his own pleasure or life exclusively; but "evolution becomes the highest possible when the conduct simultaneously achieves the greatest totality of life in self, in offspring and in fellowmen; so that here we see that the conduct called good rises to the conduct conceived as best when it fulfils all three classes of ends at the same time" (p. 26). But all this leaves us quite in the dark as to what relative proportion of our conduct we are to distribute in promoting the life (*i.e.*, pleasure) of self, offspring

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and fellow-men respectively, or which of the three is to be preferred when they conflict. And it will not do here to say that the conflict will become less and less frequent and pronounced as evolution advances, for what we want is a morality for present circumstances and not for a state of things in which different interests have ceased to clash. Mr. Spencer tells us that neither is Altruism to yield entirely to Egoism nor Egoism to Altruism: "If the maxim 'Live for self' is wrong, so also is the maxim 'Live for others'. Hence a compromise is the only possibility" (p. 238), while "our conclusion" is stated in words which it is hoped give more practical guidance to Mr. Spencer than they are likely to do to his readers; "that general happiness is to be acheived mainly through the adequate pursuit of their own happinesses by individuals; while reciprocally, the happinesses of individuals are to be achieved in part by their pursuit of the general happiness". But if this has any meaning at all—and we have some doubts whether it is seriously meant—it is a distinct relapse into egoism. For if we are all to pursue our own happinesses and to aim at the general happiness only in so far as it promotes our own, we are landed at last in Individualism; and from this point of view Mr. Spenser will find it hard to convince the majority of people that they will be most likely to hit their own happiness if they aim at something else as well. This sentence is no doubt a bid for those "immense benefits" which "are to be anticipated from presenting moral rule under that attractive aspect which it has when undistorted by superstition and asceticism." But though the bid is a high one a rational egoist may well doubt whether it is made by a *bona fide* purchaser. Mr. Spencer has not shown, for example, why the egoist contented with the life of private pleasure should begin promoting the good of others. He points to "sympathetic gratification" (p. 255) as tending to overcome the abrupt opposition of Egoism and Altruism. But sympathy with the good of others is so little developed, especially in those most in need of conviction on this point, that such a forecast into the future cannot be expected to convince the individual that he ought to live for others as well as for himself. We are afraid then that Mr. Spencer has both failed to make morality easy and failed to make clear what morality is.

William Ewart Gladstone, by G. Barnett Smith. Cassell, Petter, Galpin and Co.; Cheap Edition, 5s.

From a literary point of view we may be said to be living in an age of biographies. On the bookshelves of our circulating libraries "lives" predominate. It is only necessary to call to mind the several lives of Christ, the life of Macaulay, of Dickens, of Kingsley, of the Prince Consort, published within the last five years. Of late, however, the mania for biography has reached such a stage, as to demand the lives of men still living. Not very long ago a Mr. O'Connor was bold enough to write a life of that mystery of mysteriousness, Lord Beaconsfield. It was written in no flattering terms, and was acknowledged to be the work of one by no means a partisan of his lordship. We have in this life of Mr. Gladstone a contrast to the preceding, for it is avowedly written by a sincere admirer of the present premier. The book certainly raises the question whether it is desirable that biographies of men should be written whilst they are still alive. It is an undoubted fact that, except in the case of autobiography, such works must lack the essentials of a true biography—such as in ideal types like Carlyle's "John Sterling" and Forster's "Dickens." They must fail to reveal to us what is most interesting, namely the inner life of the man whose character is depicted. The author is necessarily not in a position to exhibit the real motives of him whose life he wishes us to understand. It may safely be said that this book is wanting in this most important function of biography—for the author makes no pretension to such knowledge, except in the final chapter on "personal characteristics" which might be culled from the newspapers or articles similar to the "World's" *Celebrities at Home*. Still there is something in what the author says, that Mr. Gladstone of all great men may be said to be the most prone to carry his heart on his sleeve. And in consequence a biography of such an one is more likely to be true than that of his great opponent, Benjamin Disraeli Moreover, it may be said that some account of a statesman whose supreme importance in the direction of the voice of the country has been admitted on all sides during the last few months, is at present not inopportune.

The book is undoubtedly valuable to every student of politics in giving him a collected and chronological account of all those great political movements in which the Premier has taken part, movements, it is scarcely necessary to say, in which there is hardly a break since he first entered Parliament 48 years ago. The account of what the author terms the "Golden age of Liberalism"—1869, —70,—71—rises almost to the pitch of enthusiasm, so great is his admiration for one who could achieve such grand and thorough reforms in so short a time, and most people will probably experience some thrill of sympathy on reading it.

The account of Mr. Gladstone's days at Eton and Christchurch cannot fail to interest 'Varsity men, and his experiences at the Oxford Union must be interesting to all those who take part in the similar debating society at Cambridge.

Mr. Gladstone's opinions on the Reform Bill of 1832 at that time, and his arguments concerning slavery—after the lengthened and effusive rhetoric from the University pulpit a few Sundays ago—will perhaps appear amusing to Cambridge undergraduates. His change of opinion also on the question of Church and State must be especially interesting in such a stronghold of the establishment as this University. The author, however, strives to show that Mr. Gladstone has always been animated by one great idea throughout all these changes, namely—what will be of the greatest benefit to those most interested in the measure or reform at issue.

Mr. Gladstone's administration of finance is traced, a graphic and interesting account being given of his several budgets, and the consequent decrease in taxation he was able to effect, and one is in a position to understand, to some extent at all events, the charm which this famous Chancellor of the Exchequer was able to throw around his yearly financial statements. This part of the book is doubly interesting since Mr. Gladstone has again taken the duties of Chancellor of the Exchequer, and anyone having read it cannot fail in coming sessions to look out with lively expectation for the yearly budget. The unique position held by the right hon. gentleman during the Eastern crisis is brought out and dwelt upon.

Notwithstanding the consciousness on laying down the book that a great deal of the information conveyed is of the newspaper type, one cannot help feeling that one's insight into the great political movements of the last half-century is deepened or at least refreshed, and that one's time might be very much worse spent than in the perusal of Mr. Barnett Smith's popular biography.

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THE UNIVERSITY PULPIT:

SUPPLEMENT TO

The Cambridge Review.

No. 25. WEDNESDAY, JUNE 2, 1880.

Sunday, May 30.

Sermon by the Rev. Dr. SALMON, Regius Professor of Divinity, Trinity College, Dublin.

"Unto man he said, Behold the fear of the Lord that is wisdom, and to depart from evil is understanding."—Job xxviii. 28.

The maxim of the text appears in slightly different forms in more than one of the Old Testament books. In one of the Easter Day Psalms we have "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do thereafter, the praise of it endureth for ever." And so again in the Book of Proverbs, "The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding." And in several other of Solomon's proverbs the same idea is expressed in slightly different words. The name of Solomon has become proverbial among ourselves for wisdom. He deeply impressed his contemporaries both by his acquired knowledge and by his natural sagacity. He was held to be wiser than all men; his wisdom excelled the wisdom of all the children of the East country and all the wisdom of Egypt. He was wiser than all whom the Hebrews of his day reverenced as sages, wiser than Ethan the Ezrahite, wiser than Heman and Chalcol and Darda. His fame was in all nations round about, and travellers came from distant lands to see his riches and to hear his wisdom. Yet in great part of the Book of Proverbs the word wisdom is only used as the name of a quality in which Solomon was confessedly not preeminent; only as another name for goodness and the fear of God. Yet the more we think of the matter, the more reason we shall see to be convinced that other qualities which have been honoured by the name of wisdom are but vain pretenders to that title, and that this alone in truth deserves it.

First, wisdom is not learning. A great part of what his contemporaries admired in Solomon consisted of the accumulated mass of facts with which his memory was stored. He could speak of trees from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall; he could speak also of beasts and of fowl, of creeping things and of fishes. Yet it is an observation we are constantly forced to make, how much a man may know and yet what a fool he may be. Even in his own subject his industry in acquiring knowledge may easily outrun his power to make profitable use of it: and from weakness of judgment the opinions he forms on the subjects on which he has bestowed most labour may be absolutely entitled to no respect. But even if he is completely successful in his own department, whether or not it be as common as men of the world are apt to think, it is assuredly common enough that a man may be a very great scholar and yet a simpleton in all that concerns the practical affairs of daily life. That Solomon, for instance, with all his wisdom was a wise ruler we have not the slightest reason to suppose. He did successfully accomplish the ends which he made it his ambition to attain, but, as usually is the case with Eastern rulers, those ends concerned rather the magnificence of the sovereign than the real welfare of the people. He struck out new commercial enterprises, but these probably carried on as monopolies for his personal benefit and adding nothing to the wealth of the nation. They enabled him to astonish his subjects with the sight of foreign luxuries not brought to Jerusalem before; horses and fine linen from Egypt, gold and ivory and apes and peacocks imported from the distant East. Thus the Hebrew monarchy was in his time surrounded with unheard-of state, and the splendour of his court surpassed all that his people had ever heard of; nor probably did either he or they for some time consider whether all this costly splendour did not overpass the resources of the small state which he governed. He had an enormous harem of 700 wives and 300 concubines; he had magnificent palaces at Jerusalem and summer palaces at Lebanon; stately gardens, golden plate in such abundance that silver was nothing accounted of in his reign. The hasty reader is so impressed with all that is told of this magnificence that he often fails to take notice of what is also told of the cost at which it was kept up, the corvées of forced labour, the grinding taxation of the subjects. We find that on the king's death the oppressed people insisted on an absolute change of system, and failing to obtain it hurled his dynasty from the throne; while all the wealth that had been brought together only served as a lure to attract the foreign invader, and in five years from Solomon's death, Jerusalem had been taken and all the accumulated riches carried off to Egypt.

Again wisdom is not cleverness, though it is often mistaken for it, especially by the young who are apt to give to a certain kind of intellectual ability a great deal more of admiration than it deserves. I refer to that kind of ability which finds it easy to invent arguments in favour of any line of action it wishes to commend, which is not easily taken by surprise, is ready with plausible answers to objections, and can throw into the most attractive form the reasons for coming to the desired conclusion. All this, however, is but the cleverness of the advocate; what we really want for our practical guidance is the wisdom of the judge. Suppose that a man urges us to go the way that it is contrary to our real interests to go, the more persuasive is his eloquence, the greater his skill in producing reasons for the wrong course, the greater the mischief he does to those that give ear to him and to himself if he believes in his own arguments. So again in mere literary or scientific investigations, where we are not concerned with action, the cleverness which can maintain an ingenious paradox, or which can so marshal arguments as to make a false explanation of facts appear satisfactory, may receive admiration from the unthinking, but only disgusts him whose sole wish is to know what is the truth. It is natural that in our free country an exaggerated value should be attached to that oratorical or argumentative power which characterizes the successful advocate; for skill to form the wisest schemes of statesmanship would be a barren gift if not accompanied by the ability to commend to others the conclusions which have been arrived at. In order that any useful measure may be carried he who advocates it must be able to persuade a large number of persons of its expedience. Skill in such persuasion is therefore with us an absolute necessity of political success, and there are always among the rulers of the country some who owe their position to their eminence in it. And though no doubt there is a presumption that they who succeed in making others think that they are giving wise counsel really deserve the character they bear, yet it is a very different thing to be a brilliant orator and a wise statesman. Many instances might be given of persons who have exercised great influence in the House of Commons, though with powers of speech less than the average, solely on account of the trust that was put in their honesty and good sense. But we may meet with illustrations enough in our daily life, what very different things are cleverness and wisdom. It may happen to you to be opposed by persons on whose friendship you thought you might have counted; unkind words may have been said to you, a slighting and disparaging estimate of you expressed. And you may have it in your power by a stinging retort to cover your assailant with confusion; and by exposing some inconsistency or fastening on some weakness of his to take ample vengeance. If you do this readily and wittily you may produce a great impression of your intellectual ability. No intellectual ability at all is required for holding your tongue, and yet to submit in silence may be far the wisest course. In such a case the line of conduct dictated by Christian meekness may be also that approved by wordly prudence. A man who opposes you

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when your interests come into collision with his may not be really your enemy if you do not permanently make him so, or if you do not by damaging his reputation destroy his power as well as his willingness to serve you another time. And if you are angry because a more slighting estimate has been expressed of you than you think you deserve, why, in the first place, it is possible that it may be you who overrate yourself, but if not, it may still be the wisest to wait patiently till misconceptions clear themselves away; for as a general rule people in the long run get quite as much honour as they deserve; and any anger or impatience about such a matter only delays the recognition of their merit.

But I find that in thus giving as an illustration the fact that Christian meekness is true wisdom, I am only anticipating in a particular case, the general principle asserted in the text, that the fear of the Lord is wisdom. From one point of view it will occur to many that this principle must be undoubtedly true. If we look on practical wisdom as that which guides us to the line of conduct best calculated to secure our happiness, it must undoubtedly be wise to secure the favour of him who is infinite in power and whose rewards are eternal. It is quite a commonplace to point out the folly of the man who professes to believe in a future life, yet lives as if this world were to be his home for ever. It is just the same, it has been said, as if an officer under government temporarily employed here, but who knows that he must soon expect orders to proceed to a distant station, and there take up his permanent home, were to invest all his property here in a form incapable of being removed with him. But we are not obliged to make our assent to the principle of the text depend on our faith in the sanctions of a future life. God's commandments are not grievous, and even as far as this life is concerned it is our happiness and our wisdom to obey them. If we glance through the commandments of the decalogue we cannot doubt the folly of disregarding them. We shall own that it is the fool who hath said in his heart There is no God: that those are fools who put their trust in graven images and bow down to the work of their own hands; and so on with regard to the other commandments which enjoin the duty of worshipping God, which maintain the sanctity of family life, proclaiming the duties of children to parents, of husbands and wives, which enjoin personal purity, which forbid injury to our neighbour in person or property, or in his family relations, and which guard the outward conduct by waging war on the sinful desires from which sinful actions spring; all these commandments are such that any thoughtful man must own that it is his interest as well as his duty to comply with them. But when we turn to the New Testament we find a basis for Christian ethics very different from that of the most enlightened selfishness. If we receive the teaching of that book, the spring of our actions must be love to Christ; and likeness to Christ the model of perfection at which we must aim. And what was the character of Christ? The Apostle sums it up in the words "Christ pleased not Himself." It does indeed sound like a truism to say that our Blessed Lord's life on earth was not one of self-indulgence. You are all so familiar with the details of his life that you need not to be reminded what he endured for man's sake. His victory over the temptations of Satan in the wilderness indicated the character of his entire life. The temptations which he rejected there, he rejected absolutely and for ever. The allurements of appetite, the charms of earthly power, the desire of popularity found no place among the motives of his conduct. Destitute of all the world counts necessary for happiness, he went about in ceaseless labours for the good of others, diffusing bodily health and spiritual instruction, regardless of selfish ease, regardless of the opposition he too often met with from those he came to benefit; mindful only of the great object for which he had come, to seek and to save them which were lost. You know that all that he previously submitted to for our sakes was but preliminary to that closing proof of love (the greatest as he himself said that any can give) to lay down his life for his friends. Nay not even then his friends, since as the apostle tells us while we were yet enemies Christ died for us. The Gospels moreover inform us that the Lord's humiliation was a voluntary descent from glory which he possessed with the Father before the world was: that His continuance in this humiliation was equally voluntary; that in the darkest hour of his agony legions of angels stood ready at his call, but the word of summons was not given because then the scriptures of the prophets would not have been fulfilled; those scriptures which had inseparably connected the redemption of man with the travail of the soul of the Redeemer. And it was not merely that our Saviour's humiliation must have been felt more keenly as contrasted with the height of glory from which he had descended; what the Scriptures reveal as to the higher nature he possessed suggests other reflections as to the way in which that very nature must have increased the weight of what his human nature had to bear. His divine foreknowledge must have kept present to him during the whole time of his humiliation, the bitterness of that agony by which on the night of Gethsemane his humanity was almost overwhelmed, while his knowledge of the hearts of men enabled him to discern that even of those whom he had chosen out of the race for which he came to suffer, one was a traitor, and the rest would in the hour of danger desert him. Privations present, and anguish constantly forseen, submitted to, thanklessly submitted to for the sake of others, from all of which a word would at any moment have relieved him; such is the account of the Saviour's life on earth. This was the life which his first converts set before them as the model for their imitation. As he loved us, so ought we also to love one another, was their maxim. It was ever vividly present to their minds what He their Master and Lord had suffered for them, and the thought what he had endured for their sakes was ready to rise to rebuke any selfish shrinking from danger or toil, or privation which their brethren's good required them to encounter. Let this mind be in you which was also in Christ Jesus, was the Apostle's exhortation. Christ pleased not Himself, so let every one of you please his neighbour for his good to edification. Here then is the paradox of Christianity. The fear of the Lord is wisdom, is the declaration of the Old Testament. Wisdom teaches us to provide for our happiness in the most enlightened way, rejecting those pleasures which are of a lower order, or which are but temporary, and will be followed by greater pain, and choosing those which are higher and lasting. But here we have what seems quite a different rule; seek not your own happiness at all; live and work for the happiness of others; give up all thought of self, all calculation how you may make yourself greater or more honoured or more prosperous. That may be more noble conduct, but can it be said to be wisdom?

The key to the paradox is found in that golden saying of our Lord which St. Luke has preserved for us in an after gleaning made after his history of our Lord's life had been finished, "It is more blessed to give than to receive." This strikes a higher key than is touched in some of those Gospel lessons in which our Lord had inculcated the duty of giving. Give, he had said, not to those from whom you hope to receive a return; not even with a view to men's praises. Let the praise of him who seeth in secret be enough for you. Give to those who cannot recompense you, and you shall be recompensed at the resurrection of the just. But here we have the doctrine, not of future recompense for self-sacrifice, but of its present blessedness. That it truly is more blessed to give than to receive, however paradoxical the utterance when first made may have sounded, we cannot for a moment doubt. Our Lord in the Sermon on the Mount had told his disciples that in not allowing their love to be repelled by the unworthiness of its object, they should be like their Heavenly Father who maketh his sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust. And if it must be happiness to be like him who is all blessed as he is all bountiful, his blessedness cannot consist in receiving anything from the creatures who can add nothing to his majesty. To give where no return *can* be made must be his blessedness, and that must be happiness for those who are like him. And there is no difficulty in understanding that this really is the case. Those to whom God has given powers find happiness in their exercise quite independently of the fruits these powers may gain. It is not true, or it is a mere fraction of the truth that "love of fame is the spur which the clear spirit doth raise, to scorn delights and live laborious days." An unsubstantial recompense if this were all; nor would prudence find it easy to justify the giving up of solid comfort for the sake of having our vanity incensed by praise—praise that perhaps, never reach our ear and may not come till after we are dead. But I believe the truth to be, that though many when trying to give an account to themselves why they lived laborious days may have thought to vindicate their prudence by the prospect of future praise, this was not their real motive. Their happiness was in the work itself and the laborious days brought them higher delight than selfish ease could have offered. And in the case of work done for others, it is not only that there is pleasure in the exercise of our powers; it is not only that it is more flattering to our pride to give than to receive; but the heart must be cold which does not find delight when through our gift happiness springs up for others and their sorrow is turned into joy. Cases are of constant occurrence when no other reward is sought for efforts to give pleasure to others than some evidence that these efforts have been successful. Take for instance maternal love, the most striking example of the happiness love finds in giving without thought of receiving. If a baby laughs and crows it is thought to make an ample return for all the attentions that are lavished on it. If there can be any doubt as to the comparative wisdom of him who places his happiness in receiving or in giving when both are successful in their aims, we can have no doubt in the case when

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they fail. Indeed when can he be said to succeed who places his happiness in self-aggrandisement? For ever as he reaches those whom in the race for greatness he had made it his ambition to overtake, it seems to him but a poor victory to have conquered these; when he sees, as he must, others still in advance of him, who now appear the only competitors worthy of his rivalry. And when failure comes, as come it will, how ignoble are the sorrows of him who has sought great things for himself and found them not. How little sympathy we can give to the smartings of wounded vanity, to the disappointed graspings of ambition, to the confusion of him who having claimed the highest place is compelled to descend with shame to a lower room. Contrast with these the worst sorrow that can be suffered by one whose happiness is giving, the pain of love repulsed. It will often happen that attempts to do kindness to others are not received in the spirit in which they are offered. If we needed proof that giving has a happiness of its own as much as receiving, we should easily find conviction from our experience that there may be as much selfishness in refusing to receive as in refusing to give. Sometimes the refusal may spring from unamiable perversity of disposition which loves to disappoint expectation and grudges a pleasure which it is perceived is counted on: sometimes it may proceed from scorn of the poor gift offered, which is disdainfully brushed aside without appreciation of the kindly feelings, perhaps the labour and sacrifice, made by the giver; sometimes it may proceed from a sturdy spirit of independence, too proud to bear the burden of an obligation, and willing to forego a coveted good rather than be beholden to another for the enjoyment of it. That even in this last case, with feelings highly worthy of respect there may be mixed up a great deal of selfish disregard of the feelings of others we need not delay to point out. But we plainly are forced to own that it is not the selfish man alone who must count on meeting occasional disappointment: the most generous, the most loving is liable to have his motives misinterpreted, or his love cast back. How are we then to strike a balance? Can we say that the grief of wounded affection is less keen than the pain caused by the failure of schemes for self-aggrandisement? If we cannot say this, perhaps we might say that the sorrows of love are more noble than the delights of selfishness, and that it is a more blessed thing to have even felt disappointment in giving than to have had success in receiving. But it is more to the purpose to observe that such disappointment only brings pain with it in proportion as selfishness has animated the motives of the giver. There were some early Christians who imagined a flame through which all at the end of the world must pass, through which those would pass unscathed who were pure from earthly defilement, but which would fasten on all in the soul that was mean and base, and so give much or little pain in proportion as there was much or little that must be burned away. Of this kind is the pain which the bountiful receive when their gifts are rejected. If their generosity has been but refined selfishness, if they have given only because they wished to have their pride gratified by the acknowledgment of other's dependence, because they delight in receiving thanks and praise, or because in some other way they hope to be paid back again by those whom they have benefited, the disappointment of such expectations as these must not count among the sorrows of love, they rather go to swell the list of the vexations to which selfishness in all its forms is liable. But if the giver's kindly act is really prompted by the single motive, the desire to promote the happiness of its object: if it spring from that truly unselfish love which can rejoice in the happiness of those we love even when they prefer that that happiness shall come to them in a way to which we cannot contribute: then the sting is taken out of disappointment, and what might have been at first pain to us is turned into matter of rejoicing. St. Paul may teach us the spirit proper to those who have their heart more in the cause for which they labour than in the credit to be won for themselves from promoting it. He heard of the exertions made in preaching Christ by men who were his rivals and his enemies; and he exclaimed, Whatever their motives Christ is preached and I therein do rejoice.

If then the New Testament has taught us to understand by "the fear of the Lord" somewhat more than had been distinctly revealed in the Old Testament: if it teaches us that it means to be children of Him who is kind to the unthankful and the evil: to be followers of Him who gave His life for sinners ungrateful and rebellious: still we can truly say the fear of the Lord is wisdom. Butler has illustrated the profitable effects of virtue by imagining the prosperity of a community of perfectly virtuous persons. If you want to know what are the fruits of that which is a higher and a warmer thing than mere virtue, real love for others, such as that of which our Redeemer's earthly life is the highest pattern, we need only imagine his example followed by a single individual. Imagine that any one systematically wove into an entire life the practice of these lessons of our Lord and you would have to own that such a one, whatever his or her intellectual gifts might be, was one of the wisest of human beings, wisest both in providing for his own happiness, and wisest if counsel were sought by others. It is eminently true of love, give and it shall be given to you. If one were found by experience to be perfectly free from selfish aim, one by whom no unkind word was ever spoken, one who was always planning some act of kindness to others, who grudged no trouble to make them happier; it is impossible but that such a one would inspire such perfect trust, and would be surrounded by such love and gratitude as would brighten his own life as he strove to brighten those of others. To such a one we could come in any difficulty for advice, in full confidence that the counsel given would be prompted by no thought of the interests or wishes of the adviser, and that we should be told not what was pleasantest for us, but what was really wise and right for us to do. And in matters of conduct, perplexity as to the right course so often arises not from any real difficulty in seeing what path duty points out, as from shrinking from trouble that following it might impose, or from a hankering after enjoyment of some kind to be found on another road, that mere singleness of mind and purpose confers an insight denied to those whose vision is clouded by selfish desire. And such insight will often prevent charity towards others from degenerating into weak blindness to their faults. For when the right course is discerned it is impossible not to take notice when others turn aside from following it. And the disguises by which they justify their conduct to themselves become transparent to one of greater simplicity of character. It is no small part of practical wisdom in the course of this world's conduct, to have the gift of insight into character and to be able to judge correctly who may be trusted and how far. But you will not need to be told that it is wisdom in a higher sense than this to which the text refers, even though it may not have been amiss to point out how godliness has the promise of the life that now is as well of that which is to come. May we brethren ever daily strive to be more and more like Him who is the eternal Wisdom of the Father, that hereafter we may be with Him where He is—when they that be wise shall shine as the brightness of the firmament, and as the sun in the kingdom of their Father.

CRICKET.

UNIVERSITY v GENTLEMEN OF ENGLAND.

May 24th, 25th, 26th—The fourth and last of the Cambridge home matches was concluded last Wednesday in nearly as sensational a manner as the first one of this season. In the latter, our readers will remember, the University were dismissed for the ridiculous small score of 37, and sustained a severe one innings defeat. This was followed by another heavy beating, though not so disastrous as the first, at the hands of M.C.C. and Ground. Then the tide turned and with the help of two old hands the form of the eleven improved, and they managed to gain a decisive victory over Yorkshire by ten wickets. This success they followed up the next week by making just as huge a score against twelve Gentlemen of England as their first score against England was miserably small.

The state of the weather will naturally account for the enormous score compiled last Tuesday and Wednesday. Continued dry weather and constant practice in batting favoured long scoring and as a perfect wicket had been provided, a large total was only to be expected; still no one thought to see nearly 600 runs on the board. This score is all the more creditable when we remember how well the Gentlemen fielded during the whole of two tiring days and how pluckily the bowling was sustained throughout. Buchanan's analysis, considering that he is nearly half a century old, and was bowling on extremely easy wickets, is really wonderful. He not only bowled the enormous number of 492 balls *i.e.* 123 overs, but almost half of them were maidens and only 149 runs were made off him, and that too when 4's were common. Rotherham had hard luck. Several times he as nearly as possible bowled both Whitfeld and Jones, the ball only missing the stumps by a fraction.

It is a curious fact that in this match all the twelve men on the Gentlemen's side bowled at one time or another. The palm in batting most certainly must be given to Bligh and Whitfeld, who went in first, when the other side were fresh, and scored as many as 150 for the first wicket. Jones made the highest score, but he was a tremendous time over it: we think he was sometimes almost too cautious, and we should not like to venture at the number of balls that he entirely left alone. The scores of Lancashire and

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Exham were well got and reflect every credit upon them, but then at the time they went in, the bowling had been knocked all to pieces and the fieldsmen utterly tired out. As to our bowling, we think it was quite up to the form and reputation of the bowlers: Steel and Morton both did very well; the former especially so, while Morton had to encounter a very stiff wind all the time. Too much praise cannot be bestowed on the batting of Hon. A. Lyttelton and F. Penn: theirs were both masterly performances; the former more especially as it was his first essay this season. Penn played in his best form and it was a real test to watch his perfect timing of the ball and his clean hits, especially his cuts off the slow bowlers.

The University did well to get rid of such a strong batting team for 232, which total would undoubtedly have been less, had every chance been held; there were one or two very bad mistakes in fielding. Thornton was unlucky, as he was given out by the umpire, who ought to have known better. Walker on the contrary was lucky, as he was missed quite three times. Bligh dismissed Vernon with a capital catch; in fact, we doubt if there is a safer fieldsman or surer catch than our worthy secretary. Towards the end of the innings our side played up well and the last few batsmen were disposed of very quickly.

It would be too tedious to numerate the various hits of our first two batsmen; suffice it to say that they went in on Monday afternoon and made 27 without being dismissed, while on the following Tuesday they were not parted till 4 o'clock, when Bligh was caught off a bumping ball for a grand innings of 90; he only gave one chance and that a difficult one at short slip when he had made more than 50. Generally it happens that when two batsmen make a long stand they are dismissed almost together, but after Bligh's departure Whitfeld stayed with Jones while another century was added to the score and the adversaries' total passed.

He played in a far freer style that that he generally adopts and made some capital strokes: besides he gave not a vestige of a chance. We heartily congratulate him on reaching his first century on the University ground. Jones, as we stated above, played with wonderful patience and caution throughout: his leg hits were the chief features of his innings: most of them were exceedingly well-timed and powerful. The innings of C. T. Studd and Steel sink to insignificance compared with the enormous ones of their predecessors, but they both played well: Ford too and G. B. Studd made some excellent leg hits. Lancashire and Exham next made a lengthy stand and put on over a hundred runs: the cuts of the latter were first rate. The last two batsmen were the only men who failed to reach double figures, and the innings fell short of 600 runs by only 7 points.

Thus owing to the huge scoring, 825 runs for 22 wickets, only two innings were completed and the match ended in a draw, the University being 361 ahead on the single innings.

Appended is full score and analysis:

GENTLEMEN OF ENGLAND.		THE UNIVERSITY.	
Hon. A. Lyttelton, c C. T. Studd, b Morton	67	Hon. I. Bligh, c Rotherham, b Robertson	90
C. I. Thornton, st Foley, b Steel	2	H. Whitfeld, c Webbe, b Robertson	116
A. H. Heath, b Morton	3	R. S. Jones, c Vernon, b Buchanan	124
F. Penn, b Morton	88	C. T. Studd, c Vernon, b Buchanan	23
I. D. Walker, c Jones, b Morton	32	A. G. Steel, l b w, b Robertson	56
F. E. R. Fryer, b Morton	1	A. F. J. Ford, b Buchanan	17
G. F. Vernon, c Bligh, b Steel	3	G. B. Studd, l b w, b Thornton	10
A. J. Webbe, st Foley, b Steel	20	O. Lancashire, st Webbe, b Buchanan	60
R. Hargreaves, b Steel	0	P. G. Exham, c Hargreaves, b Vernon	43
J. Robertson, b Morton	3	C. P. Wilson, not out	18
H. Rotherham, l b w, b Steel	3	P. H. Morton, c Lyttelton, b Buchanan	2
D. Buchanan, not out	0	C. W. Foley, b Robertson	2
Extras	11	Extras	32
	232		593

BOWLING ANALYSIS.

GENTLEMEN.	balls	runs	maidens	wickets
A. G. Steel	180	78	19	5
P. H. Morton	152	80	9	6
C. T. Studd	32	11	3	0
C. P. Wilson	52	27	1	0
A. F. J. Ford	24	25	0	0
UNIVERSITY.				
D. Buchanan	492	146	56	5
H. Rotherham	296	153	28	0
J. Robertson	253	124	20	4
A. J. Webbe	72	28	20	0
I. D. Walker	52	18	5	0
C. I. Thornton	20	1	4	1
F. E. R. Fryer	52	32	1	0
A. H. Heath	16	13	1	0
F. Penn	40	20	4	0
R. Hargreaves	8	9	0	0
A. Lyttelton	24	6	3	0
G. F. Vernon	20	11	1	1

Rotherham bowled 4 no-balls, and Lyttelton 1 wide.

Trinity v. The Hawks.—Played on Trinity Ground on May 19th. Score:—

TRINITY.		THE HAWKS.	
T. M. Wilde, c Jones, b Maynard	16	W. F. Cole, c Poland, b Wilde	11
F. W. Poland, b Morgan	13	A. Green-Price, c Poland, b Lyon	63
A. Durandu, st Bicknell, b Morgan	2	F. W. Capron, b Durandu	74
J. A. Pease, c Lucas, b Morgan	5	G. Francis, b Lyon	24
T. K. Tapling, b Morgan	16	S. E. Jones, c Wilde, b Calvert	26
J. D. Cobbold, c Lucas, b Maynard	9	E. A. Maynard, c Lyon, b Calvert	0
F. Steward, b Morgan	5	E. M. Lucas, c Tapling, b Lyon	2
H. Calvert, not out	9	F. L. Thompson, st Poland, b Cobbold	41
E. W. Lyon, b Jones	2	C. S. Bicknell, b Lyon	27
H. Y. L. Smith, b Maynard	16	Morgan, c Lyon, b Calvert	15
G. MacMaster, c & b Maynard	2	C. L. Des Graz, not out	24
B 3, l-b 1, w 1	5	B 0, l-b 4, w 2	15
	100		332

Clare v. Hawks.—Played at the Clare Ground on Friday, May 21st, and resulted in a draw. Score:—

CLARE.		HAWKS.	
C. F. Weston, c Gaddum, b Miller	14	R. Miller, not out	25
O. Puckeridge, st Bicknall, b Gaddum	120	L. T. R. Morgan, c Norman, b Maul	27
E. O. Ormerod, b Cole	12	F. W. Capron, not out	6
H. J. Ford, b Gaddum	30	F. D. Gaddum, G. F. Wells-Cole, W. F. Wells-Cole, C. E. Grainger, W. Morley, A. H. Kingsley, C. L. Des Graz, C. S. Bicknell } to bat.	
W. H. Alderson, b Gaddum	0		
J. E. Norman, b Miller	10		
J. A. Sidgwick, b Granger	13		
J. C. E. Kidson, c Morley, b Miller	7		
J. B. Maul, b Miller	4		
W. T. Lawson, c Gaddum, b Miller	7		
H. R. Elder, not out	16		
B 11, l-b 2, w 1	14		
	247		60

Trinity v. K.T.L's.—Played on the Trinity Ground on May 22nd. Score:—

TRINITY.		K.T.L's.	
G. Lambrick, b Henery	3	Sir John Willoughby, b Lambrick	1
E. M. Lucas, c Sheriffe, b Garfthor	2	G. Streatfield, b Stamer	20
F. C. Stamer, b Garforth	5	P. T. Henery, c Devas, b Stamer	32
E. Devas, b Garforth	1	E. A. J. Maynard, b Lambrick	13
H. T. Mills, b Henery	4	W. A. Garforth, c and b Stamer	0
E. T. Bird, c Henery, b Garforth	12	T. K. Tapling, st Lambrick, b Lucas	31
Hon. A. Pelham, c sub., b Henery	42	J. A. Pease, not out	31
C. H. Seeley, c and b Garforth	1	E. M. Lawson, not out	9
W. H. Whitfeld, b Henery	8	R. O. Sheriffe, H. H. Calvert, J. H. Law } to bat.	
O. S. Curtis, b Henery	2		
W. E. Bayley, not out	2		
Byes	7	B 23, l-b 3, w 7	33
	84		170

Trinity v. Clare.—This return match was played at the Trinity ground on Wednesday, May 26th, and resulted in a draw. Score:—

TRINITY.		CLARE.	
A. E. Green-Price, b Elder	19	W. H. Alderson, not out	14
C. Hitchcock, c Elder, b Ford	52	C. F. Weston, b Durandu	18
A. Durandu, st Alderson, b Maul	6	O. Puckridge, b Hitchcock	20
F. W. Poland, b Elder	33	H. J. Ford, E. O. Ormerod, J. A. Sidgwick, J. C. E. Kidson, S. W. Kettlewell, J. B. Maul, W. T. Lawson, H. R. Elder } to bat.	
W. Malden, b Elder	0		
A. Gordon, run out	29		
T. L. Hayward, c Alderson, b Elder	0		
W. H. Whitfeld, b Elder	22		
B. L. Buxton, c and b Ford	25		
E. A. Growse, c Sidgwick, b Elder	18		
J. Don Wauchope, not out	15		
Byes 11, leg byes 11, wides 4	26	Byes	2
	234		54

Clare v. Queens'.—Played at the Clare ground on Friday, 28th May, 1880, and resulted in a draw in favour of Clare. Score:—

CLARE.		QUEENS'.	
J. A. Sidgwick, c Wright, b Butler	2	J. B. Wildman, lbw, b Elder	3
O. Puckridge, b Brandram	0	A. T. Hodgson, b Ford	1
J. E. Norman, b Rooker	21	J. H. Gray, run out	25
H. J. Ford, c Ashwell, b Rooker	73	F. J. Ashwell, c Maul, b Ford	9
E. O. Ormerod, lbw, b Brandram	5	W. H. Bolton, b Alderson	5
S. J. S. Banks, b Rooker	4	G. Butler, b Alderson	2
W. H. Alderson, lbw, b Brandram	22	J. Rooker, not out	13
J. B. Maul, not out	43	D. E. Wright, th o Norman	0
W. T. Lawson, b Longbottom	8	C. H. Thompson, run out	0
J. C. E. Kidson, c Hodgson, b Longbottom	6	J. Longbottom, J. B. Brandram } to bat	
H. R. Elder, c Rooker, b Wildman	0		
Byes 20, leg byes 2, wides 2	24	Leg byes	2
	208		60

CALENDAR FOR THE WEEK.

Thursday, June 3rd.—Special Examination in Music for degree of B.A. begins.

Friday, June 4th.—Special Examinations for Ordinary degrees begin.

Saturday, June 5th.—Excursion of Entomological Society to Wicken Fen.

Sunday, June 6th.—*2nd after Trinity.*—Select preacher: Rev. W. P. Roberts, M.A., St. John's College.

Monday, June 7th.—Previous Examination begins. Natural Science Tripos Examination (first three days) begins.

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The Cambridge Review:

A JOURNAL OF UNIVERSITY LIFE AND THOUGHT.

No. 26.] WEDNESDAY, JUNE 9, 1880. [PRICE SIXPENCE.

EDITORIAL.

The *Cambridge Review* has now passed from the region of bold enterprise to that of established success. The support which it received at the outset has never diminished, and every term has widened the circle of contributors, so that in looking forward to the work of the coming year the Editors feel their position securer and their responsibilities lighter than at any previous time; for they have not only gained new experience, but have discovered fresh sources of strength.

While the financial results of the year have been successful beyond expectation, it has at the same time been possible, through the energy and ability of our contributors, to maintain a high standard of literary merit in the articles published in the pages of the *Review*, and to bring into public notice many subjects of interest and importance that could not have been so fully discussed elsewhere.

Every care has been taken to fulfil the promises made in the original prospectus. Personality, bitterness, and party-spirit have, as far as possible, been avoided, and all phases of Cambridge life and thought have, it is hoped, been fairly and adequately represented.

One half of our main object has already been achieved; for much has been done to bind together the different sections and parties of Society in Cambridge. The other half is still left,—to strengthen the ties that unite the past and the present generations of members of the University. This work must by its very nature be gradual in accomplishment, and, though there is still much to do before this end is secured, there is no reason to despair of ultimate success, if all our supporters, whose Cambridge days are over, and who are now on the point of passing into the wider world outside, will still use their personal influence to help us. The rapid and critical changes through which the University is now passing, and the growing diversity of its component elements, combined with many other similar causes, make it more than ever essential that there should be some centre of thought and opinion round which all of us may gather, and some force to counteract the disintegration of University life. Those who are responsible for the conduct of the *Cambridge Review* will make it their chief end to secure this result, and, while expressing their sincerest thanks for the sympathy and support accorded to them during the past year, they again confidently appeal to old and new supporters to carry on the same work, to perfect efficiency, and to crown success.

SUMMARY OF NEWS.

A fresh batch of "Proposed Statutes of the University" has been received from the Commissioners. Of these Chapter I. on "Terms" appears to be important. It runs as follows:—"There shall be three terms in the year, called respectively the Michaelmas Term, the Lent Term, and the Easter Term, and they shall include 227 days at least. The Michaelmas Term shall commence on the first day of October. The Lent Term shall not end later than the Thursday next before Easter Day. The Easter Term shall not commence earlier than the Tuesday next after Easter Day, and shall end on the twenty-fourth day of June. Terms shall be kept by residence within such boundaries in or about Cambridge, and during such part, being not less than three-fourths, of any term, as the University may from time to time prescribe by Grace." The remaining chapters refer to Degrees, Elections, Offices, Discipline, Graces of the Senate, Judicial Proceedings, and the Repeal of Existing Statutes. As might have been expected, none of the proposals are at all revolutionary.

On Thursday last the Senate appointed a Syndicate to consider the memorials received relating to the encouragement to be given to the Higher Education of Women, and to report on the subject before the end of the Lent Term in next year. The appointments to this Syndicate are decidedly in favour of Higher Education; since, we believe, a majority of the Syndics are also memorialists.

The Classical Board has recently published a list of the set subjects for the second part of the Classical Tripos Examination to be held in 1882. The alternative subjects are Philosophy, History, Archæology and Philology. The list, which we print in another column, will be a guide to those students who have not yet selected their special subject. We should add that those who are now in their first year have the option of taking their second examination either in 1882 or 1883. The regulations now published refer only to 1882.

The Cambridge University Association of Classical Tutors is now in working order. Lists of the Classes, &c., arranged for the October Term, may be had from Mr. C. A. M. Fennell, or, after July 3rd, from Mr. J. P. Postgate, Fellow of Trinity. Some of the members of the

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association are arranging a series of classes for the Long Vacation; a more detailed account of which will be found in another column. In our last number the name of Mr. A. Gray, of Jesus College, was inserted in the list of members. We are requested to state that this was an error, Mr. Gray never having joined the association.

Mr. Charles Roundell will on an early day move in the House of Commons, "That this House, while fully recognising the obligation to make provision for the due fulfilment of the requisitions of Sections 5 and 6 of the Universities Tests Act, 1871 (relating to religious instruction, and to morning and evening prayer in colleges), deems it inexpedient that, save in the case of the deanery of Christ Church, any clerical restriction shall remain or be attached to any Headship or Fellowship in any college of the Universities of Oxford and Cambridge." Mr. Bryce will move as an amendment to this resolution, to add the words, "or the professorships of Hebrew and Ecclesiastical History in the University of Oxford and the professorship of Hebrew in the University of Cambridge."

Cambridge is to emulate Oxford in providing popular Saturday Evening Concerts for the townspeople. At a meeting held in the rooms of the Rev. Frederick Wallis, Dean of Caius College, it was decided to engage the Guildhall for most of the Saturdays in the October Term; and a committee was appointed to secure the co-operation of the College Musical Societies and of others who would promote the undertaking. We are requested to inform our readers that those willing to assist may communicate with the Rev. A. F. Torry, the chairman of the committee, or Mr. H. C. Eden, Pembroke College, the secretary. We have no doubt that many will come forward to take part in this excellent work. It will of course be necessary for the Committee to obtain the permission of the Vice-Chancellor and the Mayor.

The Oxford Architectural and Historical Society has recently made an excursion to Cambridge. Over a hundred gentlemen took part in the expedition; among them being Mr. Chavasse (the Senior Proctor) and Mr. James Parker, the well-known archæologist. The Society was shown over Cambridge by several distinguished cicerones—Professor Colvin; Professor Bonney, the Master of Peterhouse, Mr. Aldis Wright, Mr. S. S. Lewis and others.

Those members of the University, who happen to be in town during the early part of the Long Vacation, will have an opportunity of seeing the University Eleven play three matches; viz:—June 17, 18, and 19, *v.* Surrey Club and Ground, at the Oval; June 21, 22 and 23, *v.* M.C.C. and Ground, at Lord's; June 28, 29 and 30, *v.* Oxford, at Lord's.

At the Oxford Commemoration Honorary Degrees will be conferred on Professor Fawcett, Her Majesty's Postmaster-General, and on Professor Sylvester, who was second wrangler in 1837.

A memorial to the Vice-Chancellor is being circulated among the resident members of the Senate, praying that steps be taken for postponing the May festivities in future years till after the conclusion of the various Tripos examinations. Our readers are perhaps aware that next year several of these examinations will take place in the May Term. The memorialists urge that, if the course they advocate, is not followed, the May week will seriously interfere with the examinations. It must, however, be remembered that when the new arrangements were being discussed in the Arts' School, Mr. Jackson expressed his belief that the idleness of the May week would be an excellent preparation for a Tripos.

LECTURES IN THE "LONG."

The Board of Mathematical Studies have recently recommended that Inter-Collegiate lectures on the higher mathematical subjects should be given in the Long Vacation. This recommendation deserves notice as it is the first attempt on the part of the University to make private tuition in mathematics less necessary than it is at present. In fact, unless the Mathematical Board were to recognise the necessity of private tuition it would seem as if no other course was open to them. As the Board in their report say, candidates for the Tripos will in general have to read Solid Geometry, Differential Equations, Analytical Statics, Dynamics, Optics and Astronomy, after they come to Cambridge; this will in general take the first four or five terms with the first Long; the Lent and May terms of the third year will also be occupied in revising for the first part of the Tripos examination, which takes place at the end of the third May. Thus the second May term, the second and third "Longs," and the third and fourth Michaelmas terms are the only times available forreading the subjects in Part III., and probably part of the second May will be spent in revision for the College examinations. It thus appears that the Long Vacations form by far the greatest portion of the time available for reading the higher subjects, and, as the report of the Board says, "it would be a matter much to be regretted if the times at which the students could profit most by the Inter-Collegiate lectures were precisely those in which no such lectures were given." The higher subjects, too, are precisely those in which the student can most advantageously substitute the lecturer for the "coach." The examination in them is not competitive, and thus perhaps the chief reason for private tuition is absent. Under the new regulations, too, we may expect to see the standard of the questions set in the higher subjects raised very considerably; and these subjects are so numerous that no private tutor could be expected to have that acquaintance with any one of them which a lecturer would have, whose chief business would be to lecture year after year on that subject. It is urged against the scheme that the present freedom from lectures in the Long is one of the chief reasons why men work better in the "Long" than in Term time; but the lectures which are objectionable are not in general on the higher subjects, but those which a student is compelled to attend by his College Tutor, apparently as a matter of discipline, or perhaps to enable the Tutor to take the tuition fee with an easy conscience. It is also said that College Lecturers have at present to work so hard that they have no time for original work in term time, and that if they were obliged to lecture in the "Long" they would have no time for original work at all. Without stopping to enquire how many of them do devote the Long to original work, we may point out that the delivery of the same course of lectures year after year would not seem to be a very arduous task, and that the lectures might be so arranged that those which were given in the Long one year might be given in the Michaelmas term of the next year, so that each lecturer need only be up every alternate "Long." As a matter of fact we believe that a large number of lecturers have volunteered to give lectures in the "Long" of 1881, and it is to be hoped that a large number of undergraduates will shew by their presence at these lectures their appreciation of this action on the part of the Mathematical Board.

J. J. Thomson.

ELIA IN CAMBRIDGE.

Charles Lamb, most charming of English humourists, was not, as he himself tells us, trained in academic bowers;

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still it was his pleasure from time to time to spend his brief holiday at one of the Universities. An essay written at Oxford, a sonnet at Cambridge—these bear witness to the affection with which he regarded both ancient seats of learning; but, because his friends lived chiefly there, he was more often to be found in Cambridge. But for an impediment in his speech he would probably, on leaving Christ's Hospital, have come up to Cambridge, which seems to have been the favourite University for Grecians of the time. This defect, however, made it impossible for him to enter the Church, the usual goal of a University career; and thus for thirty-five years he pursued the uncongenial labour of "the desk's dull wood" as a clerk in the East India House.

From Christ's Hospital his gifted school-fellow Coleridge came up to Jesus College, George Dyer to Pembroke: but Lamb never visited them there, and his connection with Cambridge was directly due to another friend, Charles Lloyd. Lloyd, an Emmanuel man, after taking his degree, entered on literary pursuits, and, having through Coleridge made Lamb's acquaintance in London, introduced him to Thomas Manning, tutor and mathematical lecturer of Caius, who soon became one of Lamb's most intimate friends and correspondents. In the autumn of 1799, ten years after leaving school, Lamb paid his first visit to Cambridge. The only record we have of the visit is a letter to Manning. In it he makes allusion to the curfew of St. Mary's, though he makes it ring at twelve instead of the orthodox nine. Perhaps times are altered in more senses than one. In the following summer he writes: "for me to come to Cambridge just now is one of Heaven's impossibilities; metaphysicians tell us even it can work nothing which implies a contradiction": and he goes on to suggest that Manning should come to London instead, "ain't you mightily moped on the banks of the Cam?" Later in the same year he promises to spend his first spare week in Cambridge. It will be no matter, he says, if his host is in "a state of pupilage:" he will be able to spend pleasant mornings among libraries, halls, colleges, books, pictures, statues. This visit seems not to have come off in the same year. But on the 5th January, 1801, Lamb was in Caius "crushing a cup to the infant century." From a letter written before starting it seems that the journey from London in those days took from six in the morning till eight in the evening: but if that was the case there must have been a prolonged stoppage at some half-way house. In a postscript Lamb suggests for supper nightingales' brains, the sensorium of a young sucking-pig, or any other Christmas dish approved by Manning and the cook of "Gonville."

This same cook, Richard Hopkins by name, the presiding genius of the Trinity Hall kitchens also, four years later sent Lamb a present of Cambridge brawn, from a recollection perhaps of Elia's tastes. The unexpected gift was highly prized and worthily acknowledged. "He might have sent," writes Lamb, "the tender brown judiciously scalped from a fillet of veal, the tops of asparagus, the eyes of martyred pigs, tender effusions of laxative woodcocks, and such pretty filchings common to cooks; but these had been ordinary presents, the every-day courtesies of dish-washers to their sweethearts. Brawn was a noble thought. . . . . Do me the favour to leave off the business you may be at present upon, and go immediately to the kitchens of Trinity and Caius, and make my most respectful compliments to Mr. Richard Hopkins. . . . We have not many such men in any rank of life as Mr. R. Hopkins. Crisp, the barber of St. Mary's, was just such another. I wonder *he* never sent me any little token." . .

Early in 1806 Manning left England for China, where he stayed nearly twelve years. But by this time Lamb had formed many acquaintances of his own in Cambridge,—Miss Ayrton, sister of a London friend, "Mrs. P——," "the W——'s in Trumpington Street," and not least the stout lady Mrs. ——, "who broke down two benches in Trinity Gardens, one on the confines of St. John's, which occasioned a litigation between the societies as to repairing it." On their first visit to Miss Ayrton, the Lambs met Emma Isola, whose father was, according to the calendar, Esquire Bedell in 1797: but on his death the little girl was left an orphan. She was soon adopted by the Lambs, and only left their home to become the wife of the publisher Moxon.

At this time Lamb and his sister repeatedly spent their holiday month in Cambridge. No society was more charming to him, no place more congenial. The entire air of antiquity that pervades (or did pervade) a university did "arride and solace" him: and his especial pleasure was in the collegiate repositories of mouldering learning. He sought not to shake the sacred dust from these ancient volumes, nor to turn their moth-eaten leaves: the mere walker there seemed to him to inhale learning. "Salute Trinity Library in my name:" he writes to Miss Wordsworth on a visit to her brother, the Master of Trinity: "two special things are worth seeing in Cambridge, a portrait of Cromwell at Sidney, and a better of Dr. Harvey (who found out that blood was red) at Dr. Davy's." This letter is dated 1822. We can find no indication of any subsequent visit to Cambridge, although he may have stayed there on his way to Bury in the spring of 1830.

More might have been known of Elia as he walked and talked in Cambridge, had he written letters to his friends from there: but he seems to have given himself during his short holiday a thorough rest even from letter-writing.

J. D.

EGOISTICAL ESSAYS.—No. VIII.

HALL AND OTHER THINGS.

It is a difficult matter to treat of Hall with all the solemnity that it deserves. It forms a very important item in the life of the University man. For many it divides the day into two eras, before Hall and after Hall; and they regulate all their proceedings accordingly. I do not mean to say, of course, that they talk of anything as occurring B. H. or A. H., but they imply it.

Hall is a place where everybody may be found. Those that have been shut up all day at their studies emerge, and those that have been wandering about the face of the earth in pursuit of pleasure immerge; it matters not of what set, or of what persuasion a man may be, but he is pretty certain to turn up in Hall. The primary object of assemblage there is, I believe, to feed, but there are other minor processes connected with Hall. It is a period of recreation and small talk. Some, indeed, there are that cannot talk smally, and have to sit still and listen: while others, who are still further gone, cannot disentangle themselves from the enchantments of shop, and form little societies for its maintenance. But they are very exclusive, and generally also excluded. I once happened for three successive nights to lose my usual place, and had to take my seat amongst a select circle of mathematicians. I did not join extensively in the conversation, but I was very much saturated with it. When, however, on the fourth night, I got back to my former place, some of my newly-acquired knowledge inadvertently leaked out of me. My immediate neighbour inserted a fork into me. Such things are not tolerated among the common type of Hallist.

There are peculiarities about Hall that distinguish it from most other forms of eating. It might, perhaps, by the fastidious be termed somewhat of a scramble. But everything has its use, and perhaps this may be practice for those hurried meals that we so often read of as falling to the lot of great men at critical points of their career. Then the behaviour cannot be absolutely styled Belgravian. I do not hold myself responsible for the High Table; that forms a sort of Valhalla, where the intellectual heroes of the University fare sumptuously, and revel in the successes they have achieved over unwary examinees; nor can I answer for the B.A. table, of which the members are awaiting in a chrysalis form their full development into a higher state; I speak only of the Under-

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graduates. But I think that it must be the effect of the general uniqueness of Hall. For instance, when in Hall, it does not seem to strike people as being anything out of the common to put their elbows on the table and shout "Waiter!" at intervals between the courses, but I do not suppose they would do it at home. Nor is it the usual thing to attract one's opposite neighbour's attention with a bread pellet at a dinner-party in the height of the season, but I have seen it done in Hall.

There is a good deal of noise, but one cannot perhaps expect a hundred people to be perfectly quiet for long at the same time. Besides, if there is any evil, it is one that brings a remedy to itself. Perhaps there is so much that it drowns itself; occasionally there is a dead silence all at once, and then one notices that there has been a noise; but this only lasts just about long enough to try the pin experiment, and then the gently rippling laughter of some one again breaks forth, and things resume their normal state.

It is only natural, being an Anglo-Saxon, and not ordering the dinner myself, that I should reserve the right of grumbling at my victuals. But I cannot say much on the subject. They are substantial certainly. An *entrée* that runs well into half a pound of beefsteak, with potatoes and vegetables to match, is not to be sneezed at in point of quantity.

Then there is the waiting. That can be summed up in a very few words; it is very good, especially our part of it.

But there are more impressive things than these to be thought about in Hall, taking it both from a retrospective and a prospective point of view. From the former, because it it a grand thing to feed where so many great men have fed before; to reflect that their Hall formed part of their daily life, and that the attendant associations possibly had great influence on their after career; and from the latter, because it is equally grand to think that I may have a future Archbishop on my right and a Lord Chancellor on my left, and that the mere fact of their having manœuvred so that the place where the two ends of the forms meet has fallen to me may have some serious effect on that department of the general course of events that will fall to my share. I think a great deal in Hall just at present. We are not many now; and our number becomes painfully smaller and smaller every day. Now that the Mays are over, everyone is flitting to different joys, and there are but a few still left up. Some, indeed, are stopping up to read; they go out in canoes on the Freshers', and ride bicycles; it is a harder duty that compels most of us unfortunates to remain. We, the doomed band, have to struggle with the Little-Go. But I cannot dwell long on the subject; it is too painful. They say that in the French Revolution the prisoners in the Conciergerie became callous, and jested day by day as they drew nearer to their fate. Perhaps it is for the same reason that some infatuates do not seem to be conscious of their condition, and talk and laugh as carelessly as if such a thing as Little-Go did not exist. I do not: I cannot talk much, as my conversation would be a bore to my companions: I can think of nothing but Statics, Trigonometry, and Higher Algebra; I sit in moody silence, and look Statics, Trigonometry, and Higher Algebra out of my eyes; everything I do in some way forces itself into an illustration of one of them; my only amusement consists in setting myself test papers and not being able to do them; and though, of course, with our superior knowledge of Anatomy nowadays, it would be ridiculous for me to say so, yet, I am sure, if I had died two or three centuries ago, Statics, Trigonometry, and Higher Algebra would have been found graven on my heart.

And these are not my only troubles. The intervals that I allow myself between my studies of Mathematics are chiefly occupied with disputes with my landlady. She is too fastidious; she objects to my asking her to call me at 7.30 in order that I may get up and read early, because she complains that it has no further effect than getting me up at 10.30,—and she will not listen to explanations; she objects to my going to bed late, and breaking any crockery she has casually left about the passage; and to those objections both to my method of rising and retiring she adds more with regard to my habits during the interval between the two: for instance, if I have visitors she cannot be brought to see that one is justified in extending the period of five o'clock tea from 3.30 to 7.0. So I have concluded that it will be better if we separate. I have not yet taken any very great trouble in taking other rooms, as I foresee probabilities of there being some provided *gratis* for me out in the Fulbourn direction, but it is this petty form of aggravation that has so often served to wear out many a noble mind.

But all may go well, and then I may break out. My plans for the Long are indefinite: they are also infinite. As far as I can remember, I have engaged myself to go with three separate parties to Ober-Ammergau on foot, to bicycle over the Pyrenees with a fourth, to spend six months in the aggregate at different quiet spots on the continent with different reading parties; while, apart from University engagements, I have promised to spend at least a fortnight with each of a numerous circle of affectionate relatives. However, that all remains to be settled. I fancy the best plan will be to go home.

G. DORSET.

A MAY DREAM.

It was the 4th of June; quite an historical date, I believe; at least I think the 4th of June was the birthday of his late Majesty King George the Third of——well I was about to use a zoological metaphor, but, being connected with a royal foundation, I must be careful in applying epithets to deceased monarchs—of *big*-headed memory, then, let me say—yes, this was the king's birthday, the day when Parliament used to rise, and such hard-working members as had not already fled to their country seats, might have been seen getting into post-chaises, composing themselves for the journey which had so long been uppermost in their thoughts and hearts. Ah! *tempora mutantur*! We can't do that sort of thing now. No, we have already got a month behind, it is clear; else how comes it that on this same 4th of June I am in the middle, no alas! not yet in the middle, only just at the beginning of my "May." I have laid great, perhaps unnecessary stress, on the fact that it was the 4th of June. When I come to think of it, I must admit that it was very near not being the 4th of June at all. For the clocks were striking twelve when, weary and care-worn, I at length sank—or rather tumbled—into the arms of Morpheus. Bye-the-bye it just strikes me that I have literally no conception who Morpheus was or when he flourished! Shall I get down my classical dictionary again, shall I?—no, I won't,—Mythology is *not* one of my subjects and there's no "Question Paper" in the Tripos; it's not a thing they'll ever ask. Well then, no matter who he is, *quisquis is est*, as Ovid would say; please excuse the quotation, but it's a tip I have been saving up for the last two years, and have tried, unsuccessfully, to introduce into at least ten copies of Latin Verse —, whoever he is or was, I tumbled into his arms, and then, as it chanced, I dreamed a dream. It was a strange dream, for I had a dim consciousness that I was not myself, nor anybody else for that matter, but an indefinite something, devoid of size, shape, or quality. After a few moments' reflection I was forced to the harrowing conclusion that I was indeed neither more nor less than the $\mu\grave{\eta}\ \check{o}\nu$. A few words of explanation will perhaps illustrate my meaning to mathematical men and others who are uninitiated in the mysteries of ancient philosophy. I once heard of a high Wrangler who, on the night after his Tripos was over, dreamt that he was $\surd(-1)$. Well for practical purposes we may say that $\mu\grave{\eta}\ \check{o}\nu = \surd(-1)$. Now I hope the matter will be clear to every one. To resume once more, I soon discovered that there were certain advantages attached to my new personality. Invisible, inaudible, imperceptible, I could see, hear, and perceive what was going on, and, looking round to see where I was, I found, to my surprise, that I was present at a secret conclave of Examiners. Of course! it was a philosopical paper they were concocting, and I was there in virtue of my "non-entity." I am bound to confess that I felt some qualms of conscience, felt in fact very much as a certain Asiatic gentleman of old, whose conduct, I regret to say, was by no means irreproachable, must have felt when he tried the virtues of the "invisible ring" for the first time. However, my scruples were soon allayed; for right before me was a number of the *Review*, No. 868, I think it was, and dated 4th June, 1908. Yes the $\mu\grave{\eta}\ \check{o}\nu$ is independent of time as well as place, no doubt. So I felt I might listen with a good conscience. After all they were not "concocting" a paper; they were looking over the answers. Not to make a long story, I soon gathered that some misguided benefactor had recently left a prize to be awarded to the Senior Soph who should most distinguish himself in Ancient Philosophy in the College Examination. And they were met to settle the rival claims of some six candidates. It was, indeed, a hard matter. Only one candidate had finished the paper, and yet, as the Examiners continued to assure one another, it was a ridiculously short paper. There were only 42 questions. Ah! it was a very poor year. Still why not give the prize to the man who had finished the paper. There was, indeed, one slight objection. It was obvious enough that the man had no conception what it was all about. In fact it had evidently never entered his head to enquire. But he had written 73 sheets, and no one else had written more than 30 or done more than two-thirds of the paper. It was, indeed, pointed out by one of the company, a very meek and diffident man, who had been studying paper after paper slowly and laboriously, that Mr. D—— had apparently grasped the main points of his author far more clearly than any one else. "Grasped the main points?" Perhaps! But he had done barely half. What was the use of the main points if he only did half the paper? It

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was preposterous. It would never do. And so the prize fell to Mr. A——, the voluminous and nimble! * * * Just then the Chapel bell began to ring, and I awoke once more in my own proper person. And when I went into Examination that morning and found only 18 questions, although by ceaseless scribbling I only demolished 10. I could not complain, having had so instructive a vision of what would be required of a generation yet (happily!) unborn. Poor creatures, this would be leisure and luxury to them. *We* are still allowed to think—*a little.*

J. M. S.

CORRESPONDENCE.

To the Editors of the Cambridge Review.

SIRS,—I am anxious to make an earnest request for contributions of wild plants and seeds for the Botanic Garden, and, if you will allow me, I would beg to enlist the interest of those gentlemen who will shortly travel and therefore be in a position to afford material assistance. I believe that in this way good specimens might be obtained. I am informed by a gentleman of his intended trip to a part of the Mediterranean, which would certainly give good results, and I have no doubt that others will have excellent opportunities. The Alpine plants of Europe are important desiderata, and these packed in a card-board box with a little moss very slightly damp, and sent by post, would be likely to arrive in good condition. The South of Europe is rich in bulbs, and these, if growing, would travel safely in the same way, but, if with dry leaves only, it would merely be necessary to use a little paper. Orchids travel well in flower, and would be a great acquisition. The boxes should have a luggage label attached by string, so as to avoid crushing under official stamps. I should be very glad to give further details and information to any who would be interested.

I am, faithfully yours,

R. IRWIN LYNCH, Curator.

THE UNIVERSITY SERMON.

To the Editors of the Cambridge Review.

SIRS,—Though the present letter may seem ill-seasoned in its appearance in your last issue for the current term, I trust it may not be the last of its kind. With many others, I have hoped that long ere this some attention would have been called in your columns to the system which now prevails at the two o'clock service on Sundays, in the University Church. I refer to the constant ingress and departure of undergraduates from the galleries during the service.

The practice, as now carried out, is surely most dishonouring to the place in which we meet, it is annoying to an extreme degree to those members of the congregation who are anxious to remain, and to follow with attention the sermon in course of delivery, and it is, finally, lacking in ordinary courtesy to the gentleman (often a member of another University) who may be occupying the University Pulpit. The very audible sound of retreating footsteps, the occasional stick dropped by some chance townsman in the gallery, and the harsh creaking of swinging doors, are sounds sufficient to disconcert any but the most unimpressionable and experienced of University preachers.

In an ordinary congregation, it would be an exceptional thing to see anyone present rise and withdraw, except from illness or other special cause, and such procedure is popularly regarded as marking the strongest disapproval of sentiments expressed from the pulpit; and why should a seat in the gallery at St. Mary's give a license which would not be tolerated in any other congregation?

In suggesting a remedy I cannot forget that there are not a few in the audience at St. Mary's who are called away by the special engagements of Sunday School work, and who, if the sermon is prolonged, must withdraw before its close. For this reason the observance of a similar practice to that now in force in King's Chapel and elsewhere, of shutting the doors during Divine service, would present a difficulty. It might then be arranged that no one should leave or enter the galleries during the sermon; and if even this is too extreme a measure, cannot matting be placed on the floor, which may serve to deaden the otherwise distressing sounds of which we have recently had such a painful experience? If this, too, is impracticable, then is it too much to ask that those gentlemen, who do not intend to remain during the whole service, should the preacher or his subject not meet with their appreciation, would not seat themselves at the extreme east end of the galleries, but nearer the doors whence they may retire, without disturbing the rest of the congregation?

Apologizing for the length of this letter, and trusting its crude suggestions may find a more powerful advocacy, and produce not impossibly a more practical solution of the difficulty than the writer can give.

I remain, yours, &c.,

X. Y. Z.

UNIVERSITY CULTURE.

To the Editors of the Cambridge Review.

SIRS,—I write to you that I may endeavour to refute some of the arguments, which a contributor of yours has mentioned, in regard to the value of a University education, in his article entitled "University Culture." It seems to me that the best way of judging of the relative value of a University education, as compared with the educational results of other institutions which is usual for youths to enter on leaving school, is by observing as far as possible their respective influence on those with whom one comes in contact and it is by following this course that I am led to conclusions different to those of your contributor. I am then not inclined to believe that "a boy of 19 who has passed through every phase of school life is just fitted to enter the world, if anything can make him fit." Youths of this kind have in general scarcely begun even to look into the various schools of thought, and conflicting opinions on a diversity of subjects, such as everyone who wishes to take any place in the world must contemplate. Their notions are crude on a variety of subjects, and they tenaciously hold to firm convictions, founded by an undeveloped mind, on the basis of a little knowledge.

In a preeminent degree, at a University, a man comes in contact with all shades of opinion on all kinds of subjects, and although when at school his opinions meet with a wide acceptance if he has influence, often aquired by athletic skill only, or with contempt if he is not thought much of, perhaps from want of that skill, at College they have to stand on their own merits. This applies not only to the consideration of leading topics but also to all opinions on any minor subjects whatever. In short, a man to do well at college must make himself agreeable to all those with whom he comes in contact, although their natures may not at first be appreciated by him.

As regards morality, the standard at a University is certainly not high; yet when judged by comparison, I think it will be found to be higher than that of any other large body of men of the same standing as undergraduates.

Anyone entering the legal or medical professions, or if he goes into "business," and very often, if he essays the Civil Service, lives "about town," where he is at work during the day and in the evening is thrown on his own resources. I think that few will believe that it is for the good of a youth fresh from school to be thus situated; moreover at the commencement of his career he is not usually harassed by examinations, and has little or no temptation to read; while as regards the society of his equals, it cannot be obtained in the same manner as at College.

Your contributor speaks of a University man being "for three years, without any responsibility or any discipline, except the pseudo-discipline of deans and proctors." Does not the very fact of the discipline being framed on broad rules of general behaviour, without the detailed control necessary at a Public School, involve a large amount of responsibility?

Regarding still further the social relations of a man going into the world straight from school, your contributor implies that anyone acting thus remains in "home society." Working for what profession can a man, in the majority of cases, live at home? And from what professional studies or occupations can anyone obtain leave for six clear months in the year?—a time which the same author thinks too little for the cultivation of home society.

I am, Sirs, yours most obediently,

B.A.

To the Editors of the Cambridge Review.

SIRS,—I shall endeavour to suggest some advantages of a University career, which your correspondent "F." has ignored, and at the same time to criticise his conclusions and protest against the point of view he adopts.

And first, as to his point of view, he confesses himself to be an orthodox champion of the Public School System, and he seems to me in his zeal to utterly overlook the fact that Universities and Public Schools are things of quite different nature and play quite a different part in forming a man for the world. Owing to the nature of school things strong discipline is necessary and possible. A public school boy is always either obeying or being obeyed: the spirit thus inculcated may fit a man for military life, but disqualifies him for the position of a civilian in modern England: the majority of men, now-a-days, are neither centurions nor

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legionaries. It takes some time, always, to shake off the effects of precocious authority; but University life is a potent purge and should be used in such cases. A public school man can here find and enter into society of nearly every sort, men from every school and no school, from the colonies, from the Irish, Scotch, and minor English Universities; he will meet with men whose antecedents have been widely different from his own, and whose aims in life he can scarcely enter into: "Smugs," for instance; that is to say, some who have not like him enjoyed the best teaching money can buy, and who are striving to overcome these disadvantages by intense application: others, who have worked hard and stinted themselves to procure money enough to pass through the University; and who, as is likely enough, are little disposed either to spend money freely or to undervalue the degree they have coveted so long. If he does not learn something of the nature of work from seeing such men, spelling the word with a big W won't do him much good. I will not now discuss the value of Public Schools; I only repeat that the University too has its value, if there still be a stage between boyhood and manhood, partaking of both and demanding a training of its own.

I turn to his conclusions: "F." tells us that in athletic matters up here, enthusiasm is maimed and crippled, patriotism is languishing in an exhausted soil; regarding these matters as very unimportant. I am delighted to hear him say so: if this rivalry could be got rid of, people might learn that the test of a good school or college is not their own short-lived connection with it.

To proceed, is it not a contradiction in terms to say that a man here is "without any responsibility or any discipline;" in educated persons, at least, responsibility begins where discipline ceases; this obviously bears on another question. If the moral sense be weak, the introduction of female undergraduates advocated by some will probably defeat its own ends. Good society all the year round is an advantage few young men can hope to enjoy.

Finally, "F." does not seem to remember that a steady man with a degree can nearly always get a livelihood as a schoolmaster: it is not well in these days of competition to overlook such an easy method of securing a competence. Again, for sucking solicitors, a degree shortens the time spent in articles by two years: surely the time thus lost (seven months only in the case of a Poll man) is amply made up for by the opportunities for travelling in the Long. I say nothing of the experience gained or friendships made.

But what I must insist on still more is this. Undergraduates in Oxford or Cambridge are in the midst of loveliness and luxury of an almost unique kind, achieved for them by generations of men of wealth and taste; so much so that a man need only open his eyes to be happy. Association with a beautiful present and an historic past, ample opportunity for forming friendships, or living in isolation, for exercising hospitality, or practising economy, these things give Cambridge life its distinguishing feature; advantages, none of which a practical man will overlook, if he knows anything of minor modern Universities, or the life of men at "crammers" or walking the hospitals: and unless I am much mistaken, it is advantages of this sort, which sustain certain ancient public schools, however grossly they are mismanaged.

Idleness is not confined to the University: but where else does a man meet with the ready and favourable opportunity for retracing his steps which the idle University-man has when he retires with his Poll or low Honour degree, and begins life afresh?

E. D. S. VIDAL.

PROPOSED EDITION OF SHAKSPERE IN OLD SPELLING.

We have received from Mr. F. J. FURNIVALL a letter on the above subject, from which we give the following extracts:—

"In the Prospectus of the New Shakspere Society issued in the autumn of 1873, I said,

'It is surely time that the patent absurdity should cease, of printing 16th and 17th-century plays, for English scholars, in 19th-century spelling. Assuredly the Folio spelling must be nearer Shakspere's than that; and nothing perpetuates the absurdity (I imagine) but publishers' thinking the old spelling would make the book sell less.'

"Accordingly, all the editions of Shakspere's single Plays issued by the New Shakspere Society—*Romeo and Juliet*, by Mr. P. A. Daniel; *Henry V*, by Mr. W. G. Stone; *The Two Noble Kinsmen* (? partly Shakspere's), by Mr. Harold Littledale;—have kept the spelling of the Quarto or Folio on which they were respectively based. But the handsome Quartos of the Society, with their full Introductions and Notes, cost so much, that most likely all our present members will be dead before our Society's edition of Shakspere's Plays in old spelling can be completed. Now I, for one, want such an edition, and have long wanted it, every day of my life,—a handy, working, clear-type edition, with Acts, Scenes, Lines, duly numbered, with Text corrected—though only where such correction is absolutely necessary,—so that I may be able (as far as possible) to read and quote Shakspere's words in the spelling in which his contemporaries of Elizabeth's and James I's days read them. To see Shakspere's words in Victorian dress, is just as offensive to me as it would be to see his bust or picture in Victorian dress. The latter offence, being one against the history of Costume and Art, would meet with such shouts of contempt that it has never yet been tried, and never will be; but the former offence, being one only against the history of the English Language,—which the general reader does not care one brass farthing about—is received with the utmost complacency and approval; and self-satisfied ignorance even pours scorn on the proposal to familiarise Shakspere-students with the look and spelling of their master's words as they appeared to his contemporaries, and as they are necessary for the due appreciation of his text.

"I do not say that, for the benefit of people who cannot spell, or whose brains get muddled by old spelling, or to whom it is a hindrance, there should not be a modernised Skakspere always on sale; but I *do* say that for folk who *can* spell, and who know that the English language has a history, with every phase of which they wish to be familiar, a handy working edition of Shakspere in the spelling of his time, should be provided. *And I am resolved to provide it*, for the first time since Shakspere's death.

"After many unsuccessful tries to find that rare being, a Publisher who was English-scholar enough to care about bringing out an old-spelling *Shakspere*, I have at length found one in Mr. George Bell, of London and Cambridge, who, as an old member of the Philological Society, naturally takes no mere trade view of the proposed edition."

CAMBRIDGE ANTIQUARIAN SOCIETY.

At the Annual General Meeting of this Society on Monday, May 24th, 1880, Professor Hughes, F.S.A. (President), in the Chair, the following new members were elected:—G. F. Cobb, Esq., M.A., Trinity College; Rev. W. M. Gunson, M.A., Christ's College; Rev. A. F. Kirkpatrick, M.A., Trinity College; G. H. Rendall, Esq., M.A., Trinity College.

The following officers were elected for next year:—President, Professor T. McK. Hughes, M.A.; Vice-President, J. W. Clark, Esq., M.A. The Annual Report mentioned successful excavations by members of this Society at Great Chesterford and Barrington, and promised the issue of several books during the coming year.

Professor HUGHES made the following remarks upon the present manufacture of pottery in the Pyrenees: "We have not many descriptions of the mode of manufacture of pottery among rude tribes or people where primitive modes are still kept up, and yet it is from such observations alone that we can hope to obtain any satisfactory evidence as to the conditions which we may infer prevailed among the makers of the primeval pottery we find in caves, in graves, or refuse heaps. One such case I had an opportunity of examining with Sir Charles Lyell under the guidance of M. Vausennat some years ago. At Ordizan, near Bagnères de Bigorre in the Pyrenees, there is a clay derived from the subaerial decomposition of various igneous and metamorphic rocks, which has been found by experience to be especially adapted for making pottery. The process is very simple. The clay is kneaded in small quantities at a time, and the potter, generally a woman, sets herself down by a lump of it, having in front of her a round piece of wood about 18 inches across, fastened by V-shaped braces to a peg which turns in a heavy wooden stand. A piece of clay is placed on this round moveable table, and while the table is turned with the left hand the clay is moulded with the right. Lump after lump is added, and the whole worked into form with the fingers, a simple wooden scraper about six inches long, and a wet rag. A hole about six feet across and two feet deep is dug in the ground. The vessels having been allowed to dry and harden in the air for a time are packed in dry fern in this hole, each vessel being also filled with fern. They are thus built up into a beehive-shaped mass rising about four feet above the ground, and the whole is covered with sods, leaving openings for draught here and there. The fern is fired, and when the fire is burnt out the vessels are finished. In this way, M. Vausennat informed us, vessels exactly resembling those found in the caves and dolmens are now manufactured and used in the Pyrenees. The additions are made in lumps, and therefore when a spiral is seen, it is due to the fingers being withdrawn from the centre as the table is turned by the hand, and does not indicate the clay coil method described by Mr. Hartt as so common in Brazil and the rest of South America."

Mr. NEVILLE GOODMAN, exhibited and described some Burial Urns found near the mouth of the River Amazon. He said that

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the burial urns exhibited were found by himself and son in the Island of Marajou, which lies between the main mouth of the Amazon and that of the Tocantius River. The immediate locality from which they were taken was a small island of some two or three acres in extent, lying near the bank of a long, narrow and shallow lake, which was almost at the centre of the Island of Marajou, (Long. 49° W., Lat. 1° S.). The lake was called Arary and discharged its water into the Tocantius river by a small stream of the same name as the lake, and which was about 80 miles long. The centre of the small island rose perhaps fifteen to twenty feet above the level of the water of the lake, and attained a greater elevation than any other land adjoining the lake. This elevated central part was of small extent, and was bounded by a low cliff formed by the denudation of the island by the action of the waters of the lake. The remaining surrounding part consisted of a talus sloping very gently on all sides. All round the island was a strand made up of worn and broken pieces of pottery, doubtless washed out from the denuded soil of the island during the very considerable period during which that denudation had been going on. The soil was fine vegetable mould, which, having been subjected to repeated tropical rains and bakings under an equatorial sun, had become very much indurated. The urns were discovered partially projecting from the low cliff. They were buried at no great depth in the soil. The facts adduced showed conclusively that these were burial urns of an ancient people, and the place from which they were taken an ancient cemetery. The aboriginal Indians had ceased to exsist in Marajou with anything like tribal relations or distinctive customs for more than a century, and had become absorbed in the mixed Brazilian people. The works of art of the modern Indians dwelling on various branches of the Amazon higher up present nothing similar to these urns. On the other hand an examination of these vessels and their ornamentation proves that their manufacturers must have had some relations with the ancient peoples of Peru, Granada, Central America and Mexico. He had no hesitation in saying that the art indicated by the pottery was a branch of that wide-spread civilization which extended from Central America through the lands of the Incas to the southern hemisphere along the Andes, and which seemed to shrivel and totally disappear at the rude touch of the fiercer and harsher civilization of the West, whose forces were wielded by the Spaniards under Cortes, Pizarro, &c.

Mr. GRIFFITH exhibited two urns from Peru, from the tombs of the Incas, of similar pottery, and with coatings of fine clay, of red and light yellowish colour, exactly similar in this respect to those exhibited by Mr. Goodman; they also had the human figure, in one case with the hands and arms held in the same position as on his, in the other with just a human face as it were carved on the stem of the Mandiora, the roots representing the body and legs. He suggested that the key pattern might have arisen from a repetition of lines representing in a conventional way the eyes, eyebrows and nose, comparing the Anglo-Saxon ornament springing from the same origin, passing through the ϒ (upsilon) on their coins and culminating in the Fleur-de-lis.

Mr. WHITE read a paper on the Chesterford kiln, which Prof. Hughes stated was a kiln for baking or burning pottery, but this Mr. White thought very improbable; both from its shape and size it much resembled the lime kiln of the present day. He then showed the shape of the potter's kiln, by giving as examples one discovered by Mr. Layton at Caistor, near Norwich, the ancient Venta Icenorum, and sketched in Vol. xxii. of the *Archæologia*; another found by the Hon. R. C. Neville, which Mr. White thought was the flues only of a kiln, sketched in Vol. x. of the *Archæological Journal*. He then exhibited a drawing of a more perfect one, found by Mr. Joslin, at Colchester, where the flues and furnace are nearly identical is shape with those of Mr. Neville's, but on the top of the flues was built the kiln. The bottom of this flue was pierced through, at regular intervals, to allow the heat the more readily to escape into the kiln. The tops of the flues were much vitrified, which he proved by a specimen he exhibited. When the kiln was loaded it was then arched over with clay, which was, wholly or in part, broken down to take out the pottery when baked. And another, figured by Mr. Artis, from amongst the remains at Castor, in Northamptonshire, the Durobrivae of Antoninus, showed the bottom perforated in a similar manner to the one mentioned above.

COLLEGE CORRESPONDENCE.

CLARE.

The Clayton Pairs were rowed for on Wednesday, June 2nd. H. Roberson, bow, and W. M. Cann, stroke, had first station, and H. H. Noble, bow, and F. Marshall, stroke, second station. Owing to wide steering Cann's boat did not gain much at first, but quickening up in Plough Reach drew away and won by 60 yards. Time 8 mins. 25 secs.

The Roddam Sculls, given last year for Freshmen, were rowed for on Tuesday and Wednesday, June 1st and 2nd. In the first heat, W. J. Ibbeston, with last station, gradually overhauled H. H. Noble and A. N. Campbell, and by the rapidity and impetuosity of his course caused several fouls. Eventually Campbell was left aground, and Ibbetson after a fine breast race with Noble up Long Reach came in 10 yards ahead. In the second heat E. C. Froom taking a beautiful Grassey passed S. J. S. Banks, who was in difficulties on the other side, and won with comparative ease. Ibbetson, winning the final heat in the excellent time of 8 mins. 32 secs., became the first holder of the sculls.

Last week J. C. MacDonnel, a member of last year's Rossall Rifle team, all but succeeded in winning the C company cup of the C.U.R.V., being beaten in the last shot by E. Francis of Caius.

The following Cricket Eleven has been photographed; J. P. Maul, (Capt.), C. F. Weston, W. H. Alderson, J. E. Norman, E. O. Ormerod, J. A. Sidgwick, H. R. Elder, H. J. Ford, J. C. E. Kidson, and O. Puckridge. The last five have received their colours this season.

Clare men in for the present Little-go, General, or Specials seem to have been doing well. The May examinations are in full swing.

CORPUS CHRISTI.

At a full meeting of the Cricket club last Tuesday, the following officers were elected for next May:—Captain, E. L. Richardson; Secretary, W. G. Mosse. The twelve men who have their colours are:—A. Tanner, (late Captain), F. T. Colson, (late Secretary), E. B. Brown, G. M. Davies, W. W. Hough, L. A. Isaacs, W. G. Mosse, A. Paice, H. G. Owen, E. L. Richardson, J. S. Wright. Of these Hough, Mosse, and Paice received them this term.

The boating season ended last Monday with the Rowlandson Pairs. H. Tugwell and W. M. Selwyn, beat H. W. Everingham and T. A. M. Shepherd, after a good race, by 3 secs.

CHRIST'S.

The single Lawn Tennis handicap was won by Pereira, and the single ties by Cooper. The final heat of the double tie has been postponed until the October term. The Lawn Tennis six, who have played a pleasant series of matches with other clubs, winning three and losing four, were photographed on Monday.

In the account of the concert, the pianoforte duet by Messrs. Thompson and Parkin was accidently omitted.

MAGDALENE.

On Thursday last a meeting of the Boat Club was held. Mr. A. T. Holmes was re-elected Captain, and Mr. T. W. Waller second Captain. Mr. W. Brigg was again elected Secretary.

After a few details had been settled about boating affairs, a cricket meeting was held. C. Hughes resigned the captaincy, and proposed E. R. Yerburgh, who was unanimously elected. H. G. Barlow was elected Secretary. We have had to put off two or three matches lately in consequence of the weather.

SIDNEY.

As it affects the public eye, or at least the eye of the river-haunting public, it is perhaps meet to draw attention to the abolition of the old Sidney boating trousers: they have succumbed to the copious abuse heaped upon them, and, for the future, Lady Sidney will be the "Woman in White."

The college examinations ended on Monday, and the results are due on Thursday; for Thursday is the annual Commemoration and feast day in honour of our pious and noble foundress, Lady Frances Sidney, Countess of Sussex: on which occasion no doubt the usual respect will be paid to her (and her dog's) life-like portrait in the college hall.

By the way some men are wondering whether the Essay Prizes have suddenly become extinct, for nobody has yet seen any notice of their subjects upon the screens.

DOWNING.

T. Dale Hart, late scholar of this College, has passed the final bar examination.

The lawn tennis fours have not yet been settled, owing to the badness of the weather and the numerous and unpleasant avocations incident to the last weeks of the May term.

On Monday night, June 7th, the Boat Club re-elected W. P. Schreiner 1st Captain, and R. D. Brinton was elected 2nd Captain, both for the October term.

The College Examinations have been going on for the last week. The results were published on Monday as follows:—Scholars elected: Harris (Law) and Milner (Natural Science); Rooms and Commons awarded to Schreiner; Gratuities of £20 to Cox, in Law, and to Bradshaw and Roe, in Natural Science; Prizes of £3 3s. to Hickson, in Natural Science; Kilvington and Schreiner in Law;

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prizes of £2 2s. to Davies, in Classics, Harris in Law, Milner in Natural Science, and Smith in Classics. Minor Scholars elected: £40 each, P. J. Edmunds, Natural Science; E. J. Griffith, Law; J. R. Line, Classics.

TRINITY HALL.

At the terminal meeting of the Boat Club, H. Heape, C. S. Brandon, G. L. Stevens, and E. Simpson were elected as Captains of the 1st, 2nd, 3rd, and 4th boats respectively, vice E. C. Brooksbank, E. C. Freeling, H. Heape, and C. S. Brandon. J. A. Milne was elected Secretary, in the place of H. Henn, and E. C. Brooksbank and A. D. Wilde took the place of L. G. Read and G. L. Stevens, as Auditors. The appeal for subscriptions towards the expenses of the boat at Henley has been liberally responded to.

The eight went into training for Henley on Wednesday last. It is constituted as in the May races. The four, which is entered for the Visitor's Cup, is also in practice. Reed, Heape, Simpson, and Brooksbank were at first the crew, but on Monday Brandon took the seat at No. 3. The eight leaves here on Thursday.

The May examinations were concluded on Monday, but the lists have not made their appearance yet.

Hall men desirous of obtaining tickets for the Hall barge at Henley, should make application to Brooksbank forthwith.

TRINITY.

Since Wednesday the College May Examination has been the chief topic of interest to most of the College, except those who have been engaged in more important examinations. But the May Flies have found time to play off some of the ties of their single-handed tournament. R. A. Pelly beat all comers: B. F. Buxton was second; E. G. Watson third. Their single-handed handicap is not yet finished: four are left in, B. F. Buxton, C. H. G. Wright, M. C. Gibb, and F. P. Gallwey; this event will be decided before the week is out.

The Trinity Lawn Tennis Club were represented last Saturday by B. F, Buxton and R. A. Pelly against West Middlesex: the same pair that were second in the Oxford Tournament last week represented that club: but the Trinity men won easily.

On Tuesday last the T. B. C. pairs were rowed for and won easily by J. H. Gubbins and F. Kieser. R. D. Guinness and H. Colvin were the only other pair who started.

At a meeting of the T. B. C. held on Saturday last the following gentlemen were elected captains for the ensuing term:—1st, J. H. Gubbins; 2nd, F. Kieser; 3rd, J. Fellowes; 4th, C. Cundy; 5th, G. H. Goodman; 6th, E. M. Synge.

NON-COLLEGIATE.

Our Lawn Tennis Tournament was played on the 3rd and 4th inst., with the following result. First round—Peach and Rose beat Manners and Kelly; May and Sherrington beat Morgan and Challoner; Bernays and Mc Cubbin beat Moore and Hyde; Butler and Richardson beat Mc Causland and Buncombe; Sleeman and Reeve, bye. Second round—Peach and Rose beat Bernays and Mc Cubbin; May and Sherrington beat Sleeman and Reeve; Butler and Richardson bye. Third Round, Peach and Rose beat Butler and Richardson; May and Sherrington bye. Final—Rose and Peach beat May and Sherrington.

Our cricketing team was photographed on Wednesday last. Appended are the names and averages—Williams 26, Kelley 12, Manners 11, Bernays (capt.) 9, Mitchell 8, Buncombe 5, Challoner 3, Mountfort 2, Barham 2, Wanton 1, Peach 0.

Cavendish College.—At a meeting of our debating society last Thursday, W. P. Phillips was elected Secretary, vice R. C. Hitchcock, resigned. The motion, lamenting the overthrow of the late Government, was carried by 30 votes to 8.

The final round of the lawn tennis ties was played off last week, W. W. Robinson and W. P. Phillips being the winning pair.

UNIVERSITY INTELLIGENCE.

At the Congregation on Tuesday, June 15, the Prize-exercises will be recited in the following order:—(1) Porson Prize, (2) Greek Ode, (3) Latin Ode, (4) Greek Epigram, (5) Latin Epigram, (6) Powys Medal, (7) English Poem.

On Commencement Sunday, June 20, the preacher in the morning will be the Bishop of Rangoon; in the afternoon, the Bishop Designate of Ningpo.

The Council of the Senate have sanctioned a Grace to prohibit, under the penalty of dis-communing, any boat-builder or other person from letting out for hire upon the part of the river above Newnham to any person in *statu pupillari* any Boat with a Sail. The Grace will be offered to the Senate at an early congregation next term.

The subject for the Sedgwick Prize Essay 1883 is the Classification of the Cambrian and Silurian rocks. Essays to be sent in by October 1.

Shakspeare's Coriolanus has been selected as a subject for the General in 1881.

Honorary Degrees.—On Thursday next a proposal will be made to the Senate to confer the Honorary Degree of LL.D. upon the following gentlemen:—Dr. Paul Broca, Professor of Surgical Pathology in the Faculty of Medicine, Paris; Dr. C. E. Brown-Sequard, F.R.S., Professor at the College de France, Paris; Dr. Chauveau, of Lyons; Dr. F. C. Donders, Professor of Physiology at Utrecht; S. D. Gross, of Philadelphia; Sir W. Jenner, Bart., K.C.B., F.R.S.; Sir W. Gull, Bart., F.R.S.; Sir George Burrows, Bart., M.D., F.R.S.; W. Bowman, F.R.S.; the Rev. S. Haughton, M.D., F.R.S., Fellow of T.C.D.; Joseph Lister, F.R.S.; Dr. Denis, C. O'Connor, President of the British Medical Association; John Simon, F.R.S.; Andrew Wood, M.D., F.R.S.E.

Dr. Waldstein and Classical Archæology.—The Board of Classical Studies and the Slade Professor desire to make arrangements for giving systematic instruction in Archæology, now recognised as a subject for the Classical Tripos. A member of the Senate has placed in the hands of the Master of Trinity the sum of £200, to secure the continuance of Dr. Waldstein's Services during the ensuing year.

The Whewell Scholarships.—These Scholarships, which are given for International Law, have been adjudged as follows:—(1) A. H. Thompson, of Trinity College. (2) W. F. Webster, B.A., of Trinity College.

The Sedgwick Prize.—This Prize, given for Geology, has been awarded to W. Keeping, M.A., of Christ's College.

At a Congregation held last Thursday the following degrees were conferred:—

M.A. Propter Merita.—Charles Creighton, M.D., Aberdeen, (Demonstrator of Anatomy).

M.D.—Charles Knight Hitchcock, Caius; Edward Charles Stirling, Trinity.

M.A.—Lancelot William Hale Andrews, William Richard Brunskill Briscoe, Robert Lindow Carr, Charles Goddard Doyne, Robert Manners Norman, John Basil Rust, Edward James Douglas Simpson, Charles Oakleigh Walker, and H. George Swaine Williams, Trinity; Thomas Washington Bagshaw, Robert Fulford Clarke, Francis Whaley Harper, Benjamin Brandreth Slater, St. John's; Hugh William Smith, Pembroke; Charles Knight Hitchcock, Anthony Laurie, John Earl Reynolds Raven, Henry Timothy Tilley, and William Garmandsway Wrightson, Caius; Ernest Rust Hodson, Charles Arthur Horton, Lawrence Charles Frederick Thompson, and Cuthbert Bainbridge Leeke Tyerman, Trinity Hall; Hugh Horsley, James Lewis, and Stephen Cox Newton, Corpus Christi; Henry Walter Fitch and John Edward Jones, St. Catharine's; Walter Eustace Cox, Edwyn Hoskins, and James Phelips, Jesus; Arthur William Clayden and Thomas George Menhinick, Christ's; Lloyd Warren George Hughes and Richard Wilson, Magdalene.

LL.M.—M. Macdonald Beckingsale, Corpus.

B.A.—Ernest Delabere Guillebaud, Trinity.

LL.B.—Thomas Henry Russell, Trinity.

LAW LECTURES FOR NEXT TERM.

The following table is issued by the Board of Legal Studies.

Lecturer.	Michaelmas Term, 1880.	Begin.	Time and Place.
Prof. Clark	Digest XLI. 1.	Oct. 15	12—1. M. W. F. Law School.
Prof. Harcourt ..	International Law	Nov. 2	1—2. Tu. W. Th. F. Law School.
Prof. Birkbeck ..	Principles of Equity	Oct. 26.	11—12. Tu. Th. S. Downing College, Letter F.
Sir R. K. Wilson	Penal Code Criminal Procedure Hindu Law Jurisprudence	„ 14.	10—11. M. Tu. W. Th. F. S. Law School.
Dr. Waraker ...	Criminal Law	„ 13.	9—10. M. W. F.
Dr. Walker	Jurisprudence (Austin, Lects, 40—57)	„ 14.	12—1. Tu. Th. S. St. John's Coll.
Dr. Moxon	International Law	„ 13.	11—12. M. W. F.
Mr. Monro	Roman Law	„ 14.	10—11. Tu. Th. S.
Mr. Lawrence ...	Relations of Crown to Army & Navy.	„ 15.	10—11. M. W. F.
Mr Kenny	Real Property (elementary)	„ 16.	9—10. Tu. Th. S.

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CLASSICAL LECTURES FOR NEXT TERM.

College.	Lecturer.	Michaelmas Terms.	Begin.
Clare	Mr. Fulford	Cicero, *pro Caecina*, and Selections. M. W. F. 9.	
Gonv. & Caius.	Mr. Reid	Papers in Greek and Roman History (3rd year and Questionists). W. 10—11.	Oct. 20
,,		Roman Antiquities (for 1st and 2nd years). Tu. Th, 10—11.	,, 19
,,	Mr. Roberts	Greek Inscriptions(Text book, Cauer's *Delectus Inscriptionum Gracecarum*). Tu. Th. 10.	,, 14
King's.....	Mr. Welldon	Pindar, *Olympian and Pythiae Odes.*	
Christ's	Mr. Peile	Plautus.	
St. John's	Mr. Graves		
,,	Mr. Heitland	Roman History(Livy I.)	
,,	Mr. Haskins	Horace's *Satires.* M. F. W.	,, 11
Trinity	Mr. Burn	Cicero's *Letters*, 705, 706 A.U.C.	
,,	Mr. Hicks	Cicero, *de Finibus* III.—V.	
,,	Mr. Jackson	Aristotle, *Politics*, M. W. F. 11.	
,,	,,	Plato, Selections illustrating the theory of ideas. Tu. Th. 11.	
Emmanuel. ...	Mr. Sharkey	Pindar.	
,,	Mr. Fennell	Pindar, *Nemean and Isthmian Odes.* Tu Th. S. 12 N.	

DISCUSSIONS IN THE ARTS SCHOOL.

ON THE REPORT OF THE BOARD OF MORAL SCIENCE STUDIES.

This meeting was held on Saturday, May 29th. Dr. Hort presided. Mr. Verdon, Mr. Cox, Mr. Sidgwick, Dr. Hort, and Mr. Ward took part in the discussion. We have only space to give the speech of Mr. SIDGWICK, who said that the objections made had been directed chiefly against the schedule, which was not strictly a part of the scheme for which the sanction of the Senate would be required. Any details of the schedule which experience might shew to be unsatisfactory could and would be at once altered by the Board. The chief point criticized in the regulations themselves was the distinction between Psychology and Metaphysics. This had become more and more marked in recent years, both in general philosophical discussion and in the preparation for the Moral Sciences Tripos. The Board, however, had not adopted the new terminology merely on this ground, but because they thought that many students who might profitably pursue the empirical study of mind would, if alternatives were allowed, be advised to keep aloof from the perplexed and difficult controversies of Metaphysics. This led him to an objection that had been brought against Part II. of the Schedule, in which the distribution of papers was different to that adopted in Part I. It has been observed that there was no paper on Advanced Metaphysics; and it had been asked whether the Board wished to exclude the advanced part of this important study. But in fact the subject for which the Board had found no place was not Advanced Metaphysics but Elementary Metaphysics; in the view of the Board, Metaphysics, if studied seriously and systematically, must necessarily be classed as an advanced subject. Accordingly the only line of division that it seemed to them expedient to draw in this department (and in that of Ethics) was that afforded by the distinction between the *theoretical* and the *historical* methods of study, the latter of which they had reserved for Part II. It had been objected to their scheme that it laid too much stress on the history of philosophy; but as the historical papers were entirely comprised in Part II., they would only be taken by candidates who had made a special study of one or other portion of the history of philosophy. It was not this kind of study, but the superficial and perfunctory getting up of handbooks, which resulted in those useless burdens to the memory that the Board deprecated and desired to remove. The somewhat technical terms 'Psychophysics' and 'Methodology' had been selected as those that would most easily convey to instructed persons precise notions of the subjects which the Board wished to mark out. The importance of including in any advanced study of Psychology some part of the Physiology of the Brain and Nerves was recognised by all existing schools of metaphysicians. 'Methodology' had been used instead of 'Inductive Logic,' to prevent any dispute as to the propriety of including in the subject marked out a complete investigation of the methods of the different physical sciences.

ON THE RIVER ABOVE NEWNHAM.

A meeting was held for the discussion of the Report of the Council on the Edicts respecting boating, on June 4.

The MASTER of CLARE, who presided in place of the Vice-Chancellor, said that he was not at the meeting of the Council at which the Report was considered. If he had been present, he could not have signed the Report, for though it was an amendment on the existing rules it did not go far enough. He should have wished to see the old Edict restored, which forbade boats of less breadth of beam than that set forth in the Edicts, being used at all on the river above Newnham. He thought this was not a serious restriction on the pleasure of those using that part of the river, for they went there for enjoyment of the scenery and not for rapid motion. It was very common for boats to be upset there, and in the summer the river was so impeded with weeds that even a good swimmer might easily become so entangled as to be in great danger.

Mr. VANSITTART entirely agreed with the Master of Clare, and it was on that account that he had not signed the Report. He thought it a doubtful proceeding to ask men to sign the statement that they could swim at least a hundred yards. Men would often not know that they could not swim a hundred yards and would be tempted to sign; it was rather a trap for consciences. The men who went on the part of the river in question did not go to get hard exercise or to row fast, and light broad boats would do well enough for them. Besides, even if the members of the University could swim, the friends male and female whom they took with them might not all be able to swim. He thought it a pity not to take advantage of the aid Mr. Pemberton was so willing to lend, and forbid the more dangerous kinds of boat on that part of the river.

Mr. TROTTER did not think the Edict should be made stringent. The proposal of the Council was sufficient to meet the case and at the same time was not more than was necessary. The fact that men go in such numbers to that part of the river shewed that they have a strong wish to go, and he saw grave objections to prohibiting them. The amended Edict made it practically safe. The old rule, that a man must be "able to swim," might mean little, but few people could have any doubt as to whether they could swim a hundred yards. He would not say that no fatal accident could happen to a swimmer there, but a swimmer would be practically safe. He believed that to go on that part of the river was far less dangerous than riding, with neither of which it was proposed to interfere.

Mr. HILL approved the object of the Council, but could not agree in their course. He took on one point a view exactly the opposite of that taken by Mr. Trotter, believing that a man could say with certainty whether he could swim, but could very often not say whether he could swim a hundred yards or not, for that was in great measure a matter of training; he had himself swum a quarter of a mile, but he felt quite unable to say whether he could at the present time swim a hundred yards. And further, fifty yards would be enough, or twenty-five, if a man could swim with his clothes on and could keep his presence of mind, one of which conditions it was not proposed to test, while the other could never be guaranteed. The existing Edict failed because there was no provision for inspection of the books which were ordered to be kept, and the second part of the proposal of the Council met this objection and would do all that was necessary. He hoped the Council would reconsider the first part.

Mr. BROWNE thought that there was not much difference between asking men to say they can swim and asking them to say they can swim a hundred yards. He had long thought that sails should be forbidden on canoes in the dangerous parts of the river, and he thought the University should feel grateful to Mr. Pemberton for having issued a notice which had that effect. He hoped the Council would re-consider their second proposal. The Proctors entered upon their office for a year and then passed off and others succeeded them. He thought the responsibility for the inspection of the books should be laid on those who kept the books, and that the Edict should require the boatmen to bring their books every term to the Proctors' rooms. And since the Senior Proctor received applications under the Edict respecting entertainments, the duty of receiving the boatmen with their books might fairly be assigned to the Junior Proctor.

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THE FITZWILLIAM MUSEUM.

From the Report of the Syndicate, lately published, we learn that the Museum was visited by 68,560 persons during the year ending April 24th, 1880; also that permission was given during the same period to 63 persons to copy in the Picture Gallery. The Syndicate further report that they have ordered the construction of a new iron winding staircase from the basement to the roof of the building at its north-east angle. As no access exists to the first floor except by the principal stairs, this new staircase will answer the double purpose of providing such separate access, and of replacing the wooden winding staircase which at present leads from the first floor to the roof, and which has been condemned by Cols. Shaw and Galton as very dangerous in case of fire. During the past year the Museum has received numerous donations, including casts of the dying Amazon and Gaul, cast of Diskobolos of Myron, cast of the Hermes of Praxiteles and six others, all from Mr. Henry Sidgwick; also casts from statues, &c. from Athens, Olympia and Halikarnassos, presented by Professor Colvin. Besides these there are numerous additions to the Library, most of which are purchases.

THE CLASSICAL TRIPOS, 1882.

In accordance with the Regulations for the Classical Tripos Examination (see *Calendar*, pp. 54—56), the Board of Classical Studies publishes the following lists of selected subjects and books for Sections B, C, D, E, of the Second Part of the Classical Tripos Examination to be held in the Easter Term of 1882.

SECTION B.

The selected works for the Classical Tripos Examination of 1882 are: Aristotle, analytica posteriora and de anima. Plato, sophist, Timaeus, laws B. x.

SECTION C.

1. The questions in the general paper on Greek and Roman History will be limited as follows: in Greek History to times not later than 146 B.C., in Roman History not later than 180 A.D. 2. The period of Greek History appointed for the special paper in the Classical Tripos Examination of 1882 is from the death of Hipparchus to the death of Pericles. 3. The Period of Roman History appointed for the special paper in the Classical Tripos Examination of 1882 is from the tribunate of Tiberius Gracchus to the death of Julius Cæsar. 4. (*a*) The general questions on Law will be limited, in the case of Greek Law, to times not later than the death of Demosthenes; in that of Roman Law, not later than the death of Augustus Caesar. (*β*) The ancient writings bearing upon Law, upon which questions will be set in the Classical Tripos Examination of 1882, are as follows:—*Greek*, the speeches of Isaeus, and those of Demosthenes against Macartatus and Leochares. *Roman*, the speeches of Cicero in Q Caecilium divinatio, in C Verrem actio prima, pro Cluentio, and pro C Rabirio perduellionis reo (in connection with the history of iudicia publica.)

SECTION D.

The special Subjects for Section D. 3 in the Classical Tripos Examination of 1882 are: (1) The Parthenon. (2) The Forum Romanum, its existing monuments and the sites of those no longer remaining.

The following modern books are recommended as indicating the general range of the subjects included in this section:

Müller K. O., Ancient Art and its remains; with Müller and Wieseler, Denkmäler der alten Kunst, Brunn, Geschichte der griechischen Künstler, Preller, griechische Mythologie, römische Mythologie. Hermann K. F., Lohrbuch der griechischen Antiquitäten ed. Stark (Parts II and III). Marquardt and Mommsen, Handbuch der römischen Alterthümer (Parts VI and VII), Freund's Triennium philologicum, Part VI, contains a general sketch of ancient art and of the materials for its study.

The following modern books are also recommended as useful for purposes of reference or special study: For paper (1), Schnaase Geschichte der bildenden Künste, Vol. II. Overbeck, Geschichte der griech. Plastik. Stark, Handbuch der Archäologih der Kunst Woltmann and Woermann, History of Painting, vol. 1, edited. by Prof. Colvin. Friederichs, Berlins antike Bildwerke. Helbig, Campanische Wandmalerei. Gerhard auserlesene griechische Vasenbilder. Jahn Otto, Münchener Vasensammlung (Preface). Bötticher, die Tektonik der Hellenen. Boutmy Em., Philosophie de l'Architecture. Urlichs, Skopas.

For paper (2). Murray A. S., Manual of Mythology. Maury, Histoire des Religions de la Grèce antique. Mommsen A., Heortologie.

For paper (3). Wordsworth, Athens and Attica. Washsmuth, Die Stadt Athen. Beulé, l'Acropole d'Athènes. Michaelis, Der Parthenon. Petersen, Kunst des Phidias. Lloyd W. W., The Age of Pericles. Leake, Topography of Athens. Burn R., Rome and the Campagna, and old Rome.

For paper (4). Becker, Charikles and Gallus. Guhl and Koner, das Laben der Gr. und Röm., transl. by Hueffer. Rich, Dict. of Rom. and Gr. Ant. Daremberg and Saglio, Dict. des Ant. Birch, Ancient Pottery. King, Antique Gems and Rings. British Museum, Select Greek Coins, and series of Guides. Lenormant, La Monnaie dans l'antiquité. Mommsen Th, Histoire de la monnaie Romaine (ed. Duc de Blacas). Kirchhoff, Geschichte des griechischen Alphabets. Franz, Elementa epigraphices Græcæ. Wilmanns, Exempla inscriptionum Latinarum.

The following works of ancient authors are recommended as essential for reference or special study: Pausanias. Strabo· Pliny, Nat. Hist. xxxiv and xxxv (Urlichs' Chrestomathia, pp. 271 ff). Philostratus, Imagines; and Callistratus, Statuæ. Vitruvius (especially the Prefaces). A complete collection of passages of ancient authors bearing on the lives and works of artists is given in Overbeck, Antiken Schriftquellen. The subjects of this section should also be studied in portions of Greek and Roman general literature, such as the following: Anthologia Græca (with Benndorf, De epigrammatis quæ ad artes spectant). Lucian, Herodotus, Imagines, Zeuxis. Varro, Ling. Lat. v §§ 41—55. Propertius, the last two books. Statius, Silvæ. Pliny, Ep. ii 17 and v 6. Tertullian de Spectaculis. Calpurnius, Ecl. vii.

SECTION E.

For papers 1, 2, 4, the following books are recommended to be studied (in addition to the grammars in ordinary use): Curtius, "Griechische Etymologie" (tr. Wilkins and England), especially Book III. Ahrens, "de Graecae Linguae Dialectis." The papers on this subject in Curtius "Studien zur griechischen und lateinischen Grammatik" should also be referred to. Cauer, "Delectus Inscriptionum Graecarum." Corssen, "Aussprache Vokalismus und Betonung der lateinischen Sprache." Peile, "Introduction to Greek and Latin Etymology." Wordsworth, "Fragments and Specimens of Early Latin." "Corpus Inscriptionum Latinarum," Vol. i pp. 1—127. (Students who cannot easily obtain access to this book may find nearly all the inscriptions in Wilmanns' "Exempla Inscriptionum Latinarum.") Schleicher's "Compendium der vergleichenden Grammatik" (tr. Bendall, so far as Greek, Latin and Sanskrit are concerned). Curtius, "das Verbum der griechischen Sprache" (tr. Wilkins and England). Kirchhoff, "Geschichthte des griechischen Alphabets, or Fabretti, Palaeographische Studien" (tr. from the Italian). Corssen, "Aussprache," &c., Vol i. pp. 1—29 (on the Latin Alphabet). Cobet, "Variae Lectiones, Novae Lectiones." Madvig, "Adversaria Critica," Liber I.

The special subject of paper 4 (γ) in the Examination of 1882 is: The history of the origin and use of the "infinitive" and the cognate forms. The following books are especially useful for this subject: Jolly, "Geschichte des Infinitivs im Indogermanischen". Wilhelm, "De inf. linguarum sanscr. bactr. pers. gr. osc. umbr. lat. got. forma et usu.

In paper 3 the following will be examined upon: "Story of Nala," books I.—XII. inclusive (ed. Jarrett). Rigveda, Hymns iv. 46, v. 26, v. 30, v. 82, vi. 53, vi. 54, ii. 28, iii. 61, iv. 36. [These hymns are respectively 15. 20. 21. 22. 24. 25. 6. 13. 14 in Delbrück's "Vedische Chrestomathie."]

CONCERT AT CORPUS CHRISTI COLLEGE.

The members of the C.C.C.M.S. must have felt confident in their powers to charm when they fixed Wednesday, 26th, the busiest day of a busy week, as the date of their concert.

The programme, however, was attractive, as it was generally understood that Bennett's "May Queen" would form the *pièce de résistance*. This is the first occasion that this cantata has been performed at a College concert, and the Society may congratulate themselves on the general success they achieved.

It would be difficult to have found a more appropriate selection, both from the popularity of the music and the fitness of the words. During the May week it was certainly true that

> The cloud hath passed away
> That was heavy on the May,
> And the river flowed fair,
> And the meadow bloomed green.

The Society had wisely, in our opinion, determined to entrust the solo parts to practised musicians, relying on their own members, assisted by the Clare choristers, for the chorus parts.

The feature particularly striking to an outsider was the kindly

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help rendered by men of other Colleges to supplement the orchestra. The vocalists were—Miss May Bell (the May Queen), Miss Lloyd (the Queen), Mr. Pearson (the Lover), and Mr. Sprague (Robin Hood). Miss Bell and Mr. Pearson sang with great taste and intelligence, and the latter may be said to be one of the few tenors who can take that part in the May Queen without apparent effort. The chorus "With a laugh as we go round," and the bass solo, "'Tis jolly to hunt," deserve special praise, but a greater point might have been made of the trio if it had been rehearsed.

With "The blessing on the Queen" the first part came to an end, and an opportunity was then afforded for the College to show that hospitality for which Cambridge men are proverbial.

Regrets were expressed that little encouragement had been given during the first part to attempts to encore, but the audience made up for their lost privileges in the second part, which opened with a duett pianoforte, followed by Rossini's "La Dauger," a tarantalla, sung with great spirit by Mr. Sprague, an accomplished amateur. To this followed Chopin's nocturne in E flat and Wieniowski's Polonaise in A major for the violin, played by Herr Gompertz, a musician who richly deserves the popularity he has gained in Cambridge for the refinement and artistic skill that characterise his playing. The old favourites, "The Lost Chord" and "The Message" were perhaps the more acceptable, as requiring no mental strain to follow the melodies, but Flemming's quartett, "Integer Vitae," melodious as it sounded, would perhaps have been more so had the singers used the new pronunciation. To the Chimes of Oberwend the most successful oft he Cambridge College concerts terminated.

CRICKET.

TRINITY v. ASSYRIANS.—This match was played on Monday and Tuesday, May 31 and June 1. Score:

TRINITY.

T. K. Tapling, run out	61	b Allcock	1
H. S. Crosby, b Gibbard	25	b Ostrehan	0
C. Hithcock, c Mills	10	c Hone	27
A. Durandu, st Hone	9	b Roe	39
A. B. Crosby, c Hone	7	b Barlow	41
E. T. Bird, c and b Allcock	9	b Roe	0
G. M. Lambrick, c Capron	8	st Hone	20
Hon. H. Sidney, b Allcock	1	b Barlow	0
E. J. Walker, st Hone	2	b Allcock	11
M. Firth, c and b Allcock	12	c Inglis	2
J. Jacob, not out	8	not out	0
Extras	12	Extras	10
	164		151

ASSYRIANS.

W. N. Roe, b Durandu	8	H. G. Barlow, c Hitchcock, b Sidney	3
C. H. Allcock, b A. B. Crosby	6	H. T. Mills, not out	9
F. W. Capron, b A. B. Crosby	177	N. T. Hone, b Sidney	9
A. M. Inglis, c and b Lambrick	13	T. A. Tharp, c Hitchcock, b Sidney	0
A. F. Ostrehan, b Lambrick	22	Extras	24
J. T. C. Norman, c Tapling, b Sidney	23		
L. Gibbard, b Sidney	55		349

WHIST.

PROBLEM VI.

Solution:—

The best play is as follows:—

Trick 1. A leads a Club. B wins with Knave.
2. B leads Knave of Diamonds; Z plays Queen; A plays 3.
3. Z plays a heart; Y plays *Ace*.
4. Y leads Knave of Hearts; Z plays King.
5. Z leads Hearts; A wins with Queen.
6. A leads Spades; B wins with Ace.
7, 8. B plays Ace and King of Clubs.
9. B leads 10 of Diamonds; Z plays the 7. Whether A plays the Ace or not, Y and Z make the rest of the tricks and get the odd.

Answers received:—Correct, W.H.C.
Incorrect, H.N.D., J.J.L.

The Committee of the Cambridgeshire Horticultural Society met on Wednesday evening last to examine the accounts of the May Show, and it was found that there was a considerable deficiency owing to the disastrous weather on the day of the open show. It is rather a singular fact that in seven years out of the last ten similar weather has been experienced, and consequently the Society's Reserve Fund has not only been exhausted, but there is a large debt due to the Treasurer.—*Cambridge Chronicle.*

We are glad to notice that the collection on behalf of Addenbrooke's Hospital after Canon Farrar's Sermon amounted to over £70.

C. U. SWIMMING CLUB.

The annual races of this Club took place on Thursday, Friday, and Saturday last.

THURSDAY, June 3rd.

FIFTY YARDS.—First Heat: F. W. Payne, Trinity Hall, 1; A. F. Shand, Peterhouse, 2; E. H. Topham, Caius, 0. Second Heat; J. H. Astley, Emmanuel, 1; A. J. Black, Trinity, 2; H. H. Raphael, Trinity Hall, 0.

QUARTER-MILE.—W. S. S. Wilson, Jesus, 1; J. N. Shipton, Corpus, 2; A. A. Solley, Peterhouse, 0.

100 YARDS HANDICAP.—First Heat: A. F. Shand, Peterhouse, (5 secs. start,) 1; R. R. King, St. John's, (15,) 2; A. J. Black, Trinity, (10,) 0. Second Heat: H. Pearce, Trinity (15), 1; J. H. Astley, Emmanuel, (5)†; J. Drinkwater-Lawe, Trinity Hall, (10,)†. Third Heat: G. Patter, Trinity (12), 1; H. A. Watson, Peterhouse (15), 2; C. H. Gill, Jesus (12), 0; H. S. Galsworthy, Caius (12), 0; W. A. Beevor, Trinity Hall, (25,) 0. Four Heat: H. S. Whalley-Tooker, (scratch), and H. Henman, Peterhouse (15), swam over.

HEADERS.—J. Drinkwater-Lawe, Trinity Hall, 1; R. Miller, Jesus, 2; R. R. King, St. John's, 0; H. Pearce, Trinity, 0.

200 YARDS.—W. S. S. Wilson, Jesus, 1; J. H. Astley, Emmanuel, 2; J. N. Shipton, Corpus, 0.

FRIDAY, June, 4th.

FIFTY YARDS.—Final Heat: J. H. Astley, Emmanuel, 1; A. F. Shand, Peterhouse, 2; F. W. Payne, St. John's, 3; A. J. Black, Trinity, 0.

DISTANCE DIVING.—A. J. Crichton, Trinity, 1; H. H. Raphael, Trinity Hall, 0.

200 YARDS HANDICAP.—H. Henman, Peterhouse (45 sec. start), 1; H. S. Whalley-Tooker (scratch), 2; H. Skeldings, Caius (35), 3; A. J. Crichton, Trinity (30), 0; J. Drinkwater-Lawe, Trinity Hall (40), 0; C. H. Bagnall, Trinity (40), 0; C. H. Gill, Jesus (40), 0; H. A. Watson, Peterhouse (45), 0; A. A. Jolley, Peterhouse (60), 0.

100 YARDS HURDLE RACE.—W. S. S. Wilson, Jesus, 1; J. H. Astley, Emmanuel, 2; A. F. Shand, Peterhouse, 3.

SATURDAY, June 5th.

100 YARDS RACE.—A. F. Shand, Peterhouse, 1; J. H. Astley, Emmanuel, 2; time 80 ⅘ secs.

HALF-MILE RACE.—H. Skelding, Caius, 1; W. S. S. Wilson, Jesus, 2; H. Henman, Peterhouse, 3; time 21 mins. 3⅘ secs. 50 yards between first and second.

100 YARDS HANDICAP, (Final Heat).—Whalley-Tooker, Jesus, 1; A. F. Shand, Peterhouse, 2; R. R. King, St. John's, 3; time 89⅘ secs.

POLO.

OXFORD v. CAMBRIDGE.

The Inter-University polo match was played at Hurlingham on Saturday, May 29. Oxford won by four goals to one, the single Cambridge goal being secured by H. C. Bentley. The sides were made up as follows:

OXFORD: J. B. Leigh (captain), W. Kavanagh, J. G. Lawson, J. E. Stock and M. S. Kennard.

CAMBRIDGE: H. C. Bentley (captain), E. Lycet-Green, W. Howard, G. le Fleming and B. Barnard.

THE RIVER.

THE MAGDALENE PAIRS.

These annual races took place on Tuesday and Wednesday. The winning pair received two silver presentation cups and oars, which they hold till next year. The president of C. U. B. C. (Mr. J. A. Watson-Taylor) superintended the race and took the times. Results:—

First Heat: C. R. Freeling and E. C. Brooksbank, Trinity Hall, first: F. N. Stokes and J. M. Hutchinson, Jesus, 0. Won easily by eighty yards, in 8 min. 26½ sec.

Second Heat: L. R. Jones and E. H. Prest, Jesus, first; W. W. Baillie and T. E. Hockin, Jesus, 0. Won by sixty yards, in 8 min. 7 sec.

Final Heat: Jones and Prest, first; Freeling and Brooksbank, 0. Won by thirty-nine yards, in the fastest time on record—7 min. 59 sec.

OXFORD LETTER.

The summer term is at an end: and we are in the middle of the dissipations of Commemoration and collections. The place is full of petticoats: Commemoration has spoken the word and there

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have come all manner of butterflies—one might, almost say, a plague of butterflies: in fact I think we have more petticoats in the place than gowns. Only a few solitary undergraduates walk about without "people,"—excellent euphemism!—and look almost as ashamed without them as they would with them. It is very hard to get lodgings in consequence; and to have people up seems certainly an act of charity—a charity, however, which does not seem to begin at home. I met a friend looking very unhappy and asked him the reason. He told me he had asked an aunt to come, expecting her to bring his cousins: she had accepted and brought his sisters.

The usual balls will take place. On Friday there was the New College ball, which was the greatest success. Everyone seems to agree in praising it, which is a satisfactory summing up of many triumphs.

Among those on whom degrees are to be conferred are Professor Fawcett and Lord Aberdare. The lively proceedings of last year we can hardly hope to see repeated. I suppose it is better in the interests of order, but one rather longs for some variety in the monotony of the usual "fortissimus, sapientissimus, elegantissimus." Some years ago there used to be no lack of exciting incidents: the cheering of Warren Hastings, the derisive howls with which the Duke of Wellington was greeted when he put on his College cap for the first time—the wrong way. But oil has been poured on the water, I mean that men are allowed to sit with ladies, and the mixture has tamed the undergraduate's savage breast.

A new number of "Waifs and Strays" has appeared. Its appearance is most captivating, and its interior is almost worthy of its exterior. We like particularly a sonnet contrasting the "blind hopes" of Prometheus and the "hovering angel Hope" of Milton, and a very delicate little poem on a Roman mirror buried with its mistress. But why is the Oxford undergraduate so sad?

We have had two dramatic performances: "Ici on parle Français," followed by the screen scene from the "School for Scandal," and winding up with "Dinah and Vilikins," and the Agamemnon. For the first we are indebted to the Philothespian Society, whose first meeting, besides its natural charms, had all the sweetness of stolen waters. But we hope yet to see it rival the A.D.C., though "it may rain Vice-Chancellors for a week," to borrow Luther's simile. The second entertainment—the Agamemnon—took place in Balliol Hall; which the *Standard*, by the way, contrasts with the "splendid refectory of Magdalen." It was a memorable occasion, the first revival of the play in the original Greek. For the first time one realised that the chorus was not dull, and the Greek drama not beyond human interest. We are very much indebted to the men who conceived the idea and carried it through. The scenes were painted by members of the University, under the superintendence of the Slade Professor, and the dresses designed after classical models by Mr. Burne Jones. Certainly the colouring and grouping were very beautiful, and those who could not understand what they heard could well console themselves with what they saw. The acting of Cassandra seemed to elicit the the most applause; but it is, perhaps, the highest praise one could give, that one forgot the individual actors and their faults or virtues. The play is to be acted at Winchester, Eton, and Harrow, on the three last days of the week.

Merton is having its confusions as well as University. A party of undergraduates called on a friend to help him arrange his room. They found the door inhospitably shut. They signified their impatience. The friend awoke (he was in bed), and called for the porter. The next day the undergraduates were sent down. An appeal to the highest authority was received with great kindness, and they remain down. God save the Dean!

The 'Varsity played the Gentlemen of England, on Tuesday and Wednesday, and got beaten by 32 runs, the latter team made 126 and 120, while Oxford made 94 and 120. The Gentlemen were represented by Walker, Heath, Thornton, Pearson, Webbe, Vernon, Hargreaves, Welman, Robertson, Rotherham and Buchanan; and their highest scores were Walker 28 and 4, Thornton 7 and 44, Webbe 53 and 6, Vernon 12 and 17. For the 'Varsity Colebrooke made 10 and 21, Patterson 8 and 31, Thornton 39 and 13, Harrison 8 and 23.

Very little has been doing on the river this week. The Exeter eight are going fairly, though not as well as in the May races. They are now constituted as they were originally with the exception of Pinckney, who has taken Upcott's place. There has been an Oxford Leander crew training up here for a few days, but now they are at Henley. They ought to make a good crew when they get together, and ought to have a good look in for the "Grand." They are composed thus:—Bow, Poole; 2, West; 3, Wharton; 4, Capron; 5, Boustead; 6, Southwell; 7, Edwardes-Moss; stroke, Ellison.

THREE WEEKS IN FRANCE.

Having utilised the Easter vacation by three weeks in France, I think it may be interesting to some to read a few remarks about the French—disjointed, indeed, and without pretending to give a complete account of the moral, economical and political aspects of that nation, but yet attempting faithfully to portray those those of French people with whom I made acquaintance.

I went to stay in a family in a town near Paris.

I do not quite know to what part of my experience to turn first. I may notice, however, that the French display a simplicity, which it would be well for the English to imitate, no enormous spreads or sumptuous fittings: above all, no attempt to appear richer than is really the case. "The French," a lady one day said to me, "have a keen sense of the ridiculous, and, if anyone invites their friends and surpasses that simplicity which is best suited to their means, they are laughed at." And so it was that the landlord of the house where I was staying, though very well to do, did not straightway cast aside his old ways as he would have done in England, but was contented still to let his wife wear the bonnet cap of the lower classes. This simplicity and self respect, which one finds among all classes—the peasant in his blouse is often worth hundreds, if not thousands—is one of the best traits in the French character. Snobbism is unknown.

A French house ought, indeed, to make us feel ashamed of our luxurious habits. Early rising, simple meals are their rule. And what do the French do all day? This can hardly be considered so satisfactory. Physical exercise is, as a rule, at a discount: the majority of French people rarely go outside their town: the women and girls hardly ever walk, except perhaps on household business, and to pay visits. Visits form a great item in French life. The delight of the French is conversation. Each lady has her days at home, either in the afternoon or evening: and their evenings at home, free from ceremony, are, in my opinion, a very sensible arrangement, inasmuch as it ensures pleasant, social gatherings at the end of the day, without necessarily entailing the burden of a dinner-entertainment. Tuesday was Madame's day at home; and in the evening, after some conversation, a play used often to be read out loud by one of the party. As I was there at Easter-time, there were a good many parties and dances going on, to one or two of which I went. At a French dance the étiquette is far stricter than at an English one. Should you, by any chance, ask your partner to take a turn after a dance, instead of returning her straight to her chaperone, you will be liable to be challenged, or, at any rate, called to account by an irate father or brother. Indeed, the whole system of convenances is very absurd: and we may see the evil consequences of the strict separation of girls and men in the immorality and unhappy marriages so frequent in France. When a young girl arrives at marriageable age, her friends and parents look about for some eligible person, who gains her hand from her parents almost without knowing her; and in many cases the young pair are not once allowed to see each other alone before marriage. A few formal calls, in the presence of third parties, and that is all. How can we wonder, when this is the state of matters, that marriage in France ends miserably? Frenchmen do not see enough of ladies' society; he rarely, if ever, visits ladies of his acquaintance, seeing them only at parties or balls; he knows more of the demi-monde: and this, I think, is another cause of the want of refinement and elevation of thought in men among the French. They have liberty written up on every public building: it is a pity that they do not impart it more into their social arrangements.

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Society, too, is marked off in rigid divisions of political parties. For instance, an Orleanist told me that he did not intend to go to a ball that was going to be given at the Préfecture, *à cause de mes opinions*, and the same principle dominates among the Legitimists. They hold rigidly to their exclusiveness: they will have nothing to do with anyone, socially or politically, except their own narrow band. This, at any rate, was the case, as far as I could judge, at the place where I was staying: though of course some of the wiser among them have rallied to the Republic. Perhaps they maintain this extreme exclusiveness because it is all they have left. One cannot help feeling sorry for them, though one is often angry at the bigotry and want of patriotism they display in political matters, and at this foolish exclusiveness. An account of one more rather French scene, and I shall have done. About once a week takes place what the French call a "Conférence," *i.e.*, a public lecture on some political, literary, scientific or artistic subject. The topic this time was to be the *Livre d'un Père*, by M. Victor de la Prade. The Conférence was to be held at the Mairie: a queer little Professor of some four-score years, who insisted on my going three-quarters of an hour before the time, was going to introduce me. We went in, and, after waiting some time, our Conférencier entered. He was deputy for the place: of somewhat radical tendencies, and a poseur. The poems which he read us were pretty; the manner in which he read them absurd. He threw his arms about, shouted till the whole room re-echoed, pointed down at the audience with his forefinger, went into raptures, struck the table in a manner that made me tremble for the lamp, and of course did not omit some of the patriotic poems, one of which, addressed in '71 to the Emperor William, ended up in no complimentary terms, informing him that *Guillaume, vous êtes un bandit*. What will happen to the provinces? One lady to whom I spoke on the subject hoped there would be some possibility of their being bought back: and I do not see why, at any rate, Lorraine should not be regained in this manner, especially if France, when a new generation shall have sprung up in Germany, should take advantage of any complications that might arise between Germany and some foreign power and make such an arrangement the price of neutrality.

My stay in France was not long; but I came back grateful for the kindness shewn me, with a pleasant recollection of the French; and with a feeling that with all their failings there is in them much good sense, and many good qualities, which the late war has done not a little to bring into prominence, while it has corrected and chastened their weakness and vanity.

H. J. A. HERVEY.

NOTES ON SOME PICTURES IN THE GROSVENOR GALLERY.

The following notes are put together without any clear attempt at arrangement or completeness. It is almost impossible to make a study of any of the annual exhibitions of pictures which shall have any just claim to authority, without devoting more time to the work than that usually at a visitor's command. The crowds of people that flock into the rooms, pursuing each their own objects, without regard to the convenience of their neighbours, and without any just power of appreciation themselves, is so utterly destructive to that frame of mind which is necessary for a critic, that he can never be certain, unless after numerous visits, that his opinions have not been more or less the result of accident, or his censure of the discomfort of the moment.

The first picture to which a visitor will naturally turn his attention is Mr. Burne Jones' "Golden Stairs." This is one of the largest in the collection, and quite the most carefully finished. The subject is very simple. A party of maidens, eighteen in number, are represented as descending a staircase. The last of them are coming out of a door on the left in the upper story, whilst their leaders enter another door exactly below it in the bottom left handed-corner of the picture. The staircase is circular and without a balustrade, so that nothing comes between the spectator and the procession of girls. The light enters above from an opening in the roof of the court. The grouping of the figures is excellent. There is no crowding; all is quiet and filled with a spirit of harmony. The maidens carry musical instruments, violins, trumpets, cymbals, and so forth. It is quite clear that they have only just left off playing in the room from which they come. There is in all their faces a dim expression of exalted contemplation, a memory of a quiet enthusiasm. They walk as though their thoughts were far away in some mystic dream. A few of them are represented as talking, but their voices are not raised above a whisper; their laughter is the laughter of the artist when the Spirit of music overshadows him and when thought is lost in feeling.

This idea of pre-occupation is further emphasised in the person of one of the girls who has just reached the bottom of the stairs. She ought to turn to the right to go into the door of the room below, following her companions; but she has forgotten all about it, she sees no one around her, she knows nothing of what is going on, she walks along dreamily beating her cymbals and gazing almost vacantly into the air, so that the others are obliged to call her attention. Another maiden higher up on the stairs with a violin seems almost lost in the music that runs in her mind, she draws the bow softly across the strings and thinks of nothing besides. Whence they come and whither they are going there is nothing to say. What are these Golden Stairs, and why are they gold, or are they gold at all? It is a dream of fairy land, of fairy maidens living in fairy dreams, wandering ever in soft light in a home where the trouble of life enters not, and where the air they breathe wafts only the soft cadencies of music, or comes laden with the scent of flowers. Above is the deep clearness of the sky, and the doves are cooing on the eaves.

The picture is not at first sight attractive, and so far as I could judge from the remarks of many of the spectators meets with almost unqualified condemnation from the hasty visitor. It presents no gorgeousness of colouring, no brilliancy of light, no gloom of shadow. It is remarkable only for utmost refinement of finish, and utmost accuracy of drawing. It is the deliberate work of an earnest man, who has all his powers absolutely under control; and as such it will prove most admirable to those who know what is the misery of impatience, and what the despair of weariness. No one need expect to come away delighted from it after a few moments inspection; all on the other hand may count upon finding real delight in it after—say only half-an-hour's careful study.

Mr. Herkomer's portrait of Lord Stratford de Redcliffe, the property of King's College, will probably attract a considerable amount of attention from Cambridge men. It cannot be called pleasing in the ordinary sense of the term. The artist clearly has not wished to flatter his subject; he has simply tried, so far as he could, to see into the man, into the thoughts and feelings of him, and to show him such as he really is. He is seated quietly in an ordinary arm-chair, almost facing the spectator, his hands resting lightly on the arms. The attitude of the head suggests a change from a position of repose to one of atten-

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tion, as though the spectator had just begun to address him, and he were listening carefully. The mouth is firmly closed, the eyes keenly fixed on the speaker, the skin much wrinkled at the corners of the eyebrows. The eyes are deep set below them, and a shadow falls from the brow and nose. Here is clearly a stern man and a penetrating, a man capable of seeing a fallacy and incapable of tolerating one. Stern he certainly is, but behind all this there lies, as you cannot fail to see, a vast fund of joy, and the features, even when most austere, are always ready to melt into a smile. No lack of sympathy lies in this face as the artist has represented it, but it is not upon this that he has concentrated his attention. He has thrown the other characteristic prominently forward as the key-note of the man, and only suggested many another quality, which a weaker artist would have preferred to make of prime importance.

I must deal much more rapidly with the few paintings which the space allotted still enables me to notice. The portrait of Charles Darwin in his doctor's robe, by Mr. W. B. Richmond, will not fail to be looked at. The red folds, which the Venetian painters would have loved to make rich with a deep warmth of colour, are sadly cold and dull. This is a great drawback, because so much of the canvas is occupied by it alone. The face is a careful study, but it does not go deep enough, it does not tell us much about the man himself. It is at best only a superficial likeness, and leaves us to go away unsatisfied.

M. Bastian Lepage's portrait of Sarah Bernhardt will be well known to many from the numerous chromolithograph reproductions of it, which have been sold for some time past. It is a whispy, fidgety portrait, the young lady being all over tufts and puffs. There is no harmony or peace about her; perhaps it is the character of the subject that is at fault, but the effect is unpleasing, though the colouring is in many respects excellent.

Mr. Watt's Daphne has already been before the public, and no one will regret the opportunity of making a further acquaintance with it.

Amongst the 293 pictures which form the collection there are only two in which clouds are rendered in the sky with any approach to accuracy of effect. These are Mr. Moore's "After a Gale" and Mr. Howard's "Banks of Irthing." No exhibition is complete without its snow mountain. Mr. Donne's Schinglehorn is much less successful in this line than some of his less finished works might have led us to expect.

W. M. CONWAY.

POETRY.

A SKETCH.

His feet are washed with dews empearled,
He wanders under dawning sky,
In grassy meadows when the world
Awakens with a sigh.

He hangs at heat of breathless noon
Above the babbling of a stream,
And hearkens the cicala's tune
As in a listless dream.

He cometh home at eventide,
When man from labour cometh home;
He cannot at the hearth abide
Or rest, but ever roam.

And round his path the waving wings
Of angel guardians attend,
And in his ear a spirit sings:
"Fear not; I am thy friend."

To him the bird that sings at morn
Praises her young and tells her love,
To him all hearts bereaved that mourn
Chords sympathetic move.

His love on humble flowers doth dwell
And fills the spaces of the sky,
To him the stars their secrets tell
Laying their mantles by.

Their magic mantles that conceal
Their glory from the common gaze,
While their bright-sworded squadrons wheel
Throughout the fiery maze.

"O flowers, and birds, and stars above,
And angel voices day and night,
I wander lonely, reft of love,
Love that is infinite.

"The stream is pure and quick and clear,
The skies are fresh and free from cloud;
Nevermore what I would I hear
Though strains of joy be loud.

"To Man alone can love be full;
O men my brothers, where are ye?
O Nature that art beautiful,
O void—void to me!"

His heart that yearned no answer won
From man; he wandered all alone;
His spirit fled from its earthy bed,
And they found him lying alone.

J. A. PLATT.

THE SHEPHERD.

(From Goethe.)

There was an idle shepherd, fond of sleep,
Who never troubled him about his sheep.

But by a maiden was he captive led—
He left the bottle, sleep and hunger fled.

His passion drove him to unrest and flight;
He'd moan and groan and count the stars at night!

* * * * *

But when, at length, the maiden he had ta'en,
Sleep, hunger, thirst—they all came back again.

A LEVY.

AD LEUCONOEN.

Gather roses while they blow,
To-morrow's not to day;
Let no hour delightless go,
Time doth flee away.

Kiss the maiden, quaff the wine,
Thine the chance to-day;
To-morrow will it still be thine?
Time doth flee away.

Put not off a worthy deed,
Worthier done to-day;
'Carpe diem' be thy creed,
Time doth flee away.

Gleim, Deutsche Lyrik xxxi.

THE PAPER-KNIFE.

The Light of Asia, or The Great Renunciation, being the life and teaching of Guatama, Prince of India, and founder of Buddhism. By Edwin Arnold. London, Trübner and Co.

The restless activity of the nineteenth century is as well exemplified in modern religious thought as in matters relating to every-day life. The root-searching critical spirit has attacked the strongholds of all beliefs, and is often mistaken for a love of discord and discontent; but it seems rather to be a search after rest and peace, a striving to obtain some rational object of belief. Peace then is the goal. Various religions offer us the way to obtain it, Positivism through Humanity, Christianity through Jesus the Christ, Buddhism through the doctrine of Siddârtha the Buddha.

'The Light of Asia' is a Poem which attempts to give us the ruling spirit of Prince Guatama, the method of its development and the main doctrines which resulted. It is the central idea of peace, so interesting in the present state of religious unrest, with which we must content ourselves just now; the vestments of the poem, though they may flow in harmonious curves with here and there a wrinkle, and though they may be bedecked with oriental

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imaginings, we must pass over, and utilise our space with what appears to be the object of the work.

Prince Siddârtha was the only child of King Suddhôdana of the great Solar Race of India. At his birth, which has some resemblance to that of Baldur the Beautiful, he had the prophetic thirty-two sacred marks, and eighty lesser tokens. His youth was spent in the acquiring of all known knowledge and physical prowess, and stories are told of his beauty and tenderness to all living things. It is interesting to note that when a child he soon eclipsed his teachers in learning. The story of his decision of a wife and his early married life must be passed over. The sorrows of mankind soon began to weigh upon him, for, though, kept free from all appearance of misery, yet those chance contacts with suffering, which could not be avoided, so impressed him, that, forsaking father, wife, child and kingdom, he fled by night into a desert place apart, and there in a far-off land he tried to find the First Cause, and to work out redemption from sin and sorrow. With the mistaken zeal of many novitiates, he tried to gain peace of mind, by the crucifixion of the flesh; but, though he subdued the body, the doctrine came not, and after six years of marvellous austerities he left the company of the ascetics.

By example as well as precept he preached universal love, extending it to the whole creation, stopping all sacrifices, pointing out how all can take, but none can give that life which was so dear to all,

"Nor, spake he, shall one wash his spirit clean
By blood; nor gladden gods, being good, with blood;
Nor bribe them, being evil; nay, nor lay
Upon the brow of innocent bound beasts
One hair's weight of that answer all must give
For all things done amiss or wrongfully,
Alone, each for himself, reckoning with that
The fixed arithmetic of the universe,
Which meeteth good for good and ill for ill
Measure for measure, unto deeds, words, thoughts."

The ascetics then tried to convert him to the Brahmistic idea of an actionless, passionless mergence into the vast divine, "but the Prince heard them not yet comforted," and again returned to commune with nature, this time in a sylvan retreat—neglecting his body till "worn by stress of soul, lost day by day the marks which testify the Buddha." He now gave up caste, and, taught by the chance song of a Nautch girl, he also renounced his mode of life since he found that his strength was gone now that he needed it most. Then came the reaction from all his physical restraint, and for a whole night under the shade of the henceforth sacred Bôdhi-tree he passed through that crisis of temptation which occurs to the world's deliverers. The forces of Hell were let loose upon him.

"——— But whether these befell
Without and visible, or whether Buddh
Strove with fell spirits in his inmost heart,
Judge ye:—I write what ancient books have writ."

In the third watch of the night the Buddha attained *Sammâ sambuddh*, and saw how the present is only the fulfilment of all the past;

"And how in each life good begets more good,
Evil fresh evil, Death but casting up
Debit or credit."

In the middle watch *Abhidjna* was attained, the result of the past was transmitted to the future, and that the fixed law of fate, the true Nemesis, silently worked,

"———having none to bid,
None to forbid; for this is past all gods
Immutable, unspeakable, supreme.
A power which builds, unbuilds, and builds again."

In the fourth watch the secret of sorrow came, sorrow is the shadow to life which death alone separates. The ignorant cling to the "sad delights and pleasant griefs" of life, this delusion breeds perverse tendency till "Life's thirst quenches itself with draughts which double thirst." The wise, however, tear themselves away from these false shows and steel themselves

"To seek not, strive not, wrong not; bearing meek
All ills which flow from foregone wrongfulness,
And so constraining passions that they die
Famished . . . . . .
Thus 'finishing the path;' free from earth's cheats;
. . . . . saved
From whirling on the wheel; aroused and sane
As is a man wakened from hateful dreams,
Until—greater than kings, than Gods more glad!—
The aching craze to live ends, and life glides—
Lifeless—to nameless quiet, nameless joy,
Blessed NIRVANA—sinless, stirless rest—
That change which never changes!"

Then awoke a new day for the world, and for that day there was peace on earth. The Buddha now preached his doctrines to all men, converting his father, his wife, and multitudes besides.

According to our author, who believes that "a third of mankind would never have been brought to believe in blank abstractions, or in nothingness as the issue and crown of Being," *Nirvana* is the peace of conquered desire, not the annihilation of sensation; those who are conversant with Christian mysticism will perfectly appreciate the difference, thus like the Kingdom of Heaven, *Nirvana* commences on earth.

Want of space prevents us from going more fully into the doctrines of Prince Siddârtha; enough has however been given to show, schematically, the development and main drift of the doctrine. The idea is essentially that of evolution—what is results from what has been—what shall be from what is—do wrong and you will reap evil, do good and the harvest will be happiness.

"Such is the law which moves to righteousness,
Which none at least can turn aside or stay;
The heart of it is love, the end of it
Is peace and consummation sweet—obey!"

Leaving unnoticed the various roads and stages to the upper heights of peace we will conclude with the *Five Rules* whereby to live aright. Kill not—lest you prevent development: give freely and take not by force or fraud; bear not false witness, slander not, nor lie; do not become intoxicated; do not commit adultery nor sins of the flesh.

A. C. H.

Elements of Chemistry by Adolphe Wurtz. Sonnenschein and Allen.

The object of the author of this work appears to have been to produce a book, which, being more complete than the text books commonly used by beginners, may serve as a good introduction to the standard treatises of the science. This object seems to us to have been successfully attained. Chemistry is too far advanced to admit of any great amount of originality in a work of this kind, even in treatment; but the most important facts are clearly stated, and perhaps more attention than usual is paid to the theoretical deductions which may be drawn from them.

The section on the non-metals strikes us as particularly good, and is preceded by a short but clear account of the fundamental laws of the science, in which attention is rightly drawn to the partial laws of chemical combination which were known previously to Dalton's statement of the general laws of multiple and equivalent proportions.

In the portion on organic chemistry, the wise course has been taken of limiting the number of compounds considered, and treating them with sufficient fullness to give a clear idea of their relations to each other. In so far as the newest discoveries affect the subject matter they seem usually to have been taken account of; but we cannot help regretting that no mention is made of Körner's researches, which are of great theoretical importance and afford the only sure basis we possess for determining "position" in the various isomeric aromatic bodies.

C. M. T.

A Tramp Abroad, by Mark Twain. Chatto and Windus.

It is proverbially inadvisable to do anything by halves, and Mark Twain has not succeeded in escaping the fate of those who set common-places at defiance. The work before us is apparently an attempt to construct a guide-book, whose monotony shall be relieved by humour. The result is that it has to be considered in two lights, as a guide-book and as a work of humour.

As a guide book it is as might have been expected a failure. A general idea of Heidelberg and the Neckar is supplied in the first half of the first volume, and serves moderately well to refresh the memory of those who are acquainted with those regions. Several salient features of the state of things in general are well brought out, mostly by comic incidents; so the abundance of English speaking persons around Heidelberg is well estimated when the traveller is recommended by Harris, his companion, to speak of his more private affairs in German, while travelling in a train with strangers.

The customs of the students of Heidelberg occupy several chapters, duelling of course taking a prominent place. After describing a students' duel, and expressing somewhat favourable opinions of the questionable practice, the author plunges into a wild burlesque of a duel in France, inserted as a satire on the French mode of serious but bloodless duels compared with the frivolous but bloody ones of the Germans; but the juxtaposition of the two accounts serves to increase the feeling of a mixture of the serious and comic which is at the best irritating.

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American humour of a fair quality may be found throughout the book, but if the reader wishes to find it he must skip largely.

The travellers afterwards adjourn to Switzerland and the guide book becomes for a time lost in the burlesque. It reappears however *apropos* of Mont Blanc and the Matterhorn. After a quotation from Mr. Whymper's account of the accident on the latter mountain, it would perhaps have been better if the next chapter did not begin with a somewhat jocose account of the way in which graves are made in Switzerland. The traveller briefly mentions that he climbed Mont Blanc, and recounts some accidents, after which Venice is visited. The work of the humourist is less than that of the guide book writer in this book, but then it is better. A standing joke is maintained throughout that the travellers are on a walking expedition, and consequently trains and carriages are the chief modes of progression. A raft is made use of in going down the Neckar, and an amusing account of a storm encountered on that river. The climax is reached when the waves run "inches high threatening every moment to engulf our frail boat;" a leak is discovered, made by the separation of two of the logs, and the travellers are set to work to bale out the water, *i.e.* the river, when a man falls overboard, but, as the river, is between two and three feet deep he is saved, and, the raft floating up against the bank, the voyage is terminated.

H. L. S.

"Modicus cibi medicus sibi," or "Nature her own physician," by J. E. B. Mayor, M.A., Professor of Latin in the University of Cambridge. Macmillan and Co., 1880. pp. 120.

This book contains a sermon on the text—"Then shall they fast in those days," preached in the Chapel of St. John's College, on the Second Sunday in Lent; to which is prefixed an address to the members of the Cambridge University Branch of the Church of England Temperance Society. After the sermon comes a large body of notes. Mr. Mayor's work in the cause of Dietetic Reform is well known; and we feel sure that many of our readers, though they may not be prepared to go all lengths with the Professor, will still be glad to study the strong arguments with which he fortifies his position. To such as these we can heartily recommend the volume before us. We should have noticed that the book contains a supplementary sermon on "Blessed are the pure," also preached in St. John's Chapel. As a specimen of Professor Mayor's style of preaching, let us quote the following:—

"As men count excess, it cannot be said that our college table, even as it is now, provokes to it Last year a German, present at a College feast, was surprised that, amidst so much abundance, the guests took so little. Waiving the question whether intemperance does not begin far short of the line drawn by the fashion and science of the day, let me address a concluding caution to our *imperia in imperio*; for a sober College may be ruined by riotous clubs. Our chief club was founded some fifty years ago by men who knew the temptations of good-fellowship: they therefore named it by the name of the lady Margaret, as a talisman against luxury, for to the athlete luxury is suicide. With the foundress join the memory of the hero bishop of the isles, and athletics may be a help, not a hindrance, to the only end of life which Margaret of Richmond or George Selwyn prized: that we may offer and present ourselves, our souls and bodies, disciplined to bear and to forbear, to be areasonable, holy and lively sacrifice unto God."

T. Macci Plauti Captivi, with an introduction, critical apparatus and explanatory notes. School edition. By Edward Sonnenschein, Scholar of University College, Oxford. Ditto. with an appendix containing emendations by Bentley on the whole of Plautus.

This edition appears on examination to be little more than an adaptation of a German edition for English readers. The explanatory notes, which of course are the really important part of any edition, are translated from Brix's commentaries on the Captivi and Trinummus. From the latter also comes the discussion on Prosody in the introduction. A few notes enclosed in square brackets have been added by the English editor.

We will not presume to criticise Dr. Brix'sscholarship; suffice it to say that the notes seem to us to be far less "tall" than German notes generally are: that is to say, they consist less of long paraphrases of passages which are perfectly clear, and more of quotations and illustrations. What the student of every age and degree wants is not to be told straight out what a passage means, but to be provided with the parallel passages from which he can infer the meaning by an inductive process. But we wish that editors and especially editors who are writing for schools, as Mr. Sonnenschein claims to do, would remember that it is much better to illustrate out of books which students generally read. Our editor has done something towards this in his own additions to Brix's notes. He gives us for instance one quotation out of the Epistle to the Philippians and another out of Midsummer Night's Dream. But a good deal more might be done in this way. For instance in illustrating χορηγέω in the sense of "supply," it would be better at least for schoolboys to quote the New Testament, *e.g.* ii. Cor. ix. 10, than a book like Aristotle's Ethics. And for every reader, schoolboy or otherwise, it would oe more useful to quote Horace's "Oceano dissociabili," than a passage from the "De Naturâ Deorum." By the way the statement on page 79 that "duellum" is always a dissyllable requires at least some explanation for the "intelligent school boy" who remembers "*pacem duello miscuit.*"

Altogether the most interesting point about Mr. Sonnenschein's book is his idea of the schoolboy's requirements. The only difference between the school edition and the other is that the latter contains an excursus on the critical value of the Codex Britannicus and a list of Bentley's emendations on Plautus. With regard to the last all we can say is that the students of the Humanity Classes at Glasgow, for whom this edition was originally intended, must have a good deal more brains and time to spare than their brethren at Cambridge. But we are quite sure that no edition of Plautus has any right to be called a school edition which lays any stress on Plautine prosody. Surely a subject which not 10 men in a Tripos go into is useless to the few clever boys in a school, much more to those extremely average scholars, of which a sixth form is principally composed.

F. H. C.

THIRD EXAMINATION FOR THE DEGREE OF M.B., Part I. Class I.—McAlister, M.A., St. John's. Class II.—Bullar, B.A., Trinity; Collier, B.A., Jesus; Ground, Downing; Hill, B.A., Downing; G. L. Johnson, B.A., Caius; Leighton, B.A., Trinity; Mahomed, Caius; Marshall, M.A., John's; Nichols, B.A., Catharine's; Parker, B.A., Caius; Weldon, B.A., Caius; Young, B.A., Caius.

The special fund, lately started for Addenbrooke's Hospital, has already reached £90.

At a Congregation recently held at Oxford a grant of books from the University Press was made to the Cambridge Free Library,

The question of a 'local habitation' for the Philological Society, in which a large number of the members are interested, is still pending. The Syndicate, appointed at the instance of the Antiquarian Society to consider the claims of Archæology to a room in University buildings, had its instructions enlarged to consider the claims of Philology. At present there is a difficulty in finding one which suits the wants of both Societies, but they are hopeful for the future.

CLASSICS IN THE LONG VACATION.—Arrangements have been made for the following classes by members of the Association of Classical Tutors: Mr. Levin, (St. Catharine's), *Philosophical subjects for* 1881. Mr. Gwatkin, (St. John's), (1) *Thucydides, Horace or Tacitus.* (2) *Greek set subjects.* Mr. Fennell, (Jesus), (1) *Elementary Philology,* (2) *Ancient History,* (3) *Translation and Grammar Papers.* Mr. Peskett, (Magdalene), *Theokritus.* Mr. Postgate, (Trinity), *Philology and Grammar Papers.* Mr. Arnold, (Trinity), *Sophocles and Juvenal.* Mr. Bendall, (Caius), *Elementary Sanskrit.* Mr. West, (Trinity), *Composition Papers.* Mr. Edwards, (Trinity), *Aristotle, Rhetoric.* Mr. Colson, (St. John's), (1) *Ancient History,* (2) *Cicero, Academica.* Mr. Ridgeway, (Caius), *Selections from Plautus.*

NOTICE TO SUBSCRIBERS.

Our first number for next term will appear on Wednesday, October 13th.

The subscription to the *Review* for 1880—81 is fixed at 10s., or with postage 10s. 6d. Subscriptions will now be received by the publisher and other Cambridge booksellers.

Subscribers for the Lent and Easter terms of the present year are reminded that unless their subscriptions (7s.) are paid before the issue of our next number they will be charged the full price for the 17 numbers issued (8s. 6d.) The publisher and other booksellers do not undertake to collect the reduced subscription.

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THE UNIVERSITY PULPIT:

SUPPLEMENT TO

The Cambridge Review.

No. 26. WEDNESDAY, JUNE 9, 1880.

Sunday, June 6th.

Sermon by the Rev. W. PAGE ROBERTS, M.A., St. John's College.

"I have set God always before me."—Psalm xvi. 9.

It will be admitted, I think, that few men get out of the powers with which they are endowed all that they might get. Even in the matter of common-place pleasure people do not reach all the enjoyment which they might. And the reason is, their lives proceed without rule or system. They do not study the ground on which they stand, nor mark out the surest, straightest way to that which they desire. They neither carefully clear away impediments nor chasten and repress rival impulses. They do not constrain the various forces of their nature into one direction, nor fling them with concentrated intensity upon their object. Dissipation is the parent of mediocrity. Because there is neither government nor concentration nor dominant idea in men's lives, they never do much, never grow to any size; and, to quote the words of Lessing's Nathan,

" . . . Middling good, as we are,
Spring up everywhere in plenty."

I have used the phrase 'dominant idea,' and it is to the subject of self-government by means of a dominant idea that I venture to point your attention.

A dominant idea is an idea which has taken such firm hold of the mind that it necessarily presents itself along with any other idea which may arise, passes judgment upon it, and either allows it free course, or condemns it to inactivity and ultimate suppression. A dominant idea is an idea which mixes itself with all other ideas, giving them its own colour and character; so that you cannot take out any thought from a mind in which a dominant idea exists, and analyse it, but you shall find traces of this one idea. Often in weak or diseased minds, especially in the mental condition we call Monomania, we have noticeable instances of the power of dominant ideas. It has been remarked that in many of the strange facts of mesmerism and its kindred marvels we may see the force of dominant ideas.* Constantly we meet with men who have one thought by which they explain everything, and they infect us with a dominant feeling that they are very tiresome. Everything one man does is right, and everything another man does is wrong, because we interpret everything by a fixed idea. You know how one thought gets attached to another. For instance, you have been in the constant habit of seeing a certain person at a certain place. You could not go to that place without thinking of that person. You could not hear the place mentioned without thinking of that person. As Sir William Hamilton well says:—"There are thoughts associated, whether as principles or accessories, to a greater number of determining circumstances, or to circumstances which recur more frequently. Hence they present themselves oftener than others, they enter more completely into our habits, and take in a more absolute manner the character of customary or habitual notions. It hence results that they are less obtrusive though more energetic in their influences, enacting as they do a principal part in almost all our deliberations; and exercising a stronger influence on our determinations." †

Now it is a fact that restraining, ruling ideas spring up naturally. The emotions are the first parents of ideas. In his lowest state man is the creature of his appetites and unreasoned desires, a state in which no idea impedes the course of animal desire. But early in his history, as in each individual life, is felt the force of some checking idea. Circumstances, experience, what you will, silently extract from the feelings their latent idea; the idea emerges into distinct consciousness and puts forth a claim to command. As man frees himself from the control of the blind impulses of savagery, little intellectual centres gradually form which give forth shocks, originating or regulating action; and the higher he advances the greater the governing power of these intellectual centres. Primitive man hears a voice rebuking mere animal desire, which says "Thou shalt not eat of it," and the moment that voice is heard a moral nature has arisen and heaven become possible. But in many cases these intellectual centres, whose presence within us vindicate our claim to be men, seem to arise accidentally, to be the product rather of external circumstances than of internal intention. They form almost without our notice. Side by side grow up other centres quite unconnected with the former; at one time action is governed by one centre, and at another by another, like an army ruled on alternate days by different generals. There is no supreme co-ordinating centre, like the brain in the nervous system, binding the whole into organic unity. And this is why we see the strange contradictions, and dislocations and inconsistencies which surprise us in the lives of so many men: why men are one thing in one relationship of life, and quite another in a different one, with different sets of principles for different circumstances. And this is why men of power often accomplish so little and why there is so little coherent noble character. For I am afraid that the great majority of men allow their lives, as they do their beliefs, to go anyhow. They have never formed a distinct opinion as to the shape their life is to take. They have never said calmly and strongly to themselves, "this is the intention which is to rule my life." They play the part of a sculptor who has no model and no fixed idea. There is the marble, and they knock a piece out here and another there; but no man can predict the final result. Eating and drinking, working and playing, and all the time gliding swiftly on to the grave,—this is the distracted existence so many of us are living. What shall we be, what shall we do to-morrow? We really cannot tell. It will depend upon the people we meet,—the things which are said to us. We have no real rule. If we are tempted to do wrong, it is possible, it is even probable that we may do it—unless it is some very bad thing quite out of our way. It is not impossible we may say that which is untrue, that for our own gain we may deceive this person and attack with anger that. If opportunity befall us we may yield to intemperance or take the dark road of impurity. We may be good-natured, or fly off into fiery passion. We may help someone who is in trouble, or strike a blow by word or act at a rival or an enemy. We do not know what we shall do because we have no plan, no decision. Instead of our lives being like some well-ordered state, they are more like mob-anarchy, twisted and twirled by the last breath and the latest appeal—a shapeless jumble of good, bad and indifferent. Is not this a disgraceful state of things, which ought to make sensible men hang down their heads with shame? How are we to get rid of it? This is no mere question of Theology. It is a question we ought to settle even if there be no God at all. To be trundled into a grave by anybody who will deign to give us a push, is not a very fine business for the heirs of all the ages. God or no God—this anarchy ought to cease. How can it be made to do so? Clearly by setting up some governing authority endowed with absolute power.

We have seen already that governing, checking ideas get themselves established in the mind almost without our observation and intention; and men come to repress certain impulses because experience has shown that directly or indirectly they result in pain or interfere with some more attractive purpose or pleasure. But it is in our power to choose what idea we shall be ruled by,

* Dr. Carpenter's Mental Physiology.
† Sir W. Hamilton's Metaphysics. Vol. 2, p. 287.

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and, having chosen, it is in our power to make the idea a ruling one. For many of us know too well the difference between having an idea of what we shall be and do, and of really being and doing it. Look at the dull uninspired beings whose characters have compacted into a common gritty conglomerate unfitted for all high uses, and bid them bring to mind their earlier days filled with ardent hopes and lofty aims. What a terrible contrast it is! and now they are past the age of hopes and aims. With many of you, however, it is different. The future is still in your hands to make. With you it is the season "when great thoughts strike along the brain and flush the cheek;" but unless you take firm hold of them and establish them in your lives and make them dominant, the day will come to you when passion will be dead and your life be spread around you like a dry and dreary desert. How is an idea to be made dominant? Only by continuous effort, only by trying and trying until effort has become habit. It may be that you have seen, in some victim of intemperance, the triumph of a saving purpose. In a moment of mental or spiritual exaltation the slave said "I will be free;" and a vow was made never more to touch the maddening ruin. Opportunities were sought to strengthen the new intention by association with those engaged in the same work by proclaiming the new determination, by seeking to win others to the same side. No doubt there came terrible times of depression and alarm, when all seemed near to shipwreck; but the power of habit which had been growing while that of excited feeling was declining, proved victorious. And it is in a way like this we must make our chosen idea into an established monarchy. The moments of choice are as a rule moments of spiritual elevation. It is when we have been strongly moved that we say "I will be this—I will reach to that." And we begin our work for it, and work at first is easy for the force of feeling is strong. But it is in the nature of excited feelings to decline in power. We must get some other power then able to carry on the work which feeling has begun. That power is habit. For every degree of feeling lost we must gain a degree of habit. In making the most of our comparatively easy day we shall acquire a force for the harder ones;

"And tasks in hours of insight will'd
May be through hours of gloom fulfilled." ¶

We must determine to associate our chosen idea with all our pleasures and labours. We must determine to bring it before the mind every day. We must settle to ourselves that that one thing must be recalled to mind whatever else is forgotten. It is perfectly astonishing how little labour men bestow on the formation of their own characters. Months and years go to the attainment of some branch of knowledge, but greatness of soul, if it come at all, must come by chance as men catch a disease. But if you will take the same pains with your moral culture as you do with your physical and mental culture; if you determine once every hour in every day to think of your rule, if you begin each day with the same determination; if for weeks, and months, and years, never omitting a day, you still bring before your mind your rule and ever try your proceedings by it; in the long run without effort that thought will come with all your other thoughts; and thus not letting your life shape itself by chance, but choosing an authority, and confirming it by unflagging effort you will set up a monarch in your mind, introduce a converting principle of order, and enthrone a dominant idea.

What then shall be our dominant idea? I said that even if there were no God we needed some organising principle to correct our moral anarchy. But the most natural, the most necessary, the most regulating, the most inspiring idea is that of God. The idea of God, I may venture to say without fear of contradiction—since materialist and supernaturalist alike will yield assent to the statement—the idea of God is our birthright. We may be told that it is quite natural, that like all our intuitions and ideas which once were called innate, ideas which necessarily arise under certain circumstances, this too of God is a natural growth, the certain result of thousands of years experience compacted into a mental heritage; the slow concentration of the feelings of wonder and awe into an ever-refining idea. Well, if it be so, what of that? To know how an intuition arose does not destroy the grounds or reasons we have for accepting it. It has been said, "There is no distinction which has to be more steadily kept in view than this between causes and antecedents which produce a belief, and the grounds or reasons which justify one."‡ At least the idea of God stands upon exactly the same ground as all our other intuitions. It is as primary and absolute as all those ultimate propositions, beyond the realms of proof, but which we cannot do without, and on which we found all our scientific conclusions. Our intuitions of space and time and the certainty we have of the existence of an external world are not illusions because they are the product of evolution. They are among the most practical and regulating of all our conclusions. Because a great idea has been reached by evolution; that does not doom it to perish. If it does, then since every thing is the product of evolution all is equally unsubstantial, and that which Athanasian science calls *positive*, "a vapour which appeareth for a little while and then vanisheth away"—then evolution is a scientific Buddhism, whose end is the sleep of Nirvana—it is the broad way which leads to destruction. But on the other hand, if it be God's method of teaching us of Himself, we must guard and hand on to the future the precious heritage. For even on the confession of those who are supposed to set least store by the idea of God—it is necessary and it is beneficent. Mr. Herbert Spencer says "We are obliged to regard every phenomenon as a manifestation of some power by which we are acted upon. . . . We are unable to think of limits to the presence of this power—and this consciousness of an incomprehensible power, called omnipresent from inability to assign its limits, is just the consciousness on which religion dwells."§ And that distinguished mathematician, over whose early grave so many tears of tenderness have been shed, but whose strong mind when directed to religion always showed symptoms of disease, says:—"The idea of an external conscious being is unavoidably suggested by the moral nature." He says, "belief in God is a comfort and solace to those who can hold it," and again "the conclusion of the whole matter is that belief in God and in a future life is a source of refined and elevated pleasure to those who can hold it." ‖ Here then is an idea ready to our hand; an idea confessed even by those who wish to efface it, to be natural, inevitable, and ennobling; the largest idea which has ever been wrought out in man, before which the comprehending laws of science grow small as the stars when the sun comes out; an idea which is alike an explanation, an inspiration, and an everlasting satisfaction. You have that idea. You cannot help it. But you may either do much to rub it out, or engrave it with still deeper lines into your soul. The idea is your birthright, but it is for you to make it dominant, that a new order may arise in the soul what has been a moral chaos; it is for you to hand on the great gift of the past, in a still finer form, to the future. For did we in our business, and in our pleasures, in our whispered words and public prayings, when love makes us glad and sorrow oppresses, when we speak of religion and perform our public duties, still have it ever present to us that God was near, that God was looking at us, how many a sin would be uncommitted! When called to duty we should not idly excuse ourselves if we felt the great eyes of God upon us. And as for *that* meanness, *that* baseness which even now at times despises itself, how would it be shrivelled and scorched by the sight of God! Where God is sin cannot be, and where God is, all beauty must be. Let this idea but become dominant, and new heaven and a new earth will arise wherein dwelleth righteousness,

"Time will run back and fetch the age of gold,
And speckled Vanity
Will sicken soon and die,
And leprous sin will melt from earthly mould,
And hell itself will pass away,
And leave her dolorous mansions to the peering day."

My brethren, the one service I would do you is to stir you to this great achievement. I have but little claim to speak to those who have won high place in this great University. It were fitter that they should speak to me. But memories of other days come back upon me, and I would, if it were possible, do some humble service in the place where so many benefits were conferred on me. "Master," said the reiterated voice of revenge, "Remember the Athenians." Be this my one voice to you, "Remember thy Creator," and let it become the unceasing voice of moral and religious determination within your soul. Then, when dangers assail, you will be strong in the sight of God. Your work will lose its dullness or it will gain new dignity in that grand presence, and spotless honour will be its rule. When long cherished hopes at length are realised, and the heart flows over with joy, it will also rise upward in thanksgiving. And when the world fades away from you, and its voices grow faint in your eyes, then will you fear no evil, because God is with you.

A meeting under the presidency of the Archbishop of Canterbury has been held in the Library of Lambeth Palace in aid of the funds for the establishment of Theological Halls at Oxford and Cambridge; not for Undergraduates, but to educate resident members of the Universities who are candidates for Holy Orders in the principles of the "Reformed Protestant Church." Amongst those present were the Bishop of Mauritius, Bishop Perry and Bishop Ryan.

¶ M. Arnold.
‡ Balfour's Defence of Philosophic Doubt. p. 5.
§ Herbert Spencer's First Principles. p. 99.
‖ Clifford's Essays, Vol. 2, p. 248

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ALL SAINTS' MEMORIAL CROSS.

Our readers may have lately noticed some building operations going on in Old All Saints' Churchyard. These are the first beginnings of a monumental Cross, the drawings of which have been sent us by the committee; they are designed by Mr. Basil Champneys, the architect of the new Divinity Schools. The Cross will surmount a decorative shaft standing on a pedestal, the whole rising to a height of nearly thirty feet. The shaft is to be adorned with four statues, viz., St. Aidan, (representative of the British Church), St. Augustine, (of the Saxon Church), Venerable Bede, (of Latin Learning) St. Theodore of Tarsus, (of Greek Learning). The following inscription has been provisionally decided upon:—"This Cross marks the site of the Church of All Saints, which was taken down in the year 1865, and is designed to preserve the memory of the literary men, benefactors, and other parishioners, whose names are engraved on the faces of the pedestal." The literary men commemorated are the following:—Henry Kirke White, Isaac Barrowe, M.D., Ambrose Bonwick, Salusbury Jones, M.A., John Powell, B.D., Richard Nethercoat Cooke, Thomas Cubitt, Niccolò Doria, Marchese di Spineto, Charles Henry Cooper, F.S.A. Then follow the names of benefactors to the parish, and other parishioners. The total cost of the memorial has been estimated at £460. Towards this amount about £410 has already been promised. Further subscriptions may be paid at any of the Cambridge Banks, or to Mr. C. S. Bulstrode, the Honorary Treasurer.

HIGHER EDUCATION OF WOMEN.

At the Congregation on Thursday, June 3rd, the following Grace, having received the sanction of the Council, passed the Senate:—"That the Vice-Chancellor, Dr. Bateson, Master of St. John's College, Dr. Phear, Master of Emmanuel College, Dr. Westcott, Regius Professor of Divinity, Dr. E. C. Clark, Regius Professor of Civil Law, Professor Cayley, Professor Adams, Professor Liveing, Professor Stuart, G. F. Browne, B.D., of St. Catharine's College, Senior Proctor, N. M. Ferrers, M.A., of Gonville and Caius College, E. W. Blore, M.A., of Trinity College, R. Burn, M.A., of Trinity College, H. Sidgwick, M.A., of Trinity College, J. Peile, M.A., of Christ's College, A. Austen Leigh, M.A., of King's College, and G. W. Prothero, M.A., of King's College, be appointed a Syndicate to consider four Memorials relating to the encouragement to be given to the Higher Education of Women, and to report to the Senate before the end of the Lent Term, 1881."

SELWYN COLLEGE.

A fresh appeal, bearing the signature of the Dean of Lichfield, chairman of the "Selwyn Memorial" Committee, has just been issued, from which it appears that a sum of upwards of £21,000 has already been raised for a memorial to the late Bishop of Lichfield, of which about £18,000 is available for the proposed college. An eligible site has been purchased at a cost of about £6.000; and the Hon. and Rev. Arthur T. Lyttelton has consented to undertake the headship of the college, provided that it can be opened within a reasonable time. The Committee, however, think it would not be prudent to begin to build until they have secured a further amount of £10,000, which they hope to raise partly by new and increased subscriptions, and partly by means of a "loan fund."

The new Postmaster-General Professor Fawcett, has under consideration the question of the introduction of a sixpenny rate for inland telegrams.

A Provincial Grand Chapter of Freemasons was held at the Lion Hotel, on Wednesday last, under the auspices of the Euclid (University) Chapter.

At the anniversary meeting of the Royal Asiatic Society last Monday a well-earned tribute was paid to the memory of a gallant young member, the late Guybon H. Damant, who was killed while executing his duty as political officer in the Naga Hills last October. Appointed at an unusually early age to posts of serious responsibility, the young Cambridge graduate not only won the complete confidence of his superiors by his official zeal, but he never lost his vivid interest in literary and antiquarian matters. After riding for eight hours in his expeditions of relief during the Bengal famine he would turn for relaxation to writing, and despatch a paper on Bengalee folk-lore, or some such subject, to the *Indian Antiquary*. Only a few days before his murder he posted to England an article on the languages of the Naga Hills tribes, which has since appeared in the Journal of the Royal Asiatic Society. Such an example is well worthy of commemoration. *Pall Mall Gazette.*

Switzerland.

UNDERGRADUATES desirous of visiting the Alps under the guidance of an experienced tourist are invited to apply for particulars to the Rev. H. J. K., Corcelles, Neuchatel.

Long Vacation.

THE Rev. L. BORISSOW receives RESIDENT PUPILS during the Long Vacation.

Address J., Master's Court, Trinity College, or Vicarsbrook, Trumpington Road.

THE Rev. J. J. MILNE, M.A., Heversham, Milnthorpe, late Math. Scholar St. John's, intends going to the Pyrenees at the end of July, and would be glad to meet with one or two men who are reading for Math. Tripos, General or Little Go.

SPECIAL PREPARATION FOR THE UNIVERSITIES.

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